

**Foreword**

to the 25th year of the "Lutheran".

How times change, and what one has to experience in 24 years, especially in the ecclesiastical field and in this very last, most sorrowful time! When the "Lutheran" began its course 24 years ago, the Lutheran Church of America was in a very sad state. Instead of courageously raising the voice of its testimony as the church of the pure, scriptural confession, as the orthodox church against the countless sects and fanatics of this country, it had itself become an easy prey of fanaticism in its largest part, in the so-called General Synod. The Lutheran name was retained, because it had a good sound; the doctrine, however, was mostly a naked Zwinglianism and the practice was that of the "new measures", the Methodist revival and penitential bench-weseus. So it was important for true Lutherans to defend the good, old confession of their church on all sides, inwardly and outwardly, to the right and to the left in the most resolute manner, to testify unambiguously to the purity and sole scriptural authenticity of Lutheran doctrine and, on the other hand, to the falsity and reprehensibility of all opposing doctrinal opinions. This the faithful servant of the church, the "Lutheran," did according to the good fortune that God provided, in the most unflinching and

most persistent way. What he reaped for this is too well known to need more than a simple mention here. From all sides a clamor arose about his strict, rigid, excluding character: that he only wanted to be right, condemned everything, only caused quarrels, lacked love, and especially that he worshipped Luther and the symbols. Undeterred by all this yapping and by the many disgraces and blasphemies he received, the "Lutheran" went his dead straight way, without turning a hair's breadth to the right or to the left, without wavering and wavering, for he was strengthened by the testimony of a good conscience that he was not leading his own cause, but the cause of the Lord, and that not with carnal, but with the good weapons of the spirit. But lo and behold, hardly two decades had passed since his first appearance, and the Lutheran church in this country had taken on a completely different form, especially as a result of his decisive testimony. From small, inconspicuous beginnings, our pure and strict Lutheran Missouri Synod had grown into a great tree, spreading its branches far and wide over most of the states of the Union. Everywhere a striving was stirring in the other Lutheran synods to return to the noble and fair confession of the church, and in consequence of this the old, rotten General Synod finally split, and the new one, under the name of the "Allgemei

The "New Lutheran Church Council" united the confessional elements under the banner of the old Lutheran orthodoxy. It already seemed to be to the great and heartfelt joy of all of us that there would be peace at least within the Lutheran Church in this country, and that a true unification would come about on the basis of the one pure, scriptural confession. But it seemed to be only that way. From the beginning, the "Lutherans" had faithfully warned that one should not take the wrong path and reform the church from above, i. e. i.e., one should not place the pure Lutheran confession at the top of the synods and then wait for it to penetrate the synods in their "individual" parts in a renewing and invigorating way, but should work from within and from below, first unite among themselves in the clear and true dust of the confession, educate the dilapidated or weak congregations into healthy, truly Lutheran congregations and take the confession completely seriously in practice everywhere. But the warning was thrown to the wind, and the sad consequences have already become noticeable enough, at least in part. Not only did the "General Church Council" refuse to respond to the just concerns of the Ohio Synod, which were summarized in the four well-known points: communion and pulpit fellowship, secret societies and chiliasm.

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As the readers of the "Lutheran" know from the previous issue, one of its organs has had the audacity to speak scornfully and contemptuously about these serious and important matters. The Iowa Synod, however, has now completely hurled a new poisonous bone of contention into the church with its so-called "open questions". According to this, it should be enough for true unity of the Christian churches, not "that the gospel - of course the whole gospel, yes the whole word of God - should be preached and the sacraments should be administered according to the divine word", but merely that one should be united in what the church has already decided in its symbols; about other things, even if clearly revealed in the word of God, as e.g. about the doctrine of the Sabbath. As long as the church has not yet pronounced its verdict, different opinions and doctrines can and should be tolerated as equal, so that the disintegration of the church is prevented. Every Lutheran who is well grounded in knowledge immediately sees the unionist nature of this erroneous assertion on the one hand, and the papist nature on the other. For to want to ward off disruption by freely tolerating the most miserable disruption, namely, ambivalent doctrine, and declaring it to be justified, that is union. But to believe and teach something, not because Scripture claims to believe and teach it, but because and when the church has decided that it should be believed and taught, that is obviously papacy. So here we have a battle with a twofold, dangerous enemy; indeed with the last and finest, but for that very reason all the worse and more harmful offshoot of the false doctrine of church and ministry; a battle in which Iowa has the whole of the newer theology for support, but we have nothing but the good sword of the Spirit apart from the testimony of the old faithful fathers. But the "Lutheran" is neither accustomed nor willing to stretch this before any enemy, and so he enters into a new, hot conflict with the new year of his wanderings. May God, whose cause this is, grant him firm courage, good counsel, unshakable perseverance and final victory! —C.

(Submitted by Past. St.)

### **Modern Roman polemics against the Lutheran Church.**

(Continued.)

Dr. Westermeyer asks: 8) "If a building is defective and needs repair and cleansing, will it be repaired and cleansed by building a hundred huts?" With this question one feels tempted, after the example of Christ, who Marc. 11, 28-33. instead of giving the scribes an answer to their question of temptation, to put a counter-question to them, - to ask the learned, never embarrassed questioner the preliminary question: Where was at the time of the Council of Costnitz the highest aucturity of the Church and the so highly praised Roman infallibility? One should help a Lutheran who is inexperienced in such delicate and complicated matters, who knows only one highest authority of the church and one infallibility, namely Christ and His eternal gospel, to get along. Perhaps, to the uninitiated, the matter only seems so complicated, to Dr. W., on the other hand, it does not, that one may confidently call out to him: "To us, the knowledge of this is only a game to you. On the other hand, in answering this counter-question, we are confronted with 15 points which we absolutely cannot rhyme and about whose relationship to each other we absolutely cannot come to terms. There is namely:

1. the Roman dogma that the Church, according to divine law, must always have (only) one visible head as the heir to the chair of the Prince of the Apostles and as God's governor on earth.
2. the dogma of the inviolability of the sanctity of the papacy, regardless of the piety or nefariousness of its bearers in doctrine and life.
3. the inevitable conclusion that the popes are irremovable.
4. the dogma of the uninterrupted succession of bishops and popes in Rome, ostensibly from Petro to Pius IX, in Summa 259.
5. the dogma of the infallibility of the general concilia, to which Dr. W. also refers and which must also necessarily be referred to the concilia of Pisa and Costnitz.
6. pope Gregory XII, elected in Rome in 1406, deposed by the Conciliar of Pisa in 1409, since then recognized only in Germany and degraded to cardinal bishop by the Conciliar of Costnitz.
7. Benedict XIII, elected pope in Avignon in 1394, deposed by the Conciliar of Pisa in 1409 and again by the Conciliar of Costnitz in 1417, but still pope in Spain until his death.
8. Pope John XXIII, elected to Rome at Pisa in 1410, deposed at Costnitz in 1415, then kneeling as a penitent before Pope Martin V in 1419, degraded by him to Cardinal Bishop.
9. the Conciliar of Pisa, which deposed Gregory XII and Benedict XIII in 1409 and elected John XXIII in

1410.

10 Benedict XIII's declaration by his lawyer that "the Pisan Council is an accursed convent of devils".

The Concilium at Costnitz, which at Gerson's suggestion established the dogma that the Concilium had its authority directly from Christ, which is why the pope had to obey it, and therefore:

12. deposed John XXIII and Benedict XIII and degraded Gregory XII, and furthermore

13. elevated Martin V to the dignity of pope, who in turn, in 1417.

14. when Pabst denied the concilia the power to judge and depose a pope.

15 In the process, the simultaneous popes have banished each other amicably.

Now we would like to ask the learned Dr. W. modestly: Where was the highest authority of the Pabst Church and the so highly praised infallibility in the hydra-like many-headedness of that time? For our part, we do not know how to make a decision in the great selection, because the acts of the one infallibility pretender are indeed more valuable and at the same time also more desperate than those of the other. On the one hand, they have all together legally attained their claimed dignity, a dignity for which a mass of crimes is more or less irrelevant, so that for the sake of godless doctrine and life no power on earth could depose them, because according to Roman spiritual law, "he who is to judge all may not be judged by anyone. On the other hand, they have deserved the impeachment imposed on them seven times, and again there is no court to impose and execute the deserved but nevertheless unjustified impeachment. But if such a court arises, its just and yet at the same time presumptuous sentences of power, like the thunderbolts of Rubezahl, have no effect beyond the nearest borders. Therefore, the legitimate and therefore only legitimate Pope Benedict XIII, who was deposed twice, not only continues to rule in Spain until his death, but because the bearer of the highest authority and infallibility must also have a successor, then, despite the great unity of the Papal Church, as a result of another schism, two successors are chosen for him instead of one. You see, the question becomes more and more complicated and almost as colorful as the building of a hundred sect huts next to the Lutheran church, for which Dr. Luther is not responsible at all. And now this disgrace, that the also legally elected, lawful, residing in Rome, and therefore only lawful, on the most just grounds (for shameful fornication, murder, simony, heresy, unbelief and a mass of crimes, for which he should still be held especially responsible) and nevertheless unjustifiably deposed twice, Pope John XXIII, After his second deposition, despite his papal authority and infallibility, he calmly takes off his papal vestments, in penitential robes, before his successor Martin V, elected with a semblance of right, but nevertheless in violation of the authority of three living, reigning and irremovable popes, and allows himself to be degraded by him to the rank of cardinal-bishop. This disgrace is made even more shameful by the fact that the Pope Martin V, elected by the Costnitz Council, according to the decision of his own papal infallibility, was actually not a pope at all, in that after his accession to the throne he denied the conciliar authorities the power to decide on a

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Pabst to hold court. Nevertheless, two concilia, by virtue of their infallibility, would have to take on this power, and Dr. W. for his part, with the infallibility, logically ascribes the same to them himself. Who will hand us Ariadne's thread to find out of this labyrinth, or Alexander's sword to untie this knot of entanglement? To reach for the latter would be the most comfortable, by simply loosening who, by virtue of such an indirect judgment of God, should be the only rightful pope and have the highest authority in the church and the infallibility. But unfortunately, this desperate way out, that the lot falls on whom it will, leads us into an even bigger labyrinth and loops the Gordian knot even tighter. For as soon as the lot has been decided, every thinking man will be able to prove irrefutably that it could not possibly be a divine decision, both because of the equal or greater claims of the other infallible pretenders to the pope and would, and because of the dogma of the uninterrupted succession of the popes. Must not the claimed unbroken chain of popes have been broken at that time in fact, in consequence of which the Roman Church actually has no real popes anymore? The proof of the insolubility of this hopeless confusion could be continued ad infinitum; but the above may suffice to show how little reason Dr. W. has to insist on the splendid building of Roman unity and to ridicule the Lutheran church because of the hundred sectarian huts next to it.

Dr. W. literally says this about the foundation of his Pabst church: "Primacy and hierarchy belong to the constitution of the church founded by Christ, which is the basis of it, and this foundation and these foundation walls are not torn down by any power of hell. But a church that has to search for its constitution only after it has already existed for 300 years is already built on sand from the beginning." We Lutherans have not read a word in the whole of the Holy Scriptures about the constitution. We Lutherans have not read a word in all of Holy Scripture that constitution, primacy and hierarchy are the foundation and foundation walls of the church, and we firmly believe that if God's faithful children leave a hierarchical magnificent building because its foundation is not Christ and His eternal gospel, but constitution, etc., they still remain members of the true church, even if they would never achieve a glorious constitution afterwards. But if such a hierarchical splendid building, while maintaining its outward glory, precisely because its foundation is not Christ but the constitution, undergoes such a deep inner decay that Rev. John 18:3 applies to it, then, because the kingdom of darkness is not at odds with itself, naturally no power of hell will tear down the foundation of a "dwelling place of devils. The power of hell will rather, as long as God allows it, destroy such a building and and try to protect and maintain its foundation with great power and cunning. But while the Reformation was a constant, conscious and victorious fight against the kingdom of darkness, as Luther's song "Ein feste Burg ist unser Gott" already shows, this fight ordered to the church (Eph. 6,12.) had to degenerate into a fight against the kingdom of light in that hierarchical magnificent building. The history of the church tells us that this really happened, that the papacy is the great Babel, of which John writes Rev 17:6: "I saw the woman drunken with the blood of the saints and with the blood of the witnesses of Jesus"; Rev 18:4, 5: "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sin, lest ye receive of her plagues. For their sins reach unto heaven, and God remembereth their iniquities."

(To be continued.)

(Submitted by Past. Dicke.)

### **Conversation between Peter and Henry about the 3rd commandment and its binding nature at the time of the Old and New Testament.**

(Conclusion.)

P. If the matter stands like this, then I do not see at all why one should still celebrate Sunday at all? If one wanted to tell this to the people, then in the Christianity a beautiful economy would be caused; because the one would do on Sundays this, the other again something else.

H. Does not mischief upon mischief happen in this country in spite of all kinds of worldly laws and in spite of all legalism of the false-believing church communities of Sunday? And because of the pure doctrine and complete truth you would like to have concern, or even something to charge it with, but because of the false and wrong directions you would like to have hope? Have you ever seen false doctrine and false legalism really produce good fruit, or pure doctrine and divine truth already causing mischief in the world? If the authorities keep strict discipline and good order on Sundays, that is praiseworthy and beautiful. But

as praiseworthy and beautiful as the external peace on Sundays is, it would be much, much too expensive for the price of pure doctrine; for what is the use of strict Sunday celebration without pure doctrine? Here, too, pure doctrine and right evangelical knowledge can only produce right fruits pleasing to God; for what does not come from it is Pharisaic leaven or Epicurean evil. If a strict Sunday observance is celebrated in the right spirit, then every true and orthodox Christian can certainly only rejoice in it and seek to promote it. If this is not the case, however, I do not see why it should be encouraged or desired, especially if the truth is still among them.

should suffer and be pushed into the background. As for your other question, why we should still celebrate Sunday, there are nevertheless many moral reasons for us Christians why this should happen, even if it is not because of a divine commandment; for this requires the necessity that Christians must assemble in certain places and at certain times in order to preach, hear and learn God's word, to use the holy sacraments according to Christ's foundation and to perform other acts of worship. This requires that Christians gather in certain places and at certain times to preach God's word, to hear and learn, to use the holy sacraments according to Christ's foundation, and to perform other acts of worship. When and where this is to be done is the order of the Christian church, but that it be done is God's earnest commandment, who demands it and wants it by all means; for we are to fear and love God, that we do not despise the preaching and his word, but keep it holy, gladly hear and learn it. The individual should gladly and willingly submit himself to such a general order of the church, also for this reason, so that he will not give others any trouble. Very often it is also the case that the authorities have commanded the Sunday celebration. A Christian should then also gladly and willingly obey such commandments; for in all things that are not against conscience, he owes obedience to the authorities. If, however, he refuses to do so, even though he can do so with a clear conscience, he sins.

P. However, I am still concerned that with this doctrine one no longer has any real weapon to punish Sabbath desecrators; for what can one say to a person who does all kinds of rough work on Sundays without any need and thereby invokes his Christian freedom? Or what is to be said to those who lie in public houses on Sundays, drink, play cards, attend balls, and the like? Or what of those who, even if they do not do it so roughly, nevertheless pursue all kinds of earthly business? Can they not all invoke their Christian freedom? What should one do there, if one can no longer come with the law?

H. Although I must confess that I am no master in such punishment either, I nevertheless believe that one is not completely without weapons. In my opinion, however, it is quite wrong to want to come up with divine laws where there are none; for the knowledgeable can reject it in such a way that not only can nothing be done about it, but one must become ashamed oneself. The ignorant, however, even if they let themselves be driven in and renounce these things outwardly, would not do this out of love for God and his word, but in servile fear and with a false and erring conscience, and thus Pharisaic leaven would take the place of Epicurean evil. And how much better would this be than that? No, such a one would have to be reproached especially for his shameful contempt of the Word of God and to show him how nefarious he is to the

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I would trample underfoot the highest treasure that can exist for a poor sinner here on earth, namely the dear, precious gospel, a treasure that contains Christ Himself in it, and which our dear Savior had to buy for us with His holy and precious blood, so that we could not only hear about Him, but so that He could also really be given to us and shared with us. How deeply a man must have sunk into the nature of this world, what an earthworm and Epicurian sow he must have become, if he can surrender to these things year after year on the day and at the time when other Christians hear God's word, praise and glorify God? By this he shows that he is different from the order of Christians, but that he belongs to the despisers of God, His word and His grace, and on the other hand joins those who walk in the counsel of the wicked and sit where the scoffers sit, that he belongs to those of whom the holy apostle says: "Whoever is a scoffer? The apostle says, "What end is condemnation to whom the belly is their god, and their glory is put to shame, of those who are earthly minded." Such people may only be seriously asked in their conscience why they live and walk in this way, and it will soon become apparent and can be proven to them that it is not Christian freedom that moves them to such behavior, nor is it the spirit of Christ that drives them, but that their flesh and the god of this world, Mammon, rule them. No less could such a one be pointed out to the terrible trouble he gives to the world, to the Christians and especially to the youth; for this or that one sees him and his way and starts, does and lives like him. Through him and his example, he also becomes a despiser of the word of God, is thereby seduced into an earthly mind, so that his spiritual life degenerates into the nature of this world, so that his poor soul is only fed with the miserable trotters of the world, and his end finally becomes damnation, and when he then finally lifts up his eyes, he finds himself like the rich man in hell and in torment. If you really want to punish such people and bring them to hell with reason, call out to them the serious word of Christ: "He who is of God hears the word of God. Therefore hear ye not; for ye are not of God." "What good would it do a man if he gained the whole world and yet suffered damage to his soul? Or what can man give to redeem his soul?" "Thou fool, this night thy soul shall be required of thee, and what shall be that thou hast prepared?" Or that other: "But woe to the man through whom trouble comes." For in this you have quite a different weapon than when you supposedly come with divine laws that do not exist. For let me suppose that such a man were to come before you, who was at the same time a little well-read, what would you do with him? You would say to him: "Six days you shall work," etc., but he would say to the answer: That is none of my business; for I am not a Jew. Then you would come with the Sunday celebration and such general expressions, as of the day of the Lord; the first Christians had already celebrated Sunday, and the like. But he replied: "The Scriptures know nothing of a Sunday commandment; on the contrary, they make all days equal; for it is written: "One keeps one day before another, but another keeps all days alike. Let every man be sure in his own mind. He that keepeth the days doeth it unto the Lord: and he that keepeth nothing doeth it unto the Lord." Would not all your arrows, if they can still be called so, bounce off his conscience without a trace? But if you punish him for contempt of the word of God, etc., and at the same time drive those words of God into his conscience, I tell you that they are arrows that will certainly remain there. So it is all about the contempt of the word of God and the annoyance that such a person gives. Otherwise, if these things are not involved, it is not so dangerous if, for example, a cobbler cuts a pair of boots on Sunday, or a tailor a pair of pants; for because of this, the Rhine will not yet burn in Europe and the Mississippi in America, the sky will not immediately fall and his soul will not yet become the devil.

P. Well, you need beautiful expressions there. By the way, I must confess that since then I have not only not quite realized this, but that I would also be quite indifferent to the matter. If the newspapers had not sounded the trumpet some time ago, I would probably not have become aware of this question. But now and then the wrong thing also brings forth something good.

H. Yes, we cannot thank God enough that he knows how to turn evil to good and often really directs it in this way. By the way, we must not be completely indifferent, for the false believers are working with all their might to bring their false teachings to the people in this area as well. And yet, in this respect too, pure doctrine and right Christian knowledge is a treasure that cannot be paid for with gold; for false doctrine deeply, very deeply undermines the articles of Christian freedom, the justification of a poor sinner before God, and our Christian faith in general.

P. I would appreciate it if you would talk about this in more detail.

H. As far as the article on Christian liberty is concerned, the false teachers put the servile yoke, from which Christ has freed us, on the necks of the disciples, because "Christ is the end of the law," that is, in the right sense even of the natural law, not to mention the ceremonial law. Cf. Acts 15:10; indeed, since the ceremonial laws are no longer binding for us Christians, they are no longer valid for us.

The false teachers are doing nothing else than putting themselves in God's place and making laws, which is anti-Christian and tyrannical. They also lie by the name of God by claiming something as a binding law of God, which is not true, and do all this under the appearance of the divine name. Since God Himself speaks through the Holy Apostle, "Stand firm. Since God Himself says through the Holy Apostle, "Stand at liberty, that Christ may set us free," a Christian should not only not allow himself to be caught under this yoke again, but also, as much as is in him, break such a yoke and help to control such a nature. As for the other, or the article on justification and our Christian faith in general, it should be noted that what St. Paul testifies to the Galatians with regard to one part of the ceremonial law, namely circumcision, that if they were circumcised, Christ would be of no use to them, they would have lost Christ and fallen from grace, applies to all parts of the ceremonial law, if their observance is demanded or followed as divine commandments and necessary for salvation. This is why the Holy Apostle says of those Galatians. This is why the apostle says of those Galatians that he fears he has worked on them in vain, for this denies and rejects the work of Christ, the redemption from these things and their curse. Such a one who wants to observe even one piece of the ceremonial law as necessary for salvation is bound to fulfill the whole law, thus also to keep all other ceremonial laws. The false teachers, therefore, in reality do nothing different in wanting to reimpose the Old Testament ceremonial law of the Sabbath on Christians than if they wanted to reestablish circumcision, the Old Testament laws of food and drink, or those of sacrifices. Whoever therefore teaches and confesses that the ceremonial law or individual parts of it still bind the consciences of the Christians, denies in fact, although he may not be quite aware of this conclusion, and perhaps does not want to draw it, that Christ with his benefits is already present. For since, according to the testimony of Scripture, those laws consisted of shadows and images, which had the purpose of representing Christ with his heavenly goods and benefits, and since, since their purpose had been achieved, they had to and should fall with that purpose itself, those who still declare them to be binding or want to re-establish them do nothing else but thereby declare that their purpose has not yet been achieved and fulfilled, that Christ, the future One and the essence of heavenly goods in him, is not yet present. The false doctrine of the Sabbath, therefore, is also, strictly speaking, one that not only impairs but must overthrow the foundation of the Christian faith and especially, as has been said, the articles of Christian liberty and justification.

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P. Well, dear Heinrich, I must confess that you got me stuck tonight; but I am not angry about it.

H. That frent me. I also want to tell you right away that before I could get you stuck, as you call it, others had gotten me stuck first. And if you would now also get hold of someone, and he could also get hold of a couple again somewhere, then our conversation should still make me very happy; because if you get hold of someone in this respect, then you make him free in another respect.

P. Now good night, Heinrich!

H. Good night, dear Peter. Come home safely and visit me again soon. If our conversation does not have to start right away about the Sabbath, we will find something else useful and important.

and incomprehensible (as they have just been brought forward), that of course every reasonable reader must say to himself: it cannot have been spoken like that, because the Missourian replies would not fit to it at all - (it has indeed often happened that a Missourian reply only later took into account a not immediately preceding cannelling, as the ear witnesses will admit), but also in many places expression and sense have been completely changed, decisive statements have been completely omitted and speeches have been put into the mouths of the acting persons, which have not been held at all. (What eminent gifts we are being entrusted with here! Accordingly, we can "fix" a colloquium if only the names of the acting persons are sent to us, half of whom we had never seen before. O Landgrave, get tough!) We intend to publish an illumination of the work of Mr. Beyer, in which we will explain this in detail and with many examples by comparing the stenographic records of Mr. Past. Kerns in Bath and the writing of Mr. Beyer (††† are not yet before, nor behind our name) want to prove this." (Only out with it and what will be right, shall become you. Maybe it can be used for marginal glosses in a third edition). Now comes a core shot, namely the transcript of Mr. Past. Kern's copy of his stenographic report on the introduction with points that indicate the places "where he did not keep up with the stenography. According to this, other persons would have spoken with different words than those listed in our report. One person would have spoken twice, who is listed only once in our report, and Prof. G. Fritschel's speech, which is listed in Mr. Past. Kern: " . . . Nothing against it", we would have left out completely. The matter is otherwise the same. But who vouches for the fact that Heer Past. Kern's stenography and then copied his stenography exactly? Who can vouch for the fact that he also always prefixed the names of the persons speaking? since without this precaution a confusion of names would have been possible?

is very easily possible. We do not know Mr. Past. Kern, so we do not want to deny that he wanted to provide an accurate stenographic report, but we doubt whether he was able to do so. As a reason for this doubt we only recall the event during the colloquium itself, when Prof. Fritschel could forget himself so far as to address Prof. Walther.

He said: "That's a lie", then, confronted, he declared that he had not said that. Whose shorthand was then heard by the whole assembly, Mr.

Past. Kern included, recognized as verbatim? Mr. Past. Kern's? No,

He did not have that, but ours. So much for this first attack, which probably only paved the way for others on the matter itself.

### **The stenographically excellent colloquium.**

"To Christianity in general, and to the members of the Iowa Synod in particular, it is hereby brought to your attention that we, J. P. Beyer, Pastor, in publishing the Colloquium of the said Synod with that of Missouri, have availed ourselves of so many and great stratagems, deceitfulness, cunning, forgery, and other unworthiness, that we now feel impelled, on the appearance of a second edition, to publicly confess all this, to most ruefully describe the Colloquium we have published as an edit of mere stenographic notes undertaken and executed in the "Missouri party interest," and to say yes and amen as an exercise in penance to all that Iowa has written and will yet write about the Colloquium." Such a statement would have to be what Iowa would want after his omissions in the last "Kirchenblatt" Nro. 14. The following are the words which are hurled against the stenographically excellent Colloquium: "We . . . must . . . must pass the verdict that the allegedly "stenographically - excellent colloquium of Mr. Past. Beyer's allegedly "stenographically excellent colloquium" is not a stenographic report from beginning to end, but an adaptation of the stenographic notes which the author may have made during the colloquium, undertaken and executed in the interest of the Missourian party. (Even this is still doubtful.) Not only does the author



have the nakedness,

which the Missouri gentlemen colloquents have given themselves, have been consistently eradicated (and if they did not give themselves any, perhaps they should have been accused of some), not only has he condensed long arguments of the Iowa colloquents into a few lines (in the case of stenography, that is), not only are the statements of the Iowans often so disjointed, incoherent, but also the statements of the Iowa gentlemen are often so incoherent.

nen shall. - Now I am glad, my opponents, that I have taken the trouble to write it down in shorthand; if I could not help to knock you down as a colloquist, i.e. your errors, I could nail you down. You can't get away from here; no amount of wriggling will help.

By the way, the second edition will be published soon without any changes. Beyer.

### **The move into the orphanage.**

The dear readers of the "Lutheran" should herewith receive a message from the orphanage. The previously planned inauguration had turned into water, because the abundant rainwater of the spring made the roads impassable, so that it was not possible to get the stones to the cellar and the sand and lime to the site as soon as would have been desirable. We had to keep our souls in patience. Finally, on Monday in the week before Easter, we were able to start blocking. Happily, by 7 o'clock in the evening, the blocking of two two-story houses was completed. No one of the 60 people who had been active in the work had come to any harm. God had kept his protecting hand over the voluntary workers. But now we had to be patient. Because of the unfavorable weather and the necessary field work, the transports could not always be done at the right time. A lot of building material had to be brought from St. Louis. Thus the extension of the house dragged on until after Whitsun. Even though it is a log house that we built, there was still a lot to do, which only those know who have not built log cabins, but log houses. Many thousands of feet of boards had to be delivered to lay the floors, fill in the empty space between the two log cabins and make them into two rooms, prepare the double porch with two chambers at the ends. Praise be to God and thanks be to God, the house now stands finished. Only the back porch is missing. The whole thing looks quite nice with its frontage of 56 feet. Windows, doors and porches are well painted. Most of the boards, shingles, windows, doors, glass, paint, nails and locks have been kindly donated by St. Louisans. A large number of generous donors have been recorded, but this can always be increased, since the house still costs us over 600 dollars, which had to be spent on wages and the purchase of items. The annual accounts will show everything clearly. Also, there are still some very necessary buildings that belong to an inn and have to be prepared before winter, e.g., a stable with a feeding floor. As soon as the house was ready, I moved from my apartment a few miles away to the orphanage alone with my books, and on July 21, I arrived at the orphanage.

## 6

my family with four orphans, who had been handed over to me earlier, and took possession of the waiting rooms. The next day, Pastor Büniger from St. Louis brought six more orphans, five boys and one girl. Also, one girl had already been taken in by our dear teacher in the neighborhood of the orphanage. So now we have eleven orphans, all under twelve years of age, nine boys and two girls. There are also already two inmates of the asylum, namely two older men who can no longer earn their living. Both come from distant Lutheran communities. One had already arrived since the building was started and had been cared for initially by a neighbor, Mr. Greb, and later by me. The other entered on July 23. As deaconesses, two orphans who had been brought up by me and had grown up to be virgins work in the orphanage. So you notice, dear readers, that the orphanage is not empty, but that it lives and weaves. You also realize that we have many needs. This year we will not be able to earn our living from the orphan farm for a long time. We have planted seven bushels of potatoes on the reclaimed land and about half an acre in grain and a little herbage. I brought one cow and bought another for the household. Well, I don't want to count and list everything we need. Everyone can imagine that. We will with many thanks any gift that can be sent to Mr. Cassirer Estel (Heineeke L Lstel, Ao. 103 Uain 8t., betvr. 6be8tnut "nä kine, 8t. Douis, No.), accept with many thanks. Also discarded children's clothes and shoes would be very welcome, which the own children have grown out and are still good, likewise men's clothes. We can use clothes of all sizes. The Lord, who has given us the orphans, wants to and will also provide us with charitable hearts and hands, which will gladly send us what we need. To him be all our cares and needs.

A. Lehmann.

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### Church consecration.

"The counsel and secrecy of kings and princes shall be kept secret, but God's work shall be gloriously praised and made manifest." Tob. 12, 8.

September 11, this year, will mark 20 years since the first Lutheran sermon was preached here in Logansport. The man who preached it was Pastor A. Fritze of Adams County, Ind. who at that time was a student at Fort Wayne Seminary. At that time there were only a few Lutheran families living here, all of whom were in very poor circumstances. Nevertheless, trusting in the Lord, they dared to found a congregation and to appoint their own pastor. The good Lord also gave grace to the work by making the then candidate Mr. Cl. Stürken willing to accept such a call.

to accept. In October 1848, the new pastor began his work in the new congregation, which consisted of seven families. Of course, it was not possible to think of a church of one's own, but the people held their church meetings back and forth in the houses, in a municipal schoolhouse and in the courthouse hall. It happened not infrequently that when the congregation gathered in front of the latter, they had to turn around and look for another place to hold the service, either because others had already come before them, or because the use of the hall had been assigned for other purposes.

That this constant back and forth was not only very unpleasant for the congregation, but also hindered the spread of the word, needs no further discussion. Therefore, when by 1852 the congregation had almost doubled in number, that is, 12 to 14 families, in the spring of that year the church was built. The building, a frame house, about 50 feet long and 32 feet wide, was happily completed with God's gracious help. On October 31, the feast of the blessed Reformation, the congregation had the joy of consecrating the church. And although the pastor had to deliver his sermons from behind a store chest and the congregation had to sit on boards, the rejoicing of both was great. The only worry was that this spacious church would never be full.

In 1853 a number of Lutherans from Hanover settled here, which gave the congregation quite an increase. With the growth of the city, the congregation naturally continued to grow. A few years after the consecration of the church, the interior of the church was also expanded. The store chest had to make way for a proper pulpit and altar and the boards for pretty pews. In 1858 the congregation was already so strong that the middle district of our synod could hold its meetings within it.

It goes without saying that the devil has not idly watched the building of the Kingdom of God here. Once he built his chapel next to the congregation of the true believers, i.e. he tried to destroy the congregation with a false spirit and a belly monkey. He also sometimes threw incendiary flares into the congregation in very angry quarrels. He also always knew how to get tools that threw dung at the person of the preacher in all possible ways, in order to hinder the course of the gospel in this way.

stop. - And what has been the result of all this? Praise and thanks be to God! The devil with his helpers has always been put to shame, and the work of the Lord has not only remained, but has also - even if often with painful sighs - progressed further and further. Truly, we have the truth of the battle song of our hero Luther:

"The word they shall let stand, And have no thanks for it; He is with us well on the plan With his spirit and gifts."

may experience and taste. Glory to God alone!

In the fall of 1864, Pastor Stürken received an appointment to the newly formed Immanuel congregation in Baltimore, Md. and since both he and the congregation in

After having administered the office of an evangelical preacher in the fear of the Lord for 16 years under many crosses and tribulations, he left for his new sphere of activity shortly before Christmas with the blessings of the congregation. - The congregation then appointed the undersigned as their pastor. Convinced of the divinity of this calling in the most certain way, I took up my office here on May 1, 1865.

Due to the rapid growth of the city in recent years, the congregation and audience increased in such a way that our church could hardly hold the people, even if they stood head to head around the altar. With this, the good Lord showed us what was to be done here, namely to build a new church. Congregation meeting after congregation meeting was held, and after much back and forth, the good Lord gave grace that the congregation decided to build a large, stately brick church. A building site, located in the most beautiful part of the city, on one of the highest points of the city, had been purchased several years earlier. - Pastor Stephan was willing to work out a building plan for us. - On Sunday Exaudi, June 2, 1867, we laid the cornerstone for the new building. During the building process, the Lord helped us through pleading and understanding. Not only did He give willing hearts and diligent hands in the congregation, as well as wonderful weather for the work, but He also provided us with almost only such workers who really sought the good of the congregation. We are especially indebted to the foreman and builder, Mr. W. Wesel, formerly of Fort Wayne and now residing here.

Since the construction was nearing its end, the sixth Sunday after Trinity was set as the day of the dedication. The whole week before, especially the women of the congregation were busy and active, partly to decorate and adorn the interior of the church in a worthy manner, partly to bring their kitchens and pantries into good condition, so that on the day of the consecration of the church they could also prepare a happy day for their families and guests. Finally, the long-awaited day dawned. In the morning, soon after 8 o'clock, two special trains arrived on the T. W. and W. R. R., which brought us over 500 dear guests from our sister congregations of Fort Wayne, Huntington, Peru, Delphi and Lafayette. At the station the guests were received by a deputation of the congregation and led to the old church, where the congregation gathered with many bystanders. At 9 o'clock I held the service there. Then we went in procession to the new church. In front of the new church a gate of honor was erected, which bore the inscription: "Give thanks to the Lord. - After all the streets around the church were filled with people, a local band played three verses of the song "O, that I had a thousand tongues" 2c in front of the main portal. Then the door was opened in the usual way and we entered the church playing the song: "Now give thanks to God". The consecration prayer was performed by me. The sermon was preached by Pastor Stubnatzy of Fort Wayne on the gospel of the consecration of the church. In the afternoon, Professor Lange of Concordia College preached on the doctrine of

of justification in English. In the evening Paft preached. Dulitz of Huntington on the epistle of the feast. On Monday we held another church consecration. In the morning I preached a catechism sermon and children's lesson, and in the evening Pastor Michael of Arcadia preached on John 17:24. So this new church of ours was abundantly and perfectly consecrated and blessed with word and prayer. The singing choirs from Fort Wayne, Peru and from here also helped to glorify the feast and the name of God with their lovely singing.

Now some more about the church building itself. The church is built of bricks in gothic style. Its length - including the chancel and the spire - is 120 and its width 50 feet. Inside the vault it is 36 feet high, while its exterior height at the gable ends is 50 feet. The building is adorned with a 140-foot-high steeple, which ends in a cross that announces to anyone passing by that the sermon from the cross resounds here. Inside, the church is simple, but very tastefully decorated. When one enters the narthex through the main door, the inscription above the door leading into the nave: "Enter his gates with thanksgiving" shows one immediately what one is supposed to do here. When you open the door, you are immediately confronted with a round window decorated with magnificent stained glass, which is located in the back wall of the sanctuary. It contains not only the symbol of the Holy Trinity, but also the image of Christ and the four evangelists, as a constant testimony that Christ and his Gospel reign here. If one then remains standing a little longer, one sees in the arch that separates the chancel from the nave not only the words: "Whoever believes and is baptized will be saved", Marc. 16, 16, - but above the arch also two angels in the size of a man and flying figure with palm branches in their hands. Likewise below Moses and Jacobus in full life size. But what do these figures want and what are they supposed to do? The two angels above the scripture want to confirm the truth of the saying: "He who believes" 2c., namely that those who die in faith shall really and truly be like the angels of God and shall carry palms in honor of the dear God one day. - What Moses wants with his two tablets of law is easy to guess. He wants to testify again and again that God's wrath from heaven is revealed here over all ungodly nature and unrighteousness of mankind, and that the old man with his whole nature is to be severely beaten without any mercy. So that no one gets the idea that the first and main place in this church belongs to the preaching of the law, Moses stands to the left of the preacher in the pulpit. On the right side from the pulpit is Jacob. Why then is just his figure chosen? Firstly, because the church bears his name. Secondly, because he was the first of all the apostles to give his life in death for the Lord. Therefore, this figure wants to exhort us to a lively fight for the Lord in this last sorrowful time. - Apart from the round window in the back altar wall, the church also has 14 high arched windows, which are distinguished by their beautiful stained glass in connection with the neat fresco painting with which the

The walls, vaults and ceilings make the church a lovely and pleasant place to spend time. Three chandeliers with the necessary secondary flames illuminate the church with gas light during the evening services. All in all, our new church is a magnificent building, both inside and out. It is the largest and most beautiful church in Logansport. Like a queen on a mountain, it dominates the whole town, much to the annoyance of the local papists.

However, the interested reader will now also want to know what this church costs. There hear then. It costs only, and that with all that is in and on it, the organ and heating of course excluded, \$18,800 - say: Eighteen thousand and eight hundred dollars. - How is this possible? Yes, that is a mystery to me. - Then the craftsmen must have lost theirs in the process? Well, the profit didn't rip anyone's pocket, but as far as I know, no one suffered any damage. I explain the matter this way: the good Lord wanted to bless us for once, and he did it abundantly. I hope that we will be grateful to Him for His grace!

The dear reader should not be angry that this description of the consecration of the church has become longer than I would like. - Finally, I would like to take the liberty of recommending Mr. W. Wesel from here to all congregations that want to build a proper church. He is not only a thoroughly reliable man, but also a very skilled worker. In addition, he works as cheaply as one can find a master builder.

Logansport, Aug. 6, 1868.

J. H. Jox, Pastor.

### Church news.

The Lutheran congregation of Belleville, Ills. had, since it had become preacher-less, forced the just-examined candidate of theology, Mr. Adolph Biewend, to accept their profession. He was then ordained on the 6th Sunday after Trinity, July 19 of this year, by Professor and Pastor Brauer with the assistance of Pastor Holls. Holls in the congregation was ordained and introduced.

May God, the heavenly Father, grant the newly appointed preacher grace not only to feed the herd entrusted to him with the pure preaching of the Gospel, but also to bring many more souls to the one and only Savior JEsu Christo in the largely German town of Belleville. I. F. B nger.

Address: Rev. Lio^enck,  
Lox 254. Lelleville, Ills.

After Mr. Past. P. Karrer had received and accepted another call from the Lutheran Zion congregation in Henry Co., Ohio, in addition to his previous congregations for Napoleon and the surrounding area, he was solemnly inducted into his new office by the undersigned, by order of the Presidium of the Middle District, on the 7th Sunday after Trinity, in the midst of this congregation.

May the merciful God bestow on the dear brother also in this place rich blessings in the holy office, to His name's glory and praise.

P. Rupp right.

After Candidate Carl Thurow, who received his education at our local Second Seminary and passed his exams, was called to the Lutheran congregations near Jefferson City, Mo., which had been terminated by the recall of their former pastor, Mr. W. Sandvoß, he was solemnly ordained by the undersigned on the 9th Sunday after Trinity by order of the Honorable Presidium of the Western District and with the assistance of his dear predecessor in the midst of his congregations and inducted into his office. May the Lord make him bear much fruit in this office, which will remain in eternal life. A. Crämer.

Address: Uev. O.

^6Ü6I-8on OitF, No.

After Mr. Ludwig A. Detzer passed his examination before the Southeastern Conference of the Eastern District of the Synod of Missouri, Ohio and other states, and thereupon received a call from the Lutheran congregation at Callicoon Centre, Sullivan Co, New York, he was ordained on the eighth Sunday after Trinity, by order of our honorable President Keyl, by the undersigned, according to the regulations of our congregation, in the midst of his congregation and inducted into his office.

May Jesus Christ, our Arch Shepherd, be his sun and shield!

H. Walker, Paft. to Paterson, N. I. ! Callicoon Centre, August 19, 1868.

Address: Uev. D. Deiner,

Oallioov, Lullivan Oo., N. L..

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### **Conferenz displays.**

The one-day St. Louis Local-Conference will hold its next meeting on the second Wednesday in September of this year, instead of the first. E. D. C. Böse, Secr.

The St. Louis District Pastoral Conference meets the first Friday in October of this year at Bethlehem Church in St. Louis, Mo. Subject of the proceedings: theses on "unresolved issues."

' E. D. C. Böse, Secr.

The Fort Wayne Preachers - and Teachers - Conference will hold its next meeting in Fort Wayne from Oct. 6 morning to Oct. 8 evening inclusive. L. Dulitz.

### **Announcement.**

I would like to draw the attention of all concerned to the history of the Reformation published by Schlitt.

When I received the last booklet through the kindness of Mr. Schulze, I set about arranging the work for binding, and to be sure that everything was in order, I laid out the booklets according to the page number, because the numbers were quite correct. However, I soon found a jump in the first book from pag. 14 to 33. But here the text is in order, and the binder only has to be notified of this violation. But in the second book, the entire last issue from x "Z. 393 on is missing.

Likewise in the third book, an entire booklet from 248 to 281 is missing.

I include the number of pages because the numbers of the booklets are in order, and I make this deficiency known so that not many will have the incomplete, precious work bound. It is to be hoped that Mr. Schulze will be so kind as to look up the missing issues for every customer, if they are printed, otherwise an agreement would be desirable that the mentioned issues would still be printed. F. r. Besel.

### Warning.

Since the former teacher C. Haas has the impudence to apply again in a Lutheran magazine for a position as a parish teacher and is soliciting letters under the address of one of our pastors, the editorial staff of the "Lutheraner" was urgently requested to publish that the said C. Haas of the Lutheran congregation in Staunton, Ill. had to be dismissed from his office because of grave sins against the sixth commandment and notorious hypocrisy. The "Lutheran" hereby fulfills this request all the more willingly, because thereby an essential and guilty service of love is done to all the Lutheran congregations who might otherwise have reflected on the unfortunate man's job application in the rush of circumstances.

C.

### (Receipt and thanks.

To the seminar hauShaltr From Mr. Wallte from Lowrl 1 box of soap. From Mr. Flrssa from d. Zions- gmrrindr drS Pust. ~~Lhmrvw 85th~~ ~~from Past. H. MeicrS-~~ congregation: from W. Whitehouse 810, 5 sides of bacon and 25 lbs. of fat; from H. Niemann 85, 5 doz. Eggs & 1 side of bacon; from F. Niemann 810, 4 bush. Beans, 20 lbs. fat and 1 side of bacon. From some women of Past. Köstrring's parish 83.25.

For poor students; By Past. R. Köhler by Auguste Muschke as a thank-offering for a happy recovery from the bite of a rattlesnake 81. MissionSfest-Coll. in Past. Th. Mirßler's congregation at Colr Camp 8126.00, intended for inner mission, namely for the travel expenses of the new Brunn pupils. By N. N. from Black Hawk Mill, Jnd. at 85, by Past. Wyneken collected at E. Lange's wedding, 85, for Johl. A. Crämer.

The following support has also been received for the Champaign City, Ill community:

By Mr. L. Brauns in Chicago from Past. FrankeS congregation in Addison 821. by Past. C. Meyer of sei- nrr congregation in Kankakee, Ill, 813.75.

Next to God, the giver of all good gifts, also sincerely thanking the dear givers on behalf of my congregation August 25, 1868 T h. BuSzin, Pastor.

With heartfelt thanks, the undersigned certifies that he has received the following gifts of love for the building of the church in Buffalo:

Don Past. Kunz' Gern, in Cumberland, Jnd, 86; of the Gem. at Minden near Indianapolis, collectirt by Past. Hochstetter, 88; of Past. Hochstetter's Gem. in Indianapolis, 856; of Past. Weinbach's parish in Bergholz 834.90; of Past. Brands Gem. here, 831.25; of Past. Kanold's comm. in WollcottSville 89.20.

Buffalo, August 18, 1868.

C. Large.

Received in -er Raffe -es middle district : To the synodical treasury: Bon Past. Schuster's comm.

85. past. BodeS Gem. 810.55. Past. Sihlers Gem. 868.42. Past. Schwan's congregation 8111.25. Past. Hörnicke 82, whose congregation 832.10. By Past. König of Mrs. Fischmann 85th H. Jetten 85th Don whose congregation regel-

moderate contributions for February and March 830. By Past. Saupert from the women's association of his congregation 824. Heinrich Meierding 84. Past. MaackS Gem. 89.15. HochzritsLoll. at Joh. Kull 81.85. Past. Friedrichs Gem. 820. past. Bauers Gem. 810. past. StellhornS Gem. 822. Past. Sihlers and StubnatziS Gem., Easter Coll. 873.63. Past. KühnS Gem. 816.37. Past. Michaels Gem. 833. past. Jox'Gem. in Logansport 823.65, in Peru 88.60. Past. Schwans Gem., Ostercoll. 881.37. Past. SchönebergSGem. 817.25. I. Schnaible, M. Hohenberger each 8t. Past. LothmannS Gem. 88th Past. Zagels Gem. 89.56. Past. EverS 81, from whose congregation 814.76. By Past. Küchle by Mrs. Prange and Mrs. Zahrt 83. by whose congregation Oster-Coll. 812. past. P. RupprechtS Gem. in Fulton Co. 83.25, in Henry Co. 83.03, in Defiance Co. 82.38. Past. BodeS Gem. in, Ostrr - Coll. 86.68. Rev. Lehner's branch 82.39. By Rev. Seurl of F. Burr 82, from whose parish Easter Coll. 826, from the treasury for quarterly contributions 817.75. pastor Weyel 81.70. past. BrackhageS Gem. 812.50. Past. Wichmanns Gem. 89.50. Past. HuSmannS Gem., Easter Coll. 812. past. Wynekens Gem. 860.48. Past. Schumms Gem. 813. past. NützrlS Gem. in Columbus 811.75. By Past. P. Rupprecht HochzeitS-Eoll. at H. Kimbcl 82.60. Past. JäbkerS Gem. 811. past. NützelS Gem. in Marysville 822.25. Past. Tramm's Gem, Easter Coll. 85. by the same from an unnamed 85. past. Jor' Gem. in Peru 8l 1.70. Past. Schumms Gem. 82. past. Sihler's and StubnaßS Gem., Pentecostal Coll. 8100.01. Past. JäbkerS Gem. 830. past. RrichhardtS St. JohanniSGem.

88.29. Past. Nützrls Gem. in Marysville 811. pastor Zagels Gem. 811.25. by Past. Lothmann of Dan. Haag 85th Past. Wüstrmann's Gem. 813.10. By Rev. P. Eirich Kindtauf - Coll. at H. Werner 85. Rev. DetzerS Gem. in Defiance 822.13, in Southridge 813.88. M. Viebach 82, I. T. 820. Rev. Jor' Gem. in Logansprvt 88.75, in Peru 85.25. Past. HochstetterS Gem. in Indianapolis, from d. bell bag 8103.06. Past. BodeS

Gem. 810.21. Past. StellhornS Gem. 823.20. By Past. M'charl of N. tent 85. by Past. Wyneken fstr sold synodal reports 83.25. Past. Kühn's parish and branch 815.74. Past. Schwan's parish, Pentecost coll. 882.50. Past. SallmannS Gem. 811.43. Past. OrstermeyerS Gem. 86. Past. Merz' Gem. 818.70. pastor SauerS Gem. 852.55. past. Königs Gem. monthly contributions 840. past. Weyel 81. past. BrackhageS Gem. 8 10.40. Past. RunkelS Filial, Kirchweih - Collecte in Cold Spring 88.30. Past. DetzerS Gem. near Florida 84.05. N. Geller 81. Palt. JäbkerS Gem. 810th Past. BodeS Gem. 83rd Past. KühnS Gem. coll. for July 81.43. By Past. Lothmann by I. Keller 82nd Past. Jüngels Gem. 820. past. StocksGem. 84.78.

To Synodatfchuldentil gungSkasse: By Past. Wyneken by Mrs. W. 81.13. Past. Jungck's congregation 87.46. Past. Dulitz's Gem. in Huntington 87.78, in Lancaster 82. Past. Wüstemann's Gem. at Easter Collecte 811. Past. KüchleS Gem. 812.50. Past. Dulitz'Gem. in Huntington 85.65.

On the seminary building in Addison: From Pastor Bode's congregation; From H. Meyer Sr. 82, Thiele 50 CtS. Jak. Auer 81; Fr. Buhr, Ernst Busche, Jak. Göglein 82 each, Stephan Jung 50 CtS. Past. Sauperts Gem. last payment 850, Past. KühnS Gem. retrospective 82.50. G. P. German 85, D. Stamm 81. By Past. Dulitz v. d. Virgins E. and B" Müller 82. Ch. Ahlschwede, C. and H. Starke each 82, Hitzfeld, Dumbuld each 83, Wassermann, Wolf, Dohle each 81. Past. Schusters Gem. 825. past. WeyelS communities 812. past. BrackhageS GernerNve 822.50. Past. KönigS .Gem. 815. past. Schäfer 85, whose congregation 87. Past. FrinckeS Gem. 818. pastor BodeS Gem. 113. by Past. Michael von N. N. 85. past. JüngelS Gem. 822. d'st. Hörnicke 83, whose Gem. 833.50. Hein. Stellhorn Joh. Hafner 81.

For heathen mission: Past. Schäfers Gem. 83. Past. Bode's congregation 810. Ko'nigS Gem. 85. by Past. Saupert by W. Schnute 81. by F. Fickmeier 50 CtS.

By Past. Frincke 'by S. Lückert 85th Leonore Rösener 50 CtS. Past. Zagels Gem. 820.39. Past. Schönebrggs Gem. 82.75. By Past. Kühle by M. B. 81. by Past. Weyel by some confirmands 81.25. By Past. Oestermryer's schoolchildren 81. by Past. Lothmann by L. Bay 81.

On the church building in Richmond: By Past. Horst's congregation and branch 89.50. By Past. Drtzer by several Southridge parishioners 821.30. By Rev. Dulitz by D. Schepper 82. By Rev. Zage's congregation

829.85. Past. EverS 81, whose Gem. 811.68. Past. P. RupprechtS Gem. in Henry County, O-, 85. by Past. Friedrich by W. Brandes, Mrs. Plinke, G. Beyer each 81st Past. NützelS Gem.7 in Columbus 88.75. Past. JäbkerS Grm. 831. past. Hörnicke 81, whose Gem. 85.44. Past. StegerS Gem. 823.

To the college maintenance fund in St. Louis: By Past. Hamann from Germany 815.

For poor students: By Past. Frincke by Leonore Rösener 50 CtS. By Past. Lothmann HochzeitS- Coll. at Georg Mayer 83, Kindtauf-Coll. at Kleinknecht 90 Cts. By I. Birkner 87, by Past. Merz by H. Tormöhlen 81. for pupil H. Kä'ppel by teacher Conzelmann's schoolchildren 83. by Past. Wichmann by Mrs. R. Keßler for pupil Larwen 82. for pupil E. Weyel Kindtauf-Coll. by K. Ellerbusch 84.75. don virgin E. W. 8l. Joh. Umbach 81.

For inner mission: By Past. KönigS Gem. 85. by Past. Kühle HochzeitS-Collecte bei S. Daniel 83.55. Past. LehnerS Filial 82.66. Don dessen Gemeinde 89.84. Past. KühleS Gem. in Laporte, MissionSfest-Coll. 825.15.

For Mr. Past. v. Kienbusch: Past. Wynekens Gem. 850. Past. BodeS Gem. 85.57.

To the college household in Fort Wayne: By Past. Wyneken weddingS - Collecte at H. Bennhoff 88.05. Past. Dulitz's Gem. 87.50. By Past. Seuel von Haartge 82. by C. Eißfeldt 823.73. by Past. Wynekens Gem. 870.68. Past. LehnrrS Gem. 84 56. by I. Birkner 833. by Past. Weyel by K. Strube 85.

For poor school seminarians: Past. Michaels Gem. 85.50. Past. WeyelS congregations 814.55. Kindtauf coll. by Fr. Vollmer 82.15. HochzeitS coll. by W. Tilker 86.19. By Past. Sauer by H. Scheppmann, his bride and H. Steinbrmk each 82.F. Gundermann 85.Past. HorstS Gem. 88.10.

To the widow's fund: By Past. Michael by Wittwe Reitz 815. by Past. KönigS Gem. 826. by Pastor Kühn from Fr. Schinnerer 8lO.

For Past. RöbbelenS Wittwe: By Pastor Lothmann from I. Keller 82.

On the Leipzig Mission: By Past. Detzer Legate from Blessed Adam Kleinhcn at Defiance, O., 850.

For teaching salary: Past. Schusters Gem. 89. Past. KühleS Gem., Pfingst-Coll. 815.80. Past. Dulitz's Gem. in Huntington 88, in Lancaster 81.35.

For Past. BrunnS Anstalt: By Past. Friedrich von G. Bryer 81.50. Past. Michaels Gem. 815. past. Dulitz's Gem. in Huntington 811.50. Through Rev. Schwan by Miss Caroline Schinkel 82. Through Rev. Sauer HochzeitS - Coll. by W. Brukmann 88.25, by I. Mönning 89.75.

On the emigrant mission in NewYork: G. Beyer 81. Past. StellhornS Gem., Pentecostal Coll. 88. by Past. Schwan by Fräulein Caroline Schinkel 82. by Past. König Thanksgiving offering by Gottlob Bracker for happy passage to Germany 85.

To the Orphanage & Hospital in St.Louis: By Past. Seuel von Haartge 82. by Past. Weyel by D. Korff 81. by Past. Brackhage by Weßler 81. from Past. Stocks Gemeinde Hochzrits-Coll. by Nahrwold 812.25. By Past. Schäfer Kindtauf-Coll. at P. Ueber 84. past. BodeS Gem. 820.10. By Past. Friedrich Kindtauf-Coll. by Fr. Ochs 83.70. Thank offering by Mrs. W. Hoffman" 82. N. N. 30 Cts. By Rev. Schwan from Miss Caroline Schinkel 82. From Rev. BrackhageS Gem. 60 CtS. By Past. Lothmann from an unnamed person 50 Cts. Fräulein Car. Schinkel 82.

For Dir. S^xirs Sn-b-st-tU4en: By Rev. Weyel of H. K. Ellerbusch, the virgins K. u. Marg. Ellerbusch 81 each, M. Hridt 81.50.

For the general preseS: Past. Oester- meyrS congregation 81.

To the college maintenance fund in St. Louis: By Past. WeyelS 3 congregations Pentecost - Coll. 820.25.

For poor students: For W. Brueggemann through Past. Weyel Kindtauf-Coll. at H. Horn 85.75.

School fees from Lolle students: From A. Dolkr and H. Carstcns 818 each. C. Bonnet, Kassirer.

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## Changed address r

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I

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(Submitted by Past. St.)

**Modern Roman polemics against the  
Lutheran Church.**

(Continued.)

At last Vr. Westermeycr still asks: 9) "Is apostasy from the Church of Christ permitted under the pretext of reformation; and if not, is it not duty to contribute everything to finally abolish the unfortunate division?" In order to refute the answer of the Past. L., Ronge and Uhlich must again help the r. W. out of their embarrassment; and then follow new variations on the old theme of the Reformers' revolt against the Roman Church. Says Past. L.: "Where one confesses Christ as the Son of God, there is no reason to deny that he belongs to the church"; so Dr. W. answers: "Besides, it was a matter of quite different things than the confession of the divinity of Christ." If he has only the pope in mind, this is undeniably true, for he was concerned with quite different things, namely, with all the kingdoms of the world and their glory, the triple crown, purple, and so on. Whoever has once possessed and tasted these most coveted earthly things will not give them up again so easily. That is why Erasmus said that the papacy would never forgive Luther for grabbing the pope's crown and the monks' bellies. However, if Dr. W. also of Dr. Luther, then he reveals in a very conspicuous way how much he lacks even the slightest understanding of the Reformation and judges it like a blind man judges color. For us, with Dr. Luther, faith in Christ and what is consequently connected with it is the main achievement of the Reformation and the only essential requirement for belonging to the church. In the case of the papacy, which left this article of faith untouched in the ecumenical confessions of the church, as it were as a dead letter, in order to be able to use it as an adornment of its glistening sheep's clothing, only faith in the pope was demanded, the faithful confessors of Christ, the Son of God, on the other hand, were persecuted and exterminated; not to mention that this faith and confession was and would be demanded as a condition of belonging to the Roman church. - Thus, for example, many years ago the arch-papist court preacher of Ludwig I of Bavaria, Döllinger, answered an inquiry about the ecclesiastical position of this king, who had grown gray in fornication: "He still believes in the devil, and as long as he does, he still belongs to us." Whether King Louis I believed in the God-human Redeemer was not what mattered to his confessor. To demand this faith as a condition of belonging to the church was probably also for him, like for Dr. W., "a wonderful invention and brand new. How could the pope also be so pleased with How could the belief in the devil and his governor on earth have been so insignificant in the eyes of the Reformation? On the other hand, the belief in the devil and his governor on earth, in the immaculate virgin, in the sin-redemptive power of the sacrifice of the mass for the living and the dead, etc., are for him and his followers, of course, much more essential and important things, which are the main issue.

Dr. W. also defends Luther's excommunication "as a deserved punishment for his disobedience and apostasy"; on the other hand, he graciously deigns to make the following excuse: "If today Protestants are absolved from excommunication when they convert to the Catholic Church, it happens because it is not known whether they are outside the Catholic Church with or without guilt, thus as a precaution in case of guilt, etc.". This punishment, "which presupposes a grave sin, which the Protestant, who is of good faith, does not have on himself," must nevertheless be suffered by every transgressor, guilty or innocent. Whether he is penitent because of his sins against the holy ten commandments of God, that does not come into consideration at all. On the other hand, all Protestants, whether believers or not, are solemnly excommunicated by the Pope in Rome every Green Thursday. One would like to ask whether his ban lasts longer than 12 months?

But that must be honestly confessed that Me



This is the method and consequence of such insane fanaticism, by which one is clearly convinced that the pope has forged the keys of the kingdom of heaven into lock picks, to bind what God has loosened and to loosen what God has bound.

By the way, that is not all. One main thing in the conversion of the Protestants to Pabstism Dr. W. omits completely, and hardly without intention. The Pabstacy not only absolves the Protestants who fall away from it from an uncertain excommunication when they accept the mark of the beast (Rev. 19:9-11), but in recent times it also baptizes them again and thus practices the most abominable re-baptism, not only against Eph. 4:5, but also against the teaching and practice of the old Catholic Church. And this Anabaptist Pabst sect, which has also broken with the old church in this respect and has placed itself in a row with the most notorious of all later sects, wants to persuade us Lutherans that it alone is the "One Holy Catholic Church" of the third article, and still wants to boast that it has banned Dr. Luthern and continues to declare all Protestants to be evil; and Dr. W. does this, strangely enough, precisely for the purpose of drawing Lutherans over to it in the name of the papacy. A sweeping eulogy of the holiness, glory and invincibility of the papacy, intermixed with dismissive, condemnatory and completely untrue judgments of the most absurd kind about Protestantism, is intended to inspire the Lutheran readers of the final word to convert to the Pabstkirche.

At the beginning of this eulogy by Pasquille, Dr. W. says that Pabstism has stood firm against paganism, Judaism, Turkism, heresy, and military despotism, and that it has always rallied to new heights, will also survive the present storms, and will lead redeemed mankind toward the end of the centuries. "It could not do this if the promises of the Lord were not valid for it and it alone." When Dr. W. boasts of the Pabst's victories over paganism, this must be corrected to the effect that the "greatest" of such victories were won by Rome at a time when there was still no Pabst, and that the later victories of the Roman Church were not won because, but in spite of the fact that it stood under the Pabst, who had just placed himself in the temple of God as a god. What is the meaning of the victories of the papacy over Judaism is shown by the Mortara-Haudel from recent times. When the papacy had secretly stolen their son from rich Jewish parents in Italy, in order (as was claimed in the newspapers) to bring the inheritance, which was large in comparison to a million, to the Roman church, the stolen boy, who was destined to become a priest, was not given back, although emperors and kings to the Roman Empire were not willing to do so.

The people of his time, through their envoys, demanded its release from the pope. This was, however, in its way a victory, and, if the mentioned newspaper assertion is not an untruth, a very profitable one at that.

The victories of the papacy over Turkishness may put into perspective a couple of other examples: Pabst Eugene IV and Cardinal Julianus persuaded King Vladislaus III of Hungary to perjure himself against the Turkish Sultan Murad II and to break the ten-year truce. On Nov. 10, 1414 the battle took place near Varna. Both sides fought with terrible bitterness. The Turkish battle line was already beginning to give way. When Murad, almost beside himself with despair, saw this, he cried out to the image of the Crucified One in the army of the Christians in a loud voice: "Crucified One! If You are God, avenge the disloyalty of the people who so shamefully break the oath sworn in Your name". Thereupon fortune turned, the army of the Christians was cut down, the king himself was killed, and Julianus was killed by robbers as he fled. Furthermore: Pope Innocent III. (1180-1198) held the brother of Sultan Bajazeth as a prisoner on his behalf, but instead of converting him to Christianity, he had him pay him an annual sheriff's fee of 40,000 ducats, and left his prisoner to his successor, Pope Alexander VI. When King Charles VIII told the latter of his plan to conquer Jerusalem, the latter betrayed him to the Sultan and received 50,000 ducats from him as Judas wages. This papal monster did not care about the conversion of the Turkish prince, but rather had him poisoned when the king wanted to force him to hand over the prisoner by force of arms. If Dr. W. likes to call these contacts of the papacy with Jewry and Turkishness victories, he will at least have to admit that it was not about the honor of God, the spreading of His word and kingdom, not about the salvation of Jews and Turks, but about human theft, treachery, perjury, treason, poison murder and sounding ducats. Dr. W. may sing the praises of the papacy with such enthusiasm, but we Lutherans do not envy it such victories.

(To be continued.)

## ***A QUESTION IN ESCHATOLOGY.***

*Will there be a Millennium before the Return of Jesus? By Joseph A. Seiss, D. D. Reprinted from the Ev. Quarterly Review. Gettysburg, J. Edw. Wible, Printer.*

The eschatological question, which Dr. Seiß deals with in this brochure, is formulated by him more precisely on p. 51: "We readily admit that in the Word of God there are many delicious There are promises and prophecies which drive us to expect a time when universal righteousness and immortal blessedness will be the glorious inheritance of the earth, - when from the rising of the sun to its setting the name of the Lord will be praised, and not one creature on land or in the sea will any longer deny his majesty or resist his holy will, nor in the sea, shall any longer deny his majesty, transgress his laws, or resist his holy will, - and wherein all the knees which are in heaven, and in earth, and under the earth, shall bow, and every tongue shall confess that JESUS CHRIST is the LORD, to the glory of GOD the FATHER. For this purpose, sacred texts may be collected and arranged to any extent that our millennialists may desire; we say in advance of them all that we accept and rejoice in them, and ascribe to them a literalness, breadth, and absoluteness of opinion, even more than any of those who may be agreeable to this article, to the fullest extent that any one may require. But the question is: Do these prophecies and promises refer to a millennial kingdom, or to a longer or shorter period of time, which precedes the return of JESU and the resurrection of the dead?"

From these words we see that Dr. Seiß also believes in a thousand-year kingdom. He differs from the usual chiliastes only in that, as we know from his book "*The Last Times*", he lets his millennial kingdom, which "is literal, real, external, earthly, visible, universal, divine and eternal", begin with the return of Christ on the last day. Because according to Dr. Seiß the thousand-year kingdom and the last judgment are one and the same, since according to his opinion the last day lasts for a thousand years.

Dr. Seiß considers this chiliasm of his to be the only correct one. The other chiliastic doctrine, on the other hand, that the millennial kingdom would take place before the last day, the doctor declares to be a monstrous falsehood, an absurdity, a heresy, an invention of the devil, an unproven innovation and presupposition, unspiritual loose talk 2c., and in this writing of his he makes it his task to convince his readers "of the correctness and necessity of a thorough revision of the prevailing views (notions) on this subject" (p. 68).

It is interesting what Dr. Seiß reports about the origin of the now common chiliasm. He traces it back to an English theologian, Daniel Whitby, who lived from 1638 to 1726, was a Doctor of Theology, became a Fellow of Trinity College, Oxford, in 1664, Prebendary of Salisbury in 1668, and died as Rector of St. Edmunds in Salisbury. The name of this theologian is disreputable enough.

Toward the end of his life, in his writing "*Last Thoughts*," he declared, "Now I am fully convinced that the confuse concept of the divine Trinity, in which I then believed, is a thing of impossibility and full of the grossest absurdities and contradictions." At the same time, he leaned toward Arian views. His most important work is a commentary on the New Testament, to which "*A Treatise on the true Millennium*" is appended. In it he presents all the views of today's chiliasm. The millennial kingdom precedes the second coming of our Lord at the Last Judgment. Satan will be bound for a thousand years, the Antichrist, the Pabstium, will be overthrown, the conversion of all Jews and Gentiles will take place, a glorious state of the church in peace, abundance, righteousness and pious posterity, death will be no more, and the saints will reign with Christ for a thousand years on earth. But he gave these views only as a hypothesis, which he submitted to the evaluation of the scholars.

"We are surprised," says Dr. Seiß p. 48, "that a thing of such origin should acquire such a terrible importance in the thoughts, sermons, prayers, and hopes of Christians. Two hundred years ago this now widespread doctrine existed only in the thoughts of one man who gave it as something new, as the possible result of a new method of interpreting the prophets. Today, alas! it is proclaimed on the oratory platform, preached from the pulpit, asserted in dogmatic systems and defended in Christian polemics as an essential part of the faith of the Church, as an indispensable motive to evangelical zeal, and as the greatest hope of the world."

By fighting modern chiliasm, Dr. Seiß proves that it is nowhere expressed in the symbols, nor in the liturgy of the Church, and that the greatest theologians and above all the Holy Scriptures are against it. Scripture is against it. Strange is what Dr. S. says about the 17th article of the Augsburg Confession. Confession. After quoting the words of it, he remarks: "A certain doctrine is definitely described here. This doctrine is that there shall be a reign of the good and a supremacy of the pious in government and influence over this world before the coming of Christ to raise the dead. This is quite precisely in all its elements the doctrine of our Millennialists today. It alone is branded as one that partakes of the falsities of the carnal dreams of the Jews, and is unequivocally condemned." (p. 33.) This is what a chiliast must say to the chiliasts, who always pretend that their chiliasm is compatible with the Augsburg Confession! Confession!

Among the testimonies of the great old theologians, which are cited against Whitby's chiliasm, p. 41 is headed by the magnificent words of Luther: "This is not true and has actually been done by the devil, that one believes that the whole world will become Christians. The devil has done this by obscuring righteous doctrine so that it can never be understood. Therefore beware of it."

On the other hand, Dr. S. does not want to accept Luther's position on Rev. 20: "The thousand years must begin when this book is made" 2c. He says: "We doubt whether Luther ever wrote in this way, and still more whether he intended that this should be taken as the right interpretation of the passage. The most reasonable assumption is that he had no firm opinion on this, since he never gave the Apocalypse the attention he gave to the other parts of the Holy Scriptures. Scriptures." (p. 3.) Now, even if we admit that Luther devoted more study to other parts of Scripture than he did to the Apocalypse, we must assume that he did not give the Apocalypse the same attention. Even if we admit that Luther devoted more study to other parts of Scripture than to Revelation, he by no means neglected Revelation, but rather provided the key to a proper understanding of it through his work. Even if critical reservations have been voiced here and there about the authenticity of the marginal glosses, as Dr. S. mentions in a note, it is nevertheless important to take to heart what such a thorough researcher and connoisseur of Luther's writings as Dr. J. G. Walch testifies in his preface to Luther's works vol. 21: "However, the glosses added to Luther's works by the aforementioned Rörern can be rightly attributed to him, in that they flowed from his mouth and were approved, and even if this did not happen in the case of one or the other, they were nevertheless arranged according to his meaning and opinion. Now, as far as specifically Luther's marginal gloss on Rev. 20 is concerned, which is contested by Dr. S., neither on grounds of external nor internal criticism can anything significant be brought forward to deny it to Luther. Rather, it has always been recognized as authentic by all commentators, even those who do not share the opinion expressed in it, and we challenge Dr. Seiß to name us a single well-known theologian who has proven this passage of Luther's to be inauthentic. In addition, it bears the stamp of Luther's spirit in such a way that it legitimizes itself as authentic before anyone who knows his writings even superficially. But if Dr. S. considers it the "most reasonable assumption that Luther had no definite opinion (86trlsä Opinion) about it (about Rev. 20.)", we are sorry that he judges Dr. Luther in such a disdainful way. On the contrary, we declare that,

according to our most sincere conviction, the explanation of Rev. 20, which Luther gives in that marginal gloss, is the only correct one, as this has been proved in detail and convincingly by our blessed Röbbelen in his writing on Revelation, and that we consider all attempts to shift the thousand years still into the future to be absolutely wrong and mistaken. Incidentally, Dr. Seiß's opposition to Luther's explanation is sufficiently explained by the fact that he lets the thousand years begin only with the last day.

On the other hand, the part of his book in which he refutes the modern chiliasm from the Scriptures is excellent. For he shows on the basis of the Scriptures that the last times until the last day will be horrible because of the persecution of the church, the hypocrites, the false prophets, the scoffers, the Antichrist 2c. "The apostle," he says, "thus covers (covers) the whole period of this oeconomy, and thus leaves no place for Whitby's chiliasm, like Noah's dove, to rest its foot upon, so that it is compelled to dissolve again into the dream from which it came forth." (S. 63.) "Der ganze Ton der Weissagung ist Trübsal, Trübsal, - Wehe, Wehe, - Jammer über Jammer, - Elend über die Kirche und Betrug und verderbliche Schuld und Kampf über die Welt, - und keine Hoffnung der Ruhe selbst für die Auserwählten, ausgenommen, wenn der große Tag Seines eigenen Kommens in den Wolken mit Kraft und großer Herrlichkeit erscheint, um ihnen Erlösung zu bringen." (p.65.) "If the millennial kingdom can coexist with false prophets, with apostasy, with false Christs, with rampant iniquity and great tribulations - then, but only then, may we hope for it before the day of judgment." (S. 67.)

Certainly, every friend of the pure Bible truth will be very happy about such statements of Dr. Seiß. Unfortunately, this joy is a very clouded one. Listen to what he says on p. 55: "Jerusalem, however, will 'make itself out and become light'. The Gentiles will come to her light and the kings to the splendor that rises over her. But the time is determined 'when the Redeemer shall come' and 'when Jehovah shall arise upon her, and his glory shall appear upon her,' Isa. 59:20, 60:2. 'When the Lord shall pour out upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of prayer, then shall they look upon him whom they have pierced,' Zech. 12:12. 12, 10. There can be no blessed millennial kingdom without the conversion of Israel to the Lord, as his defenders admit; but now his conversion is so clearly connected with the visible presence of Him whom Israel crucified." (S. 56.)

Consider what Dr. Seiß expects his readers to believe against God's Word: On the last day the Jews will see the Lord Christ, Jesus will then pour out His Holy Spirit upon them, as a result of which all Jews will be converted and as a result of this all Gentiles again, and Jerusalem shall then rise to new glory 2c.

As can be seen, the Whitby chiliasm is not a hair better than the Whitby chiliasm; they resemble each other "in all elements", like one egg to another, only with the difference that the Whitby chiliasm puts the millennial kingdom before the last day, the Whitby chiliasm puts it on the last day. Which of these two kinds of chiliasm is the more reprehensible, the Whitby or

the Seissian, is difficult to determine. For even against Seiss' chiliasm we must testify that it is "neither expressed in the confessions nor in the liturgy of the Church, and that the old great theologians, and above all the Holy Scriptures, are against it. Scripture is against it". According to the sacred Scriptures. According to the Holy Scripture, there is neither a time, nor a place, nor a person for the millennial kingdom of Seiss, with which it could be populated. No time: - because that the youngest day should last for a thousand years is an assertion contrary to Scripture. No place: - for at the last day heaven and earth will pass away. No persons: - for on the last day the wicked will go into eternal torment, the righteous into eternal life, but the Lord Christ will then no longer establish a new temporal kingdom, but will then begin the kingdom of glory. Thus, to speak with Dr. S., his chiliasmus, like Noah's dove, finds no place where his foot could rest, and must retreat again into the dreamland from which he sprang. Only then, if the millennial kingdom can exist together with the period of one, the last day, with the burning of this visible world, with the abolition of all rule and all authority and power, 1 Cor. 15, 24. with the end of all (visible and temporal) things, 1 Pet. 4, 7. mild cessation of all time and the entrance of eternity and perfect glory, 2 Cor. 4, 18" 1 Cor. 13, 10. but also only then could we hope for it. To prove this, however, is both an exegetical and a logical impossibility for Dr. Seiß.

Accordingly, a lover of the pure doctrine of the Scriptures, who wants to base his faith only on the solid rock of the divine Word and not on the loose sand of human dreams, must judge of Seiß's chiliasm the same as Dr. S. says of Whitby's chiliasm, namely that it is a "monstrous falsehood" 2c. We congratulate Dr. Seiß for having banished Whitby's chiliasm so effectively "into the realm of dreams", and conclude with the hope that he will soon promote the "Adventist" chiliasm, which teaches a millennial kingdom beginning with the Second Coming of Christ, and thus thoroughly clear up the whole chiliasm. A renewed prayerful contemplation of eschatological prophecy will prove to him by God's grace that the same forms such a closed, indissolubly interconnected chain of divine prophecies that the monster of chiliasm can nowhere find even so much space as a mathematical point where it could creep in and establish itself; that in a word all chiliasm is and will be eternally an agraphon and antigraphon. Applying his own concluding words, p. 68 and 69, to him, "we lay it solemnly  
The Christian is obliged to his conscience not to concern himself with the acceptance and propagation of a theory which is based on vague and unproved conviction, is absolutely groundless and, because unfounded, produces untold mischief, since it obscures the doctrine of the resurrection, distorts the sublime truth of the Saviour's Second Coming, perverts the very idea of the Last Judgment, and undermines the zeal for conscientiousness and faithfulness which the orthodox and scriptural Christian doctrine brings about, that one of those hurrying days may reveal to us our divine Judge, coming in the clouds of heaven with great power and glory, to give to each one according to his works," Rev. 22, 12-20.

F.

### To the ecclesiastical chronicle.

**Pastor Schieferdecker** now admits in number 32 of Brobst's magazine that a resolution was presented to him by the Missouri Synod, at their meeting in Fort Wayne in 1857, for the rejection of chiliasm, in which "some moments are contained which belong to gross chiliasm". Past. Schieferdecker would not agree to this resolution and thereby revealed, as well as by the answers to several other questions submitted to him, that he was a chiliast and that his raving was the usual mixture of coarse and fine misteaching moments. - There arose in the communities in Perry County where Past. Slater stood, in consequence of this chiliasm distressing and saddening disturbances. Later, it seemed that things would at least settle down again in Altenburg, with Past. Schieferdecker, at the urgent request of the president, accompanied him to St. Louis and discussed the matter with several brethren there, and then also declared in his congregation that he could not hold this doctrine as before, and that he would therefore teach in accordance with certain points that had been recorded. But unfortunately it did not remain so, but the chiliastic unrest rose again and degenerated into formal divisions: And the Synod of Iowa, the peace-loving and separation-hating one, accepted this false teacher, who made divisions and tore the congregations apart, without demanding further report from Missouri, as their synod member, their dear fellow believer. It is true that Past. Schieferdecker that it is "absurd" to reproach the Iowa Synod for accepting him without further ado, since it had in its hands the Missouri Synodal Report of 1857, in which the entire negotiations on the doctrinal question in question were reported in detail. But this is not a valid

excuse and only calculated for the uninformed. For what is found in this synodal report with regard to the resolution in question? Nothing at all, except that all the other members of the synod were informed individually by oral

The members of the Board of Management and the Supervisory Board have all expressed their support for the statement, except for Past. Schieferdecker and his father-in-law. - Now, in order to gloss over the actions of the Iowa Synod a bit, Rev. Schieferdecker brings the following poem, the following addition, of which, however, there is not a word in the synodal report: "To this resolution the synod demanded my consent at that time; that I did not give the same was not because I positively made the propositions rejected therein mine and defended them as right, but because I considered some of the said propositions uncertain and not absolutely reprehensible." Oh, how the Synod would have rejoiced if Past. Schieferdecker had given this reason at that time and spoken thus: I do not positively make the rejected propositions mine and do not defend them as correct, but only some of the mentioned propositions I consider uncertain, etc., much would have been gained and the negotiations would have taken a different turn. But as I said, the whole addition is now fabricated by Past. Schieferdecker, there is nothing about it in the synodal report, but on the contrary, it can only be read nakedly and simply that Schieferdecker did not accept the resolution. - From the synodal report, the Iowans knew nothing more than that Schieferdecker had not wanted to reject a chiliasm, in which "some moments are contained which belong to gross chiliasm". Now it is also possible that even then Schieferdecker presented his new Iowa brethren with the above addition, but would it not have been the simple duty of the Iowa brethren, if they had wanted to proceed "properly and honestly", to inquire of the Missouri Synod whether this was so? since there was nothing about it in the synodal report, but they did not want to admit a false teacher who had been revealed as a fanatical chiliast by not wanting to reject a chiliasm which, according to their own knowledge and judgment, "contained some moments of gross chiliasm"? But the Iowa Synod did not do so; without further ado it accepted the chiliast and schism-monger Schieferdecker into its synodal association. - —

At the end of his essay, Rev. Schieferdecker makes the following confession: "If someone compares these explanations I have given here with the position I took on the doctrinal question in question at the synod in Fort Wayne in 1857, and he finds that I must have come to a clearer recognition between biblical and enthusiastic chiliasm, he has undoubtedly hit upon the right thing. That means in simple, unadorned German: I used to be a fanatic and now I have become more sober, for as a man's knowledge is, so is he himself. Must not the Iowa Synod and Schieferdecker himself now admit that it is right, that

tS was in accordance with the will and word of God that the Missouri Synod, after years of so earnest and loving, but unfortunately futile admonitions, expelled from their synodal association the earlier zealot Schieferdecker, who confused and disrupted the congregations, so that the corruption in the congregations might be controlled and he himself might come to his senses and conversion from his zealotry? And was it fine, brotherly, Christian, edifying to the church, that the Iowa Synod declared and sanctioned Schieferdecker's chiasm and the divisions in the congregations by admitting Schieferdecker into their synodal association? -

We are pleased that Past. Schieferdecker has found his way so far, but full confidence in his conversion, we confess, we cannot yet grasp for the following reasons: Past. Schieferdecker has deeply grieved the Missouri Synod, he has caused it much sighing, distress, work, journeys of inquiry, discrediting and reviling in America and Germany, he has angered and divided its congregations, he himself now admits that he had formerly had a rapturous insight: should he not now apologize to the Synod and the congregations for his wrongdoing and seek to remedy the divisions in the congregations and thus establish peace in the right way? Instead, he writes: "I will gladly forgive my Missourian opponents if they misunderstood me and did me wrong out of misunderstanding." Truly, no penitent man who has come to knowledge speaks like that! - Moreover, no enthusiast is to be trusted as long as he does not come out roundly and clearly and without "ifs" and "buts" with his confession of the general Christian faith, and this is what Past. Schieferdecker does not do this even in this last debate. The congregations should beware of preachers who answer "yes" and "no" to articles of faith. An enthusiasm can remain quiet for a while, if the circumstances are unfavorable, but then suddenly "burst forth" again and cause deep damage, separation and heartache in the congregations. - —

It is peculiar that the Iowans have their own church paper, but have their controversial articles appear in Brobst's magazine. It almost seems as if they want to spare their paper such articles, and perhaps must for the sake of their congregations, but consider Brobst's magazine good enough to receive them. We are sorry that Pastor Brobst, who surely sincerely seeks peace, allows himself to be abused for this. - —

Z.

### **Filling stone.**

Only the heavenly ambition to become rich in the works of love and in the patience of the cross, and both out of the simplicity of faith in Christ, can suppress and stifle the earthly ambition, and the money ambition as well.

### **Church dedications.**

On July 5 and 6, as the fourth Sunday after Trinity and the following day, the First Lutheran Trinity Parish at Buffalo, N. Y., had the great joy of being able to solemnly dedicate their new church. Many pastors from the surrounding area, together with a large number of their parishioners, had come to share in the joy. The weather was also extremely favorable, only abundantly hot and for the people under the local sky something unusual. On the morning of the first day, 8 o'clock, congregation and guests gathered in and around the French church (because only a part of it could find room inside), and after a short farewell service was held here by the pastor loei, they hurried in procession to the new church, which was soon filled to overflowing. The consecration prayer was held by the undersigned and the sermon on the church consecration gospel by Mr. Past. Strengths of Baltimore. The first service concluded with the celebration of Holy Communion. Holy Communion. In the afternoon, the sermon was preached by Rev. Dulitz from Huntington, Ind. preached, in the evening Rev. I. Walther from Johannesburg, N. Y., in English; on the second day, in the morning, Rev. Brand from the Andreas congregation here, and in the afternoon Rev. Renz from Martinsville, N. Y. A large audience was present at each service, and many songs of praise and thanksgiving rang out to the glory of Him who has now prepared a place for us to come together. The singing choir was also especially active and embellished the celebration by singing several choral pieces.

The church itself is among the German Protestant churches of Buffalo, as everyone says, the most beautiful and largest, performed in Byzantine or round arch style, and is so quite in the center of the German population. Unfortunately, Michigan street, on which it stands, runs at an angle, as is the case with very many of Buffalo's streets, and therefore the church has also acquired a sloping front, which, however, has become the broader and more imposing. The protruding spire on one side is occupied by the tower, which is only half completed and will be 140 feet high when finished. The church measures 116 feet on one side and 135 feet to the front of the tower on the other; the nave is 100 feet long and 50 feet

wide; the height is 25 feet at the walls and 34 feet in the center. The front windows are of painted glass, the side windows of fired glass, but look almost the same. A staircase in the tower leads up to the choir, where the old, small organ is currently awaiting replacement by a new, larger one. From the vestibule, three doors lead into the nave of the church. The first impression that the interior makes on anyone entering is certainly an imposing one, for everything is executed in a genuinely ecclesiastical manner. First, the eye is captivated by the magnificent altar wall, which rises behind the altar in a niche 24 feet wide and 16 feet deep; then by the pulpit on the left side of the altar, as well as by the magnificent baptismal font in front of the altar; Next, the wonderful but simple frescoes that adorn the entire church; and finally, the elegant chandeliers, three of which hang down in the center, one with twelve lights, the other two with eight lights each, and which, with many other arms attached to the sides, provide delicious illumination. All the woodwork is made of chestnut

The church is made of 6kestnut and decorated with black walnut, and not painted, but oiled. The cost of the construction so far amounts to tz22,000, but it may still add H4-5000 until tower, bells and organ are there. I could say many other things to give the reader a clear picture of this church, but that is enough; if anyone wants to know more, come and see it.

Certainly all readers of the "Lutheran" will find it understandable that we rejoiced quite heartily on the day of the dedication of this church, and they will still rejoice with us now and thank God that we finally have a house of worship here in Buffalo next to our bitterest adversary, in which the full Lutheran truth is preached without degeneration and human additions, and that the congregation which built this house of God consists largely of such members who formerly adhered to our adversary with all their souls, but who are now all the more glad to have been freed from his nets. May the Lord protect this house of God and let his pure word resound in it without ceasing, so that it may become a forecourt of heaven for many. Amen.

Buffalo, August 17, 1868.

C. Great, Pastor.

On the eighth Sunday after Trinity, the newly built church of the Lutheran congregation at Town Wolfriver, Waupacca Co, Wis, was dedicated to the service of the Triune God. At 8 o'clock in the morning the small congregation, consisting of elf members, as well as many guests who had come from neighboring congregations, assembled in the old church hall, where the Rev. I. Beyer delivered the farewell address on Psalm 117. From there, singing hymn No. 350: "Be praise and honor to the highest good" 2c., those present proceeded to the new church. Here Mr. Past. I. Beyer spoke a few words to the congregation and then unlocked the church door in the name of the Triune God and soon the whole church was filled. The undersigned spoke the consecration prayer and preached on Psalm 84, 2. 3.

In the afternoon, Rev. Multanowsky from Woodland preached on Ps. 115, 1-8, certainly to the great blessing of the still young congregation.

Thus, the faithful Lord has once again given this region a little church in which he wants to dwell with his words and his sacraments. May the dear congregation faithfully preserve the treasure given to it, so that its blessings may pass on to their descendants. C. L. Berner.

Consecration of the new Lutheran Church at Danville, Ill, on the twelfth Sunday after Trinity, August 30, 1868.

The dear readers of our paper will now find it quite all right to look for the section "Church Consecration" as a standing one in each number. It is true that we are living through a time here when we are moving from temporary institutions to constant ones. We are building new churches, and usually ones that are meant to stand beyond our lifetimes. About ten years ago, such bold thoughts hardly crossed our minds. Well, this year it is so - and we go along with it. The churches with other names are doing it before us. So what's the big deal?

But, dear readers! our Lutheran



Church buildings are nevertheless a great sign in our time. Remember, we are sailing against the wind of time and yet we keep pretty much in step with our rivals. Our buildings are the fruit of the Word of God, which we have taken with us as an unspoiled inheritance from our fathers and faithfully preserve here. And this holy word of God resounds and works with us in a way that is foreign and contrary to the national and contemporary fashion. But the gracious God gives us a victory over the change and lets us celebrate feasts, if we put our tents firmly and the stakes further. It seems as if the merciful God has not only let us find the treasures of his house, set them in course and have them in our possession, but he also wants to use us to secure his stuff here in the foreign country under lock and key, under lock and key for our children, as much as is possible in this world. O, this is an unspeakable kindness of our Savior! - Oh, that we would appreciate this gracious visitation of our God above all things, "know it" and like David "serve the will of God in this time of ours and so be delivered in peace to our fathers!"

In similar tracks slid the thoughts of a festive guest when, in homely evening conversation, he was unexpectedly commissioned by the local pastor to tell the synod congregation, through the "Lutheran," of the church joys in Danville.

In No. 21, Year 19, the origin of the Danville congregation and the consecration of its first church were briefly reported. At the end of that report, it says, "May He now grant that the congregation may take root among itself and grow green above itself" - and the faithful God gave it that way. Already in No. 17 of the following year, Mr. Büniger reported the introduction of Pastor Markworth. Although Mr. Past. Büniger saw only the beginnings of Root and Branch at that time, he was full of hope and prayed: "May the gracious and merciful God fulfill these hopes and give to his called servant a rich measure of the Holy Spirit, that he may direct all things well. God said his Amen to this as well. In the short time of five years, the congregation has now sweetly come into greening and blossoming. The work of the faithful pastor is such that his ordinator's expectations of "well-directing" have been fulfilled. He has planted and watered, and the Lord has blessed and prospered. The congregation is now ready to hold services in a beautiful, spacious church. The old church, which is still in very good condition, makes a beautiful school. There is also no lack of space on the rather large property.

The church is built of brick, 70 feet by 40, and 28 feet high. It is quite a stately building with a steeple, a gilded ball and cross on it, and a bell inside. Inside it looks just as stately. I was pleased when I stood in front of it and inside it, and so were all those who came that day. If I am right, the building cost 7000 dollars.

Many members of the neighboring congregation from Lafayette, Ind. had arrived for the celebration with a train in three wagons, also individual guests from elsewhere. At 9-1/2 o'clock in the morning the bell rang for the first service. Both churches were full and waiting to begin. After we sang a verse in the old church, Past. Markworth opened the new church in the name of of the Triune God. After a song, he held the consecration prayer in front of the altar. The La- fayet singing choir performed some pieces. Rev. Schöneberg held the consecration sermon, following the words: "He has made all things well" in the Sunday - Gospel. In the afternoon, Rev. Buszin preached on Ps. 87, 1-3, to which the Lafayette choir sang a refreshing piece. In the evening the church was again full, and this time many Americans were present, to whom Prof. Lange preached in English about our light and right, about our grace and truth in Christ in the Lutheran Church. He did this in his firm, winning and convincing way also in English.

So far, Schreiber was a witness of the Danville church consecration. In my opinion, it is also indispensable for a full church consecration that the congregation proclaims the death of the Lord on that day - makes its Lutheran confession with the celebration of Holy Communion. Communion. The dear Danvillians with their pastor also felt this, but had postponed the celebration of the sacrament to the next, the thirteenth, Sunday after Trinity, to which Pastor Grupe was invited. This celebration on the twelfth Sunday after Trinity with word and prayer was to be the actual consecration of the church, about which I was to tell our fellow believers in the "Lutheran".

Dear readers of the "Lutheran" are informed that the Lord has granted us the joy of consecrating the newly built log church of St. Paul's Lutheran congregation in Town Montpelier, Kewaunee Co. Mr. Rev. E. Georgi, who, in spite of the long arduous journey from Reed- ville, Manitowoc Co. had, to our great joy, agreed to take part in our celebration, preached in the forenoon on Ossb. 21, v. 3. showing: When also of this church it may be said, Behold, a tabernacle of God with men. Namely: 1. when it itself is built on the right, unchanging foundation of the prophets and apostles, since Jesus Christ is the cornerstone, and then: 2. when you also let yourselves be built in it on this unified, good and firm foundation into living temples to the glory of God. In the afternoon, the undersigned, by whom the aforementioned congregation has been served until now, preached on Psalm 84:2-4: Of the futility of the dwellings of the Lord. 1. wherein it consists, and 2. whereunto it encourages us.

May the faithful God provide this congregation with a faithful shepherd as soon as possible, so that His word may resound purely in their church from now on, and His holy sacraments may be administered according to His institution, for His glory and the salvation of His congregation.

### Church news.

On behalf of the Reverend Presidium Northern District were introduced by the undersigned:

1) Mr. Past. G. H. Hörnicke, who, with the approval of his former congregation near Indianapolis, Ind. (since his wife's illness necessitated a change of climate), accepted the call of St. John's Lutheran congregation at Corcoran Town and Maple Grove, Hennepin Co., Minn.

on the sixth Sunday after Trinity, with the assistance of Pastor Herzer;

2) Mr. Past. I. Herzer, who had received and accepted a call from Trinity Lutheran Church in Minncapolis, Minn. on the eighth Sunday after Trinity Sunday; and finally

3) Mr. Past. O. Clöter, who had been duly called by St. Peter's Lutheran Parish at Zionsburg, Washington Co., Minn. and had responded to such call, on the 9th Sunday after Trinity.

May the faithful Savior also be sun and shield to these His servants and crown their hard work with rich blessings.

E. Rolf.

The addresses of the dear brothers are:

Rev. 6. 8. Dörniece,

08860, Hennepin 6o., Uinn.

Rev. 1. herder, Mnveapoli3, Wnn.

kov. 0. Olöter.

Oabclale, 1Va8Üi "gtvn 6v., Wvn.

On the seventh Sunday after Trin. Mr. Rev. E. Riedel, formerly of Cape Girardeau, Mo., was introduced to his new congregation at Dubuque, Iowa, by the undersigned. The Lord grant him mnnd and wisdom.

A. Francke.

Address: Dev. D. Riockol,

Dubuque, Iova.

On the seventh Sunday after Trinity, July 26, the candidate for the sacred office of preacher, Mr. G. E. Ahner, having passed the prescribed examination and having received and accepted a regular appointment from the German Lutheran congregation in Town Barber, Minn. was solemnly ordained and installed in his office by the undersigned on behalf of the Reverend Presidium of the Northern District in the midst of his congregation.

The faithful Lord God crowns the work of His servant on the great field of work with rich blessings and gives him strength that he can also spread His word further.

K. F. Schulze.

Address: Uev. 0. D. ^bner,

D. 0. Ulue Durtb Oitv, Duirbuult 6o., Niun.

Candidate Karl Frank of the theoretical seminary at St. Louis, Mo., has accepted a call to St. John's Lutheran congregation at Freedom, Beaver Co., Pa. and a neighboring rural congregation, and was ordained by me by order of the Honorable Presidency of the Eastern District on the 8th Sunday after Trin. (August 2) in the midst of his congregations.

May Christ, the Lord of the Church, also make this servant of His a blessing for many! Amen. I. A. F. W. Müller.

Address: Rev. 6barle8 Dranb,

Dreeäom, Louvsr 6o., Da.

On the 9th Sunday after Trinity, August 9, the candidate Mr. I. Oetjen, who had received a regular appointment from Millersburg, Iowa Co., Iowa, was ordained by the undersigned, by order of the Reverend President of the Western District, in the midst of his new, very numerous assembled congregation.

May the Lord also bless this servant of his and give him much fruit on his far journey.

spread out field of work. Mr. Paft. Oetjen does not have his congregation together in one place, but scattered in two counties, Iowa and Keokuk. Of course, the dear brother will not be on a bed of roses, but will have a lot of work, because preaching must take place in at least three places and school must be held in several places. But let us hope that God will guide our hearts in such a way that Rev. Oetjen will soon receive help and thus be relieved. He will also, among other struggles, have a good fight with the Methodists. However, because the people there have successfully resisted these machinists before, it is to be hoped that they will now, as an organized congregation, with their pastor, by God's help, continue to resist them and emerge victorious from the battle. The area is a healthy and fertile one. God grant that it may also be blessed in spiritual and heavenly goods as abundantly as it is blessed in visible and temporal goods.

E. A. Schürmann.

Address: R, ev. OeHen, Mllersdurx, lovea, Go., Ions,.

On the ninth Sunday after Trinity, the candidate for the sacred office of preacher, Mr. M. Halboth, was ordained. Mr. M. Halboth, educated at the Second Seminary at St. Louis, Mo., having passed the prescribed examination and having received and accepted a valid and lawful call from the Lutheran Holy Trinity Parish at Wyandotte, Mich. which had been without a preacher for some time due to the removal of its pastor, was ordained to his office by the undersigned by order of the honorable Mr. President of the Northern District and placed in the same.

May God crown the newly called pastor with grace and mercy, and grant that here also a holy seed may always be preserved to serve Him in holy adornment. Amen. K. L. Mol l.

Address: Hev. N. Hsldotli,  
^V^snäottz, Go., Niob.

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### Conferenz displays.

The Cleveland Special Conference will assemble, God willing, September 29 and 30 at the home of Mr. Paft. I. Horn at Mount Hope, Holmes Co, Ohio. I. Rupprecht.  
North Dover, August 28, 1868.

The Michigan Pastoral Conference will meet, God willing, on Thursday, Oct. 1, in Frankenmuth, Mich. H. Lemke, Sccr.

The Fort Wayne Preachers' and Teachers' Conference will hold its next meeting in Fort Wayne from Oct. 6 in the forenoon to Oct. 8 in the evening inclusive. L. D u l i tz.

The Chicago Districts Conference will meet, God willing, from October 6 to 8 at the home of the Rev. Franke.

A. Reinke, Secr.

The Rock Island - Peoria Conference will meet, God willing, at Rock Island, Ill, on October 13. F. D ö s ch e r.

The St. Louis Diftricts-Paftoral-Conference meets on the first Friday in October of this year at Bethlehem Church in St. Louis, Mo. Subject of the proceedings: theses on "open questions".

E. D. C. Böse, Secr.

### Dr. Luther's Home Postil.

The undersigned have resolved, if sufficient encouragement is given, to publish "Luther's Home Postil" in English. They are sufficiently provided with materials to procure printing work in German and English, and hope to render substantial service to the church by publishing Lutheran writings.

The Hauspostille contains, according to Ludwig's edition, one or more sermons on the Gospel for each Sunday and feast day of the church year - in total 114 sermons.

The whole work is to be published in about 20 booklets or Lieferungen, one monthly, containing about five sermons and 32 two-column large octavo pages.

The price per booklet is 25 cents. Those who collect signers and send in payment for them will receive a complimentary copy for their efforts for every 5 copies.

Incidentally, as far as the translation and layout are concerned, we hereby give the assurance that in this respect no one will have just cause for dissatisfaction; we will do a satisfactory job.

If preachers and other friends of the enterprise would endeavor to endorse the matter quite soon and indicate the number of signers obtained, if any, the size of the circulation could be determined and an early start made with the publication.

Schulze L. Gaßmann.

ssire: R.ov. "I. H.. Lelrulre, Columbus, O.

\* \* \*

By communicating the above advertisement, taken from the Columbian Church Newspaper, to our readers, we hope to bring great joy to many of them. Which German Lutheran, after he has so often strengthened and refreshed himself with our dear Luther's house postilion, should not be pleased that this healthy, vigorous food should now also be presented to our English-speaking brethren! And which German Lutheran should not be eager, if he is only somewhat familiar with the English language, to hear his dear Luther preach in this tongue himself! What better means could there be to learn what true English church language is than a faithful translation of Luther's speech into the language of this country! So hereby be our dear readers, especially among them the

We urge you, our brothers in the ministry, to subscribe eilenos to this wonderful work, so that the blessing intended for our dear church "here" may soon flow over it in torrents; for, we repeat, it would be difficult to introduce our incomparable Luther into the English language better than through this very work. Let us not think here, beloved brethren, only of ourselves and our German co-religionists; we all come into contact, one more, the other less, with truth-seekers here who know only the English language; let us therefore be anxious to advertise the work to such and thus bring into their hands and hearts a treasure which has not yet been offered to them in their language.

C. F. W. Walther.

### **Luther's People's Library.**

It will be welcome news to friends of Lutheran writings that Luther's popular library has by no means ceased to exist, but has been placed by the general and district presidents of our synod in the hands of the Committee for Printed Materials, which will continue to publish Lutheran writings at the expense of the synod. At the same time, this committee has acquired all of the remaining 18 volumes of the aforementioned public library and is offering them for sale through its agent, Mr. Martin Barthel. A new volume has already been started. It will contain Luther's interpretation of the 14th chapter and the following one of the 15th and 16th chapters of the Gospel of St. John, a writing which Luther himself declared to be the best book he had made. As soon as printing and binding will be finished, it will be announced in the "Lutheraner".

Meanwhile, all those who still owe for volumes of Luther's People's Library from previous years, or who still have a number of volumes in commission, are hereby requested either to send in the money owed immediately, or to return the copies that have not been sold. Mr. Martin Barthel will act as agent in this matter. All money, books, letters or new orders are to be sent to him.

### **The Committee for Printed Matter.**

#### **Where is Albert Wendt from Oberlowitz, West Prussia?**

He is 26 years old and has been in the United States for several years. Anyone who can provide information about him is kindly requested to do so by contacting the undersigned.

C. L. Berner, Berlin, Greenlake Co., Wis.

## General family calendar.

Under the title: "Die rechte Zeit" ("The Right Time"), a general family calendar for the year 1869 has been published by A. Wiebusch and Son here, which not only according to the title page, but in reality, besides the indication of all feast and name days, the rising and setting of the sun and the moon, the moon changes 2c. Interesting and B e- instructive along with clean illustrations. The calendar, edited in a Christian sense and well! equipped, recommends itself and should be highly recommended to all Christian families. With the volume of 64 pages, however, the price is also very moderate, the first 15 Cts, postage 2 Cts; the dozen \$1.50, postage 12 Cts; 100 pieces \$10, postage \$1. C.

### (Receipt and thanks.

For poor students received through Past. Stecher in Sheboygan, Wis. from an unnamed person there \$3, collected at Mr. W. Meyer's wedding \$5, and a collect from the township in Town Hermann \$7.50.

For Past. Brunn's Anstalt received from Past. Hochstetter in Indianapolis from an unnamed person \$20, from Mr. E. Kollar \$5, from Mr. Ludwig and Mrs. Johanna Meier on the occasion of their 25th marriage anniversary \$5 and from the mission fund of the congregation there \$5.

C. F. W. Walther.

With heartfelt thanks against God and the dear givers, the undersigned certifies to have received from Mr. Past. Strasen's congregation in Watertown \$56.70 and from Mr. Past. Link's congregation in Town Lebanon \$21.30 for the continuation of his studies. H. Engelb recht.

The following gifts "for Michigan" students and pupils" have been received by the undersigned since October 1867 and distributed among eight scholars:

By Mr. Carl Eißfeldt \$37.08. By Past. Daib Toll. at Mr. HerpolSheimer's wedding \$9. By the Women's Association in Past. Hügli's congregation \$10. by Past. Sievers' Gemeinde \$40. by the same Collecte on Hrn. Vogels Hochzeit for Rechlin \$8. for the same Kindtauf - Collecte at Mr. Rtindel in Frankenmuth \$6. for the same of d. Gemeinde in Sebewaing \$4. F. Zill in Frankenlust \$1. by Frau Dietzrl in Saginaw for Hausier \$1. Collecte at Mr. Daibels Kindtauf in Saginaw \$1.85. by Frau Nüchterlein vom Jungfrauen-Verein in Past. Hügli's Gem. \$5. Collecte on August Klenke's wedding in Frankentrost \$5.55. Collecte on Helmreich's child baptism in Frankenlust for Rechlin \$2.15. For the same on Gehringer's wedding in Frankenlust grs. \$4.12. For the same from Past. Sievers 73 Cts. Don Past. LemkrS parish for Häuser \$5.55. From the women's club in Past. Hügli's Gemeinde for H. Schuster \$15.50. K. L. Moll.

239 7tU Liesst, Detroit, LlcU.

For the Lutheran Hospital in St. Louis further received: From Mr. Past. Heid's congregation from W. Brauer, H. Harms, Mrs. Schmidt, G. Lindeburg, M. Lüder 50 cts. each. Mrs. Jakobs 25 Cts. Mrs. N. N. in Frankenmuth \$10. From the God box of the school in Frohna, Perry Co., Mo., \$1.25. By Cvllector G. Neumüllrr in Altenburg, Perry Co.

F. W. Schuricht, Kassirer.

To the College - Household in Fort Wayne;

From Past. Jäbker's parish 7 yards of linen and several yards of muslin. From teacher Kirsch's school children there 70Dutz. eggs. By Past. Weyel Passion S - Coll. \$36. by L. Umbach\$2. by Teacher MeyerS school children at Fort Wayne 15Dutz. Eggs. From Past. Wynekens Gem. for d. pupils Käppl 6 shirts, 1 p. stockings, 1 handkerchief, 4 handkerchiefs. From Past. DetzerS Gem. from Mr. Biede 3 sacks of potatoes. From Past. Reichhardt's Gem. of Mr. Brügemann 1 p. grain, 1 p. potatoes, 1 p. wheat, 1 ham, 1 side piece. From Past. Jungck's

Parish 1 Barrel Vinegar. From Past. Fleischmanns Gem. by I. Steinmann 1 shoulder, by Mr. Brackhage \$5. by Past. Reisinger for poor pupils \$9. by Past. Stubnatzy of the Jungfrauenverein for H. Fischer \$9.04. By Dr. Sihler, Hvchzeits-Coll. for pupils Krv- ning \$3.20; at Chr. Schumms Hvchreit ges. \$20.80 (for K. Meyer \$10, A. Eirich, D. Walter each \$5.40).

F. W. Reinke.

To the <seminary household in Addison: From teacher Kienzle \$1. By Kassirer Eißfeldt \$19.36 and \$01.63. By Kassirer Roschke \$59.30. From the congregations at Fort Dodge and Dayton, Iowa, \$10. From the congregation at Addison: from F. Weiß \$2, D. Kornhaaß \$3; W. Rabe 2 sacks of potatoes, 2 sides of sveck & 2 aspicks; W. Stünkel 1 s. of potatoes, 1 s. of oats; W. Stünkel & Ch. Heidemann 1 brl. of oats. Oats; W. Stünkel u. Ch. Heidemann 1 Brl. flour; F. Weiß 24 Pf. butter; G. Zinke 2 S. wheat; Fr. Meyer 2 S. oats, 1 sack wheat, 2 pieces bacon; Fr. Leseberg 10 S. potatoes & 1 S. rye; G. Rittmüller 4 S. potatoes, 1 sack flour, 12Dutz. eggs, 1 side of bacon; Ferd. Bartling 1 p. grain, 1 p. oats; Fr. Gehrke 3 p. potatoes, 3 p. turnips ; H. Oehlerking 2 p. oats, 2 p. potatoes, 27 lbs. butter; Ch. Meyer 1 bale of hay; Fr. Krage 2 bales of hay, 1 bale of straw; H. König 2 p. potatoes, 2 p. oats, 1 p. grain; F. Harke 1 p. potatoes; L. Fiene 2 sides of bacon, 1p. Flour; W. Heuer 2 p. potatoes, 17 p. butter; F. Tonne 2 p. oats, 1 p. grain, 1 side bacon, 12 p. butter; W. Leseberg 1 p. flour, 3 p. potatoes; D. Lührs 1 side bacon; Jürgen Brackchan" 2 p. Potatoes ; W. Precht 4 p. potatoes, 1 p. flour, 1 p. turnips; E. Ahrens 2 p. potatoes, 2 p. oats, 1 bale of straw; Fr. LührS 1 bale of hay ; H. Marquardt 4 bales of hay and 2 sides of bacon. H. Bütthe of Rodenberg, Ill, 1 p. potatoes, 1 side bacon. Aug. Hcidorn in Proviso, Ill, 1 l. Flour. Of some members at Elk Grove, Ill, 8 p. Potatoes, 7 p. oats, 4 p. grain, 4 p. flour. 20 lbs. of beef, 1 side of bacon, 2 bails of hay.

Addison, Ill, Sept. 4, 1868. h. Gehrke.

Get

to the Bari - Raffe of the school teacher - Seminary:

By Mr. Karl Pushek in Proviso, Ill, \$20. By Mr. Past. Wunder in Chicago: by Fr. Rode \$2, Anna Ziesing \$4, I. Häberle \$5, W. Bode \$5, H. Brockmann \$16, F. Rossow \$1L E. Roslow \$16, Fr. Tietz \$5, August Heuer \$5, N. Haafk" \$5, G. Thomas \$3, Past. Große \$5, W. Kreidemann \$5, F. Wckgr \$3, Teacher Kleinstauber \$5, together \$100. By the Municipality of Schaumburg, Ill, \$116. Psingst-Collecte of the Municipality of Dunton, Ill, \$9.12. By Mr. Past. Bever, Chicago, by Aug. Thiele \$10. by Mr. Kassirer Roschke in St. Louis \$43.07. by Mr. Kassirer Birkner in New Jork \$39.53. by Mr. Kas- sirer Eißfeldt in Milwaukee \$807.24. by Mr. F. Fa- thauer in Trete, Ill, by Cd. Ruft and F. Wilke each \$5. by Mr. Past. Polack by his Gem. in Cr "4e, Ill, \$40. by Mr. Pckff"Küchle by Mr. HerpolSheimrr in New Carlisle, Ind, \$1. by the congregation of Mr. Past. Ways, Augnsta, Mo., \$4. by Mr. Past. Heit- müllrr in Rodenbrg, Ill, by Aug. Meier and H. Meu- sching each, \$5. By Mr. Lehrer Kienzle, \$1. Ans of the congregation at Addison: by Pet. Bunge, H. Brackmann each \$1, Wittwe Volkenhauer \$5, H. Neuhaus \$1, H. Kücker \$4, F. Kücker \$3. From Mr. I. Fritze in Baltimore \$7. from the parish of Euclid, O., \$40. from the parish of Marysville, O., \$17.50. Summa \$1290.46.

Addison, Ill, Sept. 4, 1868. h. b artist" A.

Received in -er Raff western Districts:

To the synodical treasury of Western District, Don H. Richter in Thorntsn Station, Ill, \$3. From Past. Döderlein in Chicago O1.25, whose congregation \$10.75. Past. Stephen's gem. in Echester, Ill, \$7. past. MnckelS Gem. in Staunton, Ill., \$4. Past. Gotsch's parish in Memphis \$7. Past. Brmkhardt's congregation in Troy, Ill,

Pentecost Coll. \$21. past. SapperS Gem. in Carondelrt \$17.35. Past. BeyerS Gem. in Chicago \$13. Past. Reisinger in Pekin, Ill, \$2. Past. Eirich's Gem. in Min- den, Ill, \$22.85. teacher Fr. Möller in Rock JSland \$2. teacher Kienzle, Dunton, Ill, \$2. past. Ruhland's Gem. in Pleasant Ridge, Ill, \$25. Past. Markworth's Gem. in Danville, Ill, \$6. From Trinity - District in St. Louis \$23.90.

To the College UntrrhaltKasse: From the Drei- eimgkeits - District in St. Louis \$11. From Past. LöberS Gem. in Thornton, Ill, for May and June \$18.75. From Immanuels - District in St. Louis \$11. Past. Stephen's parish in Ehester, Ill, \$6.50.

To Synodal Mission Fund; Dom Drei- rinigkcits - District in St. Louis \$4.35. From Mr. Stein- brink in Pittsburg, Pa, \$2. Mission Festival - Collecte, ges. in Past. HeinemanuLMem. in New Gehlenbock, Ill, \$50.

For inner mission: Missionsfest-Collecte, ges. in Past. Heinemarns Gem., New Gehlenbeck, Ill, \$27.70.

On seminary construction in Addison: Don Herr Bultmann, Mindeo, Ill, \$5.

On college construction in Fort Wayne: Don Past. Love'S parish in New Orleans \$14. Thanksgiving offering from an unnamed person by dens. \$2.50. From Aug. Meier, Rodenberg, Ill, \$3. From H. Mensching the. From ImmanuelS District in St. Louis \$251.40.

For poor students: From Past. Love'S Gem. in New Orleans \$12.

For household funds in Fort Wayne: From M. Bates through Past. Lehman' in St. Louis County, Mo. \$2.50. From Past Liebe'S parish in New Orleans for students Johannes and Thieme \$6 each.

Cd. Roschke.

Received in -er Raffé -es eastern District:

For inner mission: From the confirmands of the Past. Judge \$2.30.

For heathen mission: From the same \$2.30. From the congregation in Martinville \$3.72. From the confirmand W. Dörfeld 50 Cts.

On the Castle Garden mission: Bon C. N. Jmboden \$10. From the Fort Dodge community \$11.25.

On Cvllege maintenance fund: don of municipality in New York \$11.25 and \$8.65, in Martinville \$11.57, in Wolcottsburg \$2.83.

To college construction in Fort Wayne Don Past. Tirmenstein \$1. Of the comm. in Town Ellicotts- villc \$4.90, in Town AshfoLd \$1.80.

On seminary construction in Addison: Bon Past. Tirmenstein \$5; Immanuelsgem. zu Baltimore \$60.

For Lehrgrge consider: Von der Gem. Johannsburg \$10, Wolcottsburg \$1.50.

For church building inNichmond: Don der Gem. Johannsburg \$16.90. Frau Berg, Dankoper f. glückliche Genesung \$2.

To the orphanage at St. Louis: Don Mrs. Schmalz, Thank Offering \$1.33.

To the synodical treasury: From the congregations: Mar- tinsville \$7.83, Wellsville \$2, WelleSley \$12.48 incl. agio, Petersburg \$12.22 incl. agio. Town Ellicottville \$3.50, Town Ashford \$2, Buffalo \$30, Flora and Elmira \$16.70, Berlin, Ean., \$11.97, Washington \$20. immanueis- parish in Baltimore \$43.88.

New Jork, Aug. 1, 1868. I. Birkner.

For ven Lutherans have paid:

The 23rd year: Messrs. Pastors: A. W. Frese\$2.50, F. Steinbach \$3, F. Dubpernell \$6.75, M. Guinther \$9.50, G. Dorberg 50 Cts, P. Fleischmann \$9, H. Lemke \$6, W. A. Kähler \$10.

Further: A Vogel \$21, A. Einwächter \$21.45, F. Drnninger \$7.50.

Den 24. Jahrgang: Die Herren Pastoren: W. Sandvoß \$12, L. Geyer \$18.50, F. C. Becker \$1, A. F. W. Ernst \$6.50, F. Kleist \$21, W. Schmogrow \$1, A. C. Großbergrrr \$1, I. I. Büchsenstrtn, C. Renz, G. Präger \$2, I. W. Weinbach \$13.50, F. W. Althoff, F. Steinbach \$18, F. König \$6.17, I. Bernreuther \$13.50, H. Wunder \$20, I. Biltz \$5, I. Rupprecht \$9, G. Vorberg, F. A. Ah- ner \$5.50, I. G. Hahn, H. Wunder \$24, W. Drees 50 Cts, H. Kans"\$3.50. A. LaupertLZI, P. Fleischmann --13.59, I. Trautmann \$45, A. D. Stecher \$35, H. Lemke \$24. H. Sprengel" \$16.50, E. Vetter 75 Cts., G. Bar- telt \$13.50, W. Hattstädt \$20, W. Matuschka \$36, F. W. Oestermcyer \$2, A. W. Frese \$9.

Furthermore: W. Doruseld \$9, I. G. Hoffman" 75 Cts, C. Ganger, F. Dörfler, A. Vogel \$19, A. MengeS, C. Seim, I. G. Polster, H. Falk \$18, L. L. Schnell \$12, E. H. Rolf \$34.50, G. Steuber \$20, W- Schröder \$10.50, M. Nkldcnberger, L. Jung \$10, L. Knefelkamp, Wehmeier, H. Hartmann \$25.50, H. Bardonner, I. Walz. M. Tall- ner, G. Pfeiffer \$3, I. Müller, F. Patzig, L. Baldauf. KieSkait, W. Poppy, C. H. Herrlich \$138, C. Peters \$18, S. Reppert, I. M Goppelt, A. Einwächter \$53.55, H. W. Hoppe \$50, I. Allwardt, F. Denninger \$7.50, F. Stühle, H. E. Misielhorn \$20, C. H. Vvrnhalt, Fr. Härte! \$11.

The 25th year: The pastors: M. Michael, H. Rügen" \$12, L. Mirßler, I. G. Hahn, E. Christnsen, G. Löber, M. Tirmenstein, H. Kühn \$31.50.

Furthermore: Jul. Lauch, I. Eckkardt, H. Birkner, Nikol. Deppert \$3, I. Harilcin, Beck sen., G. Pfeiffer \$3, I. Kühl. G. A. Rauzenbergcr \$46.50, I. H. Werfelmann, I. Laubenstein, I. Müller, W. Laubenstein, I. Köpsrl.

M. C. Barthel.

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Printed by A. Wrebusch u. Sohn. St. Louis, Mo.

Volume 25 St. Louis, Mo, October 1, 1868. No. 3.

### Speech

on the occasion of the reopening of the German Lutheran secondary school in St. Louis, Mo., held in the assembly hall of the Dreieinigkeitsgemeinde there, September 20, 1868.

and communicated here by C. F. W. W. upon request.

I. N. J.

Our help is in the name of the Lord who made heaven and earth. Amen.

Honored Assembly!

Dear friends and brothers in the Lord!

A very common accusation leveled against the Christian religion and church, especially in our day, is that it is an enemy of art, science and higher education of the spirit. While the world, hostile to the Christian faith, claims light, enlightenment, progress as its merit, it ascribes to the church darkness, imprisonment in error and ingrained prejudices, stagnation, yes, regression as its heavy debt to the welfare of mankind. Only then, she thinks, when the church will have disappeared from the face of the earth and the last servant of it will have fallen silent, will the spiritual sun go out over a happy world, pour its bright rays over it without restraint, and thus the full day of mankind will finally dawn.

It is undeniable that there have been times when science, art and general intellectual education were fought with all their might under the sign of Christianity and the Christian church. There have been times when a supposedly Christian priesthood and clergy sought to make all higher knowledge a privilege of their rank and to keep the so-called laity in ignorance and immaturity, and there have been sects, and there are still a not insignificant number of them, which considered and declared secular learning dangerous to Christianity and incompatible with the faith, and still consider and declare it so. But all this was not done by the church, which Jesus Christ founded, but by a deceptive and distorted image of it, and not by the true, biblical Christianity, but by a pathological, enthusiastic Christianity. The true Christian religion and church, far from being an enemy of science, art and higher education of the spirit, has rather been the most faithful friend and most careful nurturer of them ever and still is to this hour in all countries and among all peoples of the earth.

And this is then the object for which I am celebrating the reopening of our German Lutheran church in this evening hour.

I would like to ask for your attention for a few moments.

There are two reasons in particular, my friends, which prove irrefutably that the Christian religion and church, far from being an enemy of science, art and higher spiritual education, is and has always been their most faithful friend and most careful preserver and nurturer; and the first reason lies in their history.

Christianity is as old as the world. If the time before Christ was the prophecy and the dawn, the time after Christ is the fulfillment and the full day of the same. If we now go back to the earliest antiquity, what do we find there? While within the Church of God the knowledge was continually propagated that there was One God, who was a Spirit, a holy, just, gracious, merciful, omnipotent, omnipresent and omniscient Being, the eternal Creator, Sustainer and Governor of the world; and while the Church stood under a holy law of love for God and man in expectation of a future retribution and in hope of an eternal life after death: all nations outside the church lay in darkness and the shadow of death, without faith in an all-loving God and Father in heaven, without hope of a better life beyond the grave, in the filth of polytheism and the most meaningless idol

## 18

The Church has been the place of a thousand unrecognized sins against the law of nature, and even of the most unnatural abominations. There have certainly been men outside the church, respectable pagans, who searched for truth, philosophers who secretly ridiculed the superstition of their people and paid homage to more reasonable ideas of God and the destiny of man; not only was their worldly wisdom itself uncertain and doubtful, nothing more than uncertain conjecture, but the little light they possessed was also only their and their few pupils' secret doctrine, which never became a common property of their people. With all the high education to which individual highly gifted people rose, so that their written and artistic works are still today an object of general admiration and hardly attainable models, the people, even the famous people of the Greeks and Romans, nevertheless remained on the deepest level of ignorance and crudeness, and it was precisely their religion that kept them in their barbaric state. Therefore, while even the supposedly most highly educated pagan peoples dully worshipped deceased heroes, sun, moon and stars, yes, the most disgusting animals, as their gods, the church was already singing its hallelujah in spirit and in truth to the eternal invisible Jehovah before Christ, laughing at the pagan idols; And while in the church an uninterrupted series of prophets of God illuminated their time like bright world torches by their sublime teachings, the pagan worldly wise men appeared like in solitude flickering dim, quickly extinguishing will-o'-the-wisps. Moses cried out to the church of his time: "Where is there such a glorious people, to whom gods are so near, as the Lord our God, as often as we call upon him?" and David: "He does not do this to the Gentiles, nor does he let them know his rights", and Isaiah: "Behold, darkness covers the earth and darkness the nations, but the Lord rises above you, and his glory rises above you.

But, my friends, even more tremendously than the history of the Old Testament Church, the history of the Church of the New Covenant proves that she, the Church, far from being an enemy of science, art and education, is and always has been their most faithful friend and most careful preserver and nurturer. If we follow in spirit the triumphal procession which Christianity has held over the globe in the course of eighteen centuries, we see that wherever the heavenly God-light of the Gospel was kindled, the earthly light of human science, art and education went out over the peoples at the same time. Let us compare the peoples among whom Christianity has found its entrance with the those who have denied it entrance, or who have lost it again, we find that the nations of learning are the Christian, the nations of barbarism the non-Christian; and those countries in which the The people who have lost the lampstand of the gospel have all sunk back into the old night of pagan ignorance. What are the pagan peoples not only of the interior of Africa, but also of Central and East Asia, and those who have fallen away from Christianity to Islam, compared to the Christian peoples of Europe and America, even as far as natural spiritual education is concerned? Nothing but barren spiritual sand deserts and swamps against laughing regions. Even the falsification of Christianity has usually had the decline of the secular sciences in its wake, and with the revival of pure Christianity, the secular sciences have always celebrated the day of their resurrection. When since the end of the sixth century the antichristic papacy rose from Rome and baptized Christianity lost Christianity more and more from century to century and instead of the Word of God the doctrine of man came to rule, Christianity also ceased to be the bearer of science in the world, and a truly horrible darkness fell upon it. But when, towards the end of the so-called Middle Ages, the witnesses for the pure evangelical truth increased again, the old original spirit of research of the Christians awoke again; and when, finally, 300 years ago, God awakened his servant Luther and through him gloriously led out a reformation, a renewal of the church to the first apostolic purity, science, art and education of the spirit suddenly stood again in full bloom with the pure teachings of the apostles and prophets. From now on, all fields of human knowledge were again cultivated with unprecedented zeal; thousands of the most splendid institutions, universities or academies not only for theology, but also for philosophy, linguistics, history, mathematics, jurisprudence and medicine, Latin schools of learning or so-called grammar schools, higher civil schools and above all countless parochial elementary schools burst forth like fragrant blossoms on the tree of the renewed church.

It is true that perhaps at no time has so much progress been made in many sciences and arts as in our time, in this time of unbelief and apostasy. But in vain the unbelieving world refers to this as a proof that only on the ruins of the church science and art can rise and build. For what is the spring sun under whose warming rays these flowers of the spirit sprouted? It is that spring sun which shone forth anew 300 years ago with the reopening of the old Bible book, with the rekindled light of the pure Gospel, with the liberation



of the Church from the millennial chute of invading human doctrines. In vain, therefore, does the Un-  
The people of our time also believe in its real progress in art, science and education of the mind as its  
achievements; they find rather the heritage of the church, against which unbelief fights ungratefully as  
against an institution of darkening. It is also true that Christianity initially found its way mainly among the  
less educated people; soon, however, even among the most educated and learned of their time, it found  
whole crowds of professors, and finally it came about that only the uneducated closed themselves to the  
light of the new Christian religion, hence the non-Christians were now called *Pagani*, i.e. villagers.

But the church has always shown most gloriously that it is the mother of all true education in the history  
of its missions. There has never been a people, no matter how crude, no people, no matter how spiritually  
sunken, which has not been awakened from its spiritual sleep by the acceptance of Christianity and which  
has not been filled with love for everything that is naturally good, true and beautiful. I only remind you of  
the raw Scythians already led to Christ by the apostles, but above all of our own pagan forefathers, the  
ancient Germanic peoples or Germans. What were the latter before the acceptance of Christianity? A wild  
warlike people; like the Indians of America, the ancient Germans roamed in their dark oak woods; the  
sun, moon, fire and earth were the principal deities, which they "worshipped" in rock caves, as their  
temples; letter writing was unknown to them, even agriculture was a foreign, detested occupation. No  
people of the earth seemed more unimageable than the German. And what did this people become after  
the acceptance of Christianity, especially after the pure, unadulterated Christianity had become native  
among them through the Reformation? - The most educated nation on earth, the seat of all sciences and  
arts, the master teacher, a true beacon of all nations.

So, my friends, it is irrefutable: that the Christian church, far from being an enemy of science, art and  
education, has always been the most faithful friend and most careful nurturer and preserver of them, this  
is proven firstly by its history; but this is also proven secondly by its character, its nature and constitution.  
And about this I may be permitted to add a few words.

Certainly no one will contradict me when I claim: A religion which first of all itself contains a science  
which not only reaches but far surpasses all human sciences in depth and extent; a religion which  
furthermore is based on a great historical document written thousands of years ago; a religion which  
rejects all blind faith and demands from all its professors their own examination and research.

A religion which teaches that all gifts and goods, even those of the kingdom of nature, are glorious gifts and goods of God; a religion which declares that even worldly states and kingdoms are God's good orders for the welfare of the world; a religion which finally establishes the commandment to love one's neighbor and even one's enemy as its royal basic law: such a religion cannot be otherwise, it must be a friend, nurturer and promoter of all good, useful sciences and arts and of every true training of the human spirit.

These qualities, however, constitute the peculiar character, nature and true nature of precisely our holy Christian religion and the church that professes it.

The Christian religion itself contains, to speak humanly, a science, which not only reaches in depth and extent all human sciences, but also exceeds them immeasurably. Its teachings cover time and eternity, the beginning and end of the world, God, his nature, his attributes, his counsels and his works, man, his origin, his duty and eternal destiny, heaven and earth, in short, the whole universe and its farthest goal. Therefore, as soon as even a Christian child has absorbed the first foundations of the Christian religion into his mind, his mind is richer in the thoughts that encompass the highest questions of man and solve the riddle of the world than all the philosophers of antiquity. A living believer and an uneducated man are a contradiction in terms; true Christianity and spiritual education are inseparable concepts. Truly, such a religion cannot be otherwise; it must be a friend of all good sciences.

Secondly, the Christian religion is based on a great historical document written thousands of years ago, namely on the writings of the Old and New Testaments. Therefore, there is hardly any human science, be it linguistics, history, geography, mathematics, natural science, oratory, poetry, inference, and the like, which the Christian church does not need as much for the development and explanation as for the defense of its old holy book, or which it could not use excellently for its own purposes; therefore, it also demands of all its servants that they be well acquainted with these sciences. How could she therefore be an enemy of them?

Thirdly, the Christian religion demands from all its professors their own examination and research. It does not want to know anything about a blind faith in authority that relies on men. Christ himself says to all his own: "One is your Master, Christ, but you are all brethren". "Search the Scriptures!" and the holy apostle Paul exhorts the Christians with all seriousness: "Examine everything, and keep what is good," and John: "Test the spirits, whether they are of God." If, therefore, there is a church in which the laity are commanded not to search and examine for themselves, but to rely on their priests, this is not a true church, but a false church, an after-church; the true Christian church does not want to have members who are immature, but mature, not blindly following, but self-judging: what, therefore, can it be but a friend of clear knowledge?

Fourth, the Christian religion teaches that all gifts and goods, even of the kingdom of nature, are glorious gifts and goods of God. Far, therefore, from rejecting any useful science or any useful art, it rather sees the goodness of God toward man shining in each one, and therefore holds that each one may enter into the service of God and be for the glory of God. Far from looking at any true progress with a sour eye, she rejoices in each one as a precious, delectable gift of the divine government of the world.

Fifth, the Christian religion teaches that not only the church, but also all secular states and kingdoms of God are good foundations and orders for the welfare of mankind, the former for eternal, the latter for temporal life. All new knowledge and inventions, through which a legitimate advantage accrues to the state or to society in general in its civil life, in its commerce, and in its conduct, are therefore regarded by the church as a blessing for which it asks God and for which it thanks him.

Sixthly, the Christian religion, as the religion of true humanity, establishes the commandment to love one's neighbor and even one's enemy as its royal fundamental law; it wants the Christian to live not for himself but only for his neighbor; it is therefore convinced that every human being should not let the gifts which God has placed in his nature and with which God has therefore already endowed him by birth lie idle in himself, but should awaken, exercise and use them for the general benefit. The church therefore considers it its duty to establish all kinds of schools in which the gifts that God has placed in the minds of its children are developed and its children are thus equipped to serve the church or the state through their knowledge and skills.

So it is certain, m. Fr., as the history of the Christian religion and church proves, that the latter, far from being an enemy of science, art and spiritual education, is rather a warm friend of them, so the character and nature of the latter also proves this. If the church wanted to reject science and art, it would have to deny and give up itself, and it would fight against itself. This was also well recognized by the clever Emperor Julian the Apostate, who therefore once in the

In the fourth century A.D., the Pope sought to overthrow the Christian Church precisely by forbidding it to establish its own schools of learning and institutions of higher learning under penalty of law.

Happy are you, dear members of the German Evangelical Lutheran congregation of this city! It has also been your concern from the very beginning to have in your midst not only public places of worship for yourselves, but also schools for your children. You have also proved that you are a living branch of the living tree of the true Christian Church, whose most precious jewels have always been its schools. You have not been content to establish only good elementary schools for your little ones; you have recognized it no less as your sacred duty to call into being also higher educational institutions for your growing young men and women. Even the sad experiences and great difficulties and obstacles of the past year have not made you weary and discouraged you from continuing the beautiful and blessed work you have begun. Since God has provided you with teachers who are as well equipped for this work as they are enthusiastic about their difficult profession, you are ready to make more and more sacrifices in order to achieve the beautiful goal. May more and more friends of the good cause join you in the work and may others in other places follow your example. May the small inconspicuous plant grow happily to the glory of God, to your joy, to the salvation of our youth and to the blessing of the world, to become a large tree rich in fruit and shade, and at the same time stand as an ornament to our church and as a monument and testimony that especially our German Lutheran Church, this true daughter of the Church, is a true daughter of the Church. Lutheran Church, this true daughter of reform, proves to be a faithful friend and nurturer of noble science, art and spiritual education in all zones and at all times, and therefore also in this distant Occident and in these last gloomy times.

But you, dear teachers of our higher citizen school, allow me finally only one remark: We did not want to send our youth to schools led by false or unbelievers, but have ourselves established a higher educational institution in spite of our poverty, so that our youth does not get into a false spirit, neither that of unbelief, nor that of enthusiasm, by means of science and art. Their task is therefore not only to enrich our dear youth with all kinds of useful knowledge, but no less to plant the spirit of the pure gospel and of true Christianity in our youth and to nurture it, and to protect it from the false spirit of unbelief and error. Yes, this is what we desire and expect from you above all and to which we hereby solemnly commit you before God, the omnipresent witness. Therefore, making God's Word and the pure confession of the Church your supreme school regulations, bear our love,

Carry the youth entrusted to you on a praying heart and go out and in among them praying. We also want to carry you and the whole institution on our praying hearts. May the Lord our God be kind to us and promote the work of our hands with us, yes, may he promote the work of our hands through Jesus Christ, our Lord and Savior. Amen!

(Submitted.)

### **An urgent need of our school teachers' seminar.**

Luther writes: "That singing spiritual songs is good and pleasing to God, I believe, is not hidden from any Christian, because not only the example of the prophets and kings in the Old Testament (who praised God with singing and sounding, with poetry and all kinds of string playing), but also such a custom, especially with psalms, is known to common Christians from the beginning. St. Paul also instituted such a practice in 1 Corinthians 14 and told the Christians to sing spiritual songs and psalms to the Lord from the heart, so that God's Word and Christian doctrine would be practiced in all ways.

"Accordingly, for a good beginning and to give cause to those who are better able, I have also gathered together some spiritual songs to promote the holy gospel, which has now gone forth again by the grace of God, and to bring it into pregnancy, so that we also may boast, as Moses does in his song, Exodus 15, that Christ is our praise and song, and that we should know nothing to sing or say but Jesus Christ our Savior, as Paul says) Corinthians 2.

"And they are also brought in four voices, not for any other reason than that I would like the youth, who otherwise should and must be educated in music and other proper arts, to have something so that they would get rid of the boorish songs and carnal chants, and learn something wholesome instead, and thus enter into the good with pleasure, as befits the young. Also that I am not of the opinion that through the "Gospel" all arts should be beaten to the ground and perish, as some super-spirituals claim, but) I would like to see all arts, especially the Musica, in the service of the one who gives and creates them. For this reason, I ask that a sincere, sincere Christian would like to please him and, if God gives him more or the same, to help him. Otherwise, unfortunately, all the world is too lax and too forgetful to draw and teach the poor youth that one must not first of all also give cause for it. God give us his grace. Amen."

Thus writes, as said, Dr. Luther, namely in the preface to his *Gesangbüchlein* of the year 1524 (see *Erlanger Ausgabe*, Vol. 56, 296 - 297). As much as I would like to say a few words in favor of music in the service of

of the church here, it is superfluous because of the above words. These words of the good man of God are certainly spoken from the heart of all Christians. We experience the unspeakable benefit of music as often as we sing to the Lord, especially in public services. How hearts are lifted up when the singing is really "sweet", even when an organ supports such singing in a suitable way. Of course, such songs must first be taught and learned by young and old. This requires a capable singing teacher. The precentor should and must above all have the necessary skill and firmness in singing. If the organ is to promote singing, the organist must have a musical sense in the field of church music and the necessary skill to practice it. In order to prepare such people more and more, who may accompany the office of a singing teacher, precentor, organist in the Lutheran congregations, music (singing, organ, piano and violin playing) is also learned with all seriousness and diligence in our school teacher seminar. I do not doubt that every reader of these lines wishes with all his heart that our seminarians can learn music with all seriousness and diligence, but also really learn it. In order for them to be able to do so, we need the necessary means, especially good, if at all possible, the best instruments. Violins, which do not cost much, are usually provided by our students themselves. Only for learning to play the organ do they need the organ. But first of all the piano, because playing the piano serves as a preparation for playing the organ. Now we have four pianos. The best one, however, is so badly damaged by heavy use that it needs significant repair. The second one is a weak instrument and also needs to be repaired. The remaining two are much, much too weak for our use. Repairing them would not be appropriate for our purpose. Even if we keep all four pianos in use, as we must, with the current number of students, they will not suffice for a long time, so that each student will only have the necessary time and opportunity to practice. Therefore, we still need a fifth piano. Since it is very important in learning music that one practices on a well-sounding instrument with a good mechanism, the new instrument to be purchased should be a well-sounding and durable instrument. One factory, which, as experience teaches, supplies such instruments, offers us one at \$400, without freight, while the usual price is \$600. That is a lot of money and especially

now, when the communities have to make great sacrifices not only for church building, but also for our educational institutions; but I thought, for the sake of my profession, to bring this emergency with our musical instruments to more general knowledge. Perhaps

Many a Christian who experiences it and takes such great joy in it, when song and sound are cultivated for the glory of our God, could be moved to make a gift, even if it is a small one. Perhaps in this way the Lord would give us a usable instrument, or even so much more that we would receive a second small but beautiful seminary organ, which we also need.

Such gifts would be accepted either by the undersigned, or also by Professors Lindemann and Selle.

May God the Lord also promote the work of our hands for the glory of His name.

Du Page Co, Ill, Sept 1868. k. brewer.

Postscript. It is true that in these hard times, in which the generosity of dear Christians is already so much in demand, one only dares to appear with stupidity, yes, with a heavy heart, with a new request. But, dear brethren in the Lord, need makes one bold and should even make one approach God with "impudent lechery". Luk 11, 8. 18, 5. Now this is really a crying need. Our school teacher seminary is supposed to create more and more good school teachers who are also good preceptors and organists. But how can such teachers be trained if there is a lack of instruments whose playing must be learned? Just as he who wants to become a blacksmith cannot possibly learn his art without hammer and anvil, so he who wants to become an organist cannot without organ or piano. But now there are quite a few such young people in our seminary, who are there especially to be trained as organists; therefore, not only one, but many musical instruments are urgently needed there. Well, we want the end, let us then also want the means to the end! Therefore, the undersigned also hereby intercedes heartily for the above-mentioned cause.

C. F. W. Walther.

### **Progymnasium and Realschule zu Milwaukee, Wis.**

When the General Synod of Missouri, Ohio and other states met in St. Louis in 1866 to discuss the enlargement of their grammar school in Fort Wayne, Ind., they expressed the hope that "in a very short time, at least in one or a few places within the synod, grammar schools would be built, as a result of which the rush to the lower classes would no longer be so strong. (Thirteenth Synodal Report of the Allg. Syn. p. 82.) Now, since Wisconsin is such an excellently healthy, nerve-strengthening, and therefore

The undersigned informed the Synod of the Northern District, which met in Adrian in 1867, that a private society in Milwaukee intended to establish an auxiliary high school, and had the pleasure of being advised and encouraged by it to carry out the project. The attempts made during the winter to obtain a capable director failed; in the spring, however, the Society had the prospect of winning over the former adjunct of the Trinity Church here, Mr. August Crull, for the institution. Yes, the Lord has done even more. At its meeting held in June, the Northern District Synod took the projected institution into its own hands, confirmed the election of the director by the society, and commissioned a committee consisting of the three local pastors, their teachers, and several members of the congregation to draft statutes with the instruction to submit them to the Reverend District President and, in the next year, to the District Synod for review and approval, and to announce the establishment of this institution as soon as possible in the "Lutheraner". (p. 14. Annual Report of the N. D. x. 31. and 32.)

This draft of the statutes has now been approved by the Reverend District President, and Mr. August Crull has also accepted the call as director, and so now, dear God, the institution can and shall enter into life this year, namely on November 10. According to this draft, this institution is to be "a preparatory school for the Gymnasium of the General Synod of Missouri, Ohio and others. in which the pupils who devote themselves to theological and classical studies are to be qualified to enter the Quarta, but at the same time it is also to offer those pupils who do not wish to devote themselves to theological or classical studies as efficient a basis as possible for general education through instruction in the German and English languages, history and geography, mathematics, natural history and natural science, drawing, singing, etc.". Should it please the Lord, however, that the institution should subsequently expand into a complete grammar school, then it should, from the fourth year onwards, branch out into a grammar school and secondary school department, where possible, in order to provide those pupils who do not devote themselves to theological or classical studies with an even further technological education.

The beginning is, of course, a small and modest one, as is usually the case in the kingdom of God. Since there are still no special buildings for the reception of the pupils, the local Trinity congregation has rented one of the classrooms in

The three local pastors together with the head teacher of the aforementioned parish, Mr. W. Hoffmann, will support the director in teaching for the time being, but the pupils will be accommodated with parishioners for a correspondingly cheap boarding fee.

Those parents now who wish to entrust able boys to the institution to be established, are requested to apply for the time being to the undersigned at the address Rev. F. Lochner, 1288tr., Milwaukee, WVis.

who will immediately provide the desired information about everything else. No specific age is set as a minimum for admission, but it is required that the entering boy possess a certain amount of elementary knowledge, namely that he reads German fluently, has some practice in arithmetic of the four species, is able to copy dictations, and above all that he, a child of good character, submits to a Christian school discipline. Since, by the way, the three parochial schools have three grades and, by God's grace, are becoming more and more popular, children who cannot obtain the necessary elementary education at their place of residence will find in them a good and inexpensive opportunity to prepare for entry into the Progymnasium. Pupils who want to devote themselves to the service of the church receive the lessons free of charge, but for all other pupils the fee for the lessons during one year is set at 40 dollars, which is to be handed over to the Kafsirer of the institution, Mr. Oarl Lisskeiät, 280 La8b 8tr, Milrvaukoe.

Finally, the members and congregations of the northern district of the synod in particular are cordially and urgently asked to carry the young institution, which has now become their own, intercessionally on their hearts and to offer it sacrificially what it needs in addition to a faithful and careful management in order to be able to live and grow. Therefore, whoever has a heart for the cause, let it soon experience his caring love, since it enters life in great external poverty. All gifts of love are to be sent to the aforementioned Mr. C. Eißfeldt, who will acknowledge them punctually in the "Lutheraner". To Him, however, the faithful and rich God, for whose honor, even though in weakness, this enterprise is being carried out, and to whom we do not want to run ahead of ourselves, but only to follow in His fear, the matter is commanded anew. He, who once did not let us be put to shame when the first beginnings of the

now so stately school teachers' seminary in Addison were made here in 1855, will also again be kind to His servants and promote the work of their hands for the sake of His name. Amen.

Milwaukee, Wis. 23 Sept. 1868.

Friedrich Lochner, provisional president of the institute.

### **To the ecclesiastical chronicle.**

**On July 1 and 2 of this year, a large Lutheran conference was held in Hanover**, which counted over 2000 members and among them the most famous Lutheran theologians. The Lutherans of Germany, since they are threatened by great danger from the Prussian Union, wanted to meet in order to cultivate their community and to come to an understanding about their common interests, so as to be strengthened against the common enemy. After a lecture by Dr. Kliefoth, the senior church councillor from Mecklenburg, the following resolution against the Union was adopted: Since the church government must agree with the church it is to govern in the right doctrine and administration of the sacraments, the King of Prussia cannot place the Lutherans of the conquered countries under the church government of the unintelligent Prussian Oberkirchenrath. Then Professor von Zezschwitz also spoke about justification, and Dr. Münkler about the special calling of Christians and its limits. The joy and enthusiasm of the conference over the unanimity of those gathered was great, and the fact that so many Lutherans from their narrow territorial corners came together for joint consultation and joint decision-making certainly had a strengthening and encouraging effect, especially on the hard-pressed Lutherans of the New Prussian lands. However, the longer, the more individual voices are raised that cannot join in the general enthusiasm, and readers of the "Lutheraner" will appreciate hearing a few voices from each side in order to form their own judgment. A Saxon preacher writes in a private letter: "I do not want to neglect to mention, besides the sad reports, a joyful phenomenon. You know how, through the incorporation of so many Lutheran lands into Prussia, the danger of union rape has become very great for the Lutheran Church in Germany. This has powerfully awakened Lutheran consciousness. In silence, meetings were prepared and after unspeakable efforts and work, it was finally possible to announce a large, general Lutheran conference in Hanover. All eyes were fixed on it, some with great hope, others with a certain expectation of its futility. In Berlin, until the last day, they had tried to ignore it nobly with the explanation: when the Lutherans of so many regional churches will come together, they will get so into each other's hair that they will certainly be more divided than ever in the first hours. So we Lutherans are in an evil reputation. But things turned out differently. Already your happy unions in the North American church could have convinced the opponents,

that now a unification effort is going through the Lutheran Church as a sign that it is still alive and powerful. So the day in Hanover came and it came as a pilgrimage day of the faithful sons of our church. In Leipzig, the Bavarians joined the Saxons. In Halle, the Thuringians joined them. In Magdeburg came the Lutherans from the Union and the deputies from the Baltic provinces, and at every station the number of clergymen increased, so that the conductors shook their heads at the confluence of so many blackcoats. And so they came from all sides to Hanover. About 2000 filled the church at the opening service. So many clergymen of one confession, and of the despised Lutheran Church, which had been declared dead, had not been together for centuries. And when it came to the conference itself and the five sentences known to you were accepted by the immense assembly except for a single vote, which can be regarded as a mighty dam against the Union current, astonishment, praise and glorification went through all hearts; yes, when the representatives of the regional churches, the Breslauers, the Lutherans in the Union then declared their express, joyful approval with eloquent words, the mood was such that one would have liked to fall around the other's neck. Yes, that was a great day, a day of unity and peace, a Union Day in the right sense, made by God. This cannot remain without consequences! This first step must lead further along the path of unification of all Lutheran elements, be it in the national church, be it in the free church, be it in the Union. The meeting in Hanover has also brought an extraordinary disappointment in Berlin, and perhaps they will think of better things! But I believe they will go their cunning Union ways, occupy the most powerful positions in the annexed countries through Union men, and thus gradually seek to introduce the Union quite quietly, in which the disorganization of the great North German army will provide no small help. Thus, the prospects for the Unitarians and Union fanatics are very favorable. But the Lord is still alive and will help His dear Lutheran Church to freedom and to a new life through general separation. He will only let all who want to be faithful also be found faithful, when it is necessary to prove faithfulness with sacrifices." In the "Sächsisches Kirchen - und Schulblatt" (Saxon Church and School Gazette) it says: "Those were beautiful, consecrating days, which we Lutherans from all tribes and regions of Germany experienced on July 1 and 2 of this year in the faithful, honest city of Hanover. - What everyone thought was necessary, but no one thought possible, was that we should finally come together to discuss what needs to be done in the present distress of our Lutheran church, This has been achieved and, through pleading and understanding, the reproach of our opponents that Lutherans can only come together to disagree has been put to shame. Already on the first day, the feeling of intimate togetherness enveloped all participants. Men of the most diverse points of view could be seen communicating with each other as cordially as if nothing had ever separated them. Those who had hurled the fiercest polemics against each other sought each other out and sat *quasi re bene gesta* peacefully together." Prof. Plitt writes in a letter to Pastor Brobst: "You will have heard about the outcome of the great Lutheran conference in Hanover. It turned out much better than one could expect, and those who were there have taken away a good impression of it. It was shown that the confession is still a power in many hearts, and it is beginning to be understood that the confession, despite all loyalty to it, does not want to be regarded and treated as a servile letter of the law, and that among sincere sons of the Lutheran Church differences in the understanding of individual theological questions are not only possible, but completely justified. Von Hofmann and Kliefoth, both of whom were present, have renewed the old friendship; the dissidium that grieved so many is out of the world, without either man having changed or abandoned his previous theological convictions. God grant that we Lutherans may learn more and more to get along with one another and to bear one another; only then will we be strong enough to defend ourselves against false union and to fight against unbelief. Perhaps the intended new Lutheran church newspaper will succeed in this sense." - A preacher from northern Germany speaks out against this as follows: "In Hermannsburg, where I was at the mission festival, a conference was also held by the preachers gathered there to discuss the conditions under which people from the unchurched countries could be admitted to Holy Communion in the Lutheran church. Most of them declared themselves satisfied if they were admitted to Holy Communion in the Lutheran Church. Most of them declared themselves satisfied if these Unirte confessed the Lutheran faith. I think they must also vow not to take Holy Communion again in the Union. I think they must also vow not to take Holy Communion again in the Union, i.e., to leave the Union, or their consciences will be miserably confused. But only a few pastors stand like this, so I fear that the Union will swallow up all of them. And the great Lutheran conference at Hanover, where very learned treatises were held, and also quite good but hardly ever resolutions were passed, will certainly not prevent this, and the same will not scare the devil very much at all; least of all



when men like Kliefoth and Hofmann and Kahnis and Mönkel kiss each other and make private peace, without public confession and retraction of their ^respectively disgraceful heresies. The Church will, as it pushes the university professors more and more to the side, also leave these other so-called leaders aside and have to go their own way in simplicity. . . . Luthardt preached to the delight of many, but I was less echauffert by these general teachings of professors. Zezschwitz gave an infinitely learned, fine, new attempt to recast the Lutheran doctrine of justification. How could our professors attempt anything but ever new attempts?" (About Zezschwitz, the Breslauer Kirchenblatt says: "he gave, besides the Lutheran doctrine, much of his own and went very deep.") - Another preacher also finally addresses himself thus: "You have probably already heard about the great Hanoverian Conference on July 1 and 2 of this year. Despite the 2500 members of the meeting, I can hope little success from it. Unfortunately, the opponents know too well how divided and disunited the great army is, which seems to be fighting for the Lutheran confession, therefore, if there will be any action, it will be lacking. Everything remains dark before my eyes as long as one does not declare oneself in favor of pure doctrine in Germany and seeks in it first of all the firm foundation and strengthening that alone can give us insight and strength for ecclesiastical action, which our times require. Yes, one would like to keep the Union away in order to save the Lutheran name, one would like to keep the outer Lutheran church skeletons upright, but as they exist up to now, with all the inner evil and abomination in doctrine and life, and that will not please God, He will not give His blessing to it, but slowly but surely His judgments will progress as they have begun. - From July 4-6, we held our Rhenish Pastoral Conference, admittedly consisting of only five members this time, but all intimately united in one spirit and faith, a true counterpart of that Hanover meeting! On the first day we discussed the topic of the open questions on the basis of theses which I extracted from the relevant essay in "Lehre und Wehre". We were all, by God's grace, in complete agreement on the principles laid down there, as well as on the rejection of Iowa's positions. On the second day we discussed our German Lutheran churches. The conditions of these churches are becoming increasingly difficult for the conscience of honest Lutherans; the public toleration of notorious false doctrine, the denial of all protection against it on the part of the church regiments, the public admission of reformed and unreformed Lutherans to Lutheran altars in many places, and the like is outrageous; there is no hope of improvement of these conditions, what are honest hearts to do? More and more often, faithful Christians in national churches ask us what they should do to protect their consciences against the abuses mentioned. And we ourselves are almost

but hold on to them and spread them by writing and oral teaching in their classrooms. And instead of "avoiding such things" and fighting against them constantly and ever more resolutely, so that the poor congregations would not be cheated of their Savior, their blessedness, by their preachers who had been seduced by those professors (that would mean faithfully building and faithfully protecting the church of God), instead all participants at the conference "embraced each other in a feeling of intimate togetherness," as reported, as reported, "embraced in the exaltation of intimate togetherness, who had hurled the fiercest pamphlets against each other, sought each other out and *quasi re bene gesta* (as if they had arranged everything excellently) sat together peaceably", "von Hofmann and Kliefoth renewed the old friendship. The dissidium (enmity, separation), which grieved so many (Why?), is out of the world, without either of the two men having changed or abandoned their previous theological convictions"! When Kliefoth, Munkel, Delitsch, Harnack, etc. let their pamphlets go out against Hofmann and Kohnis, these theologians did not just engage in useless quarrels of words, in childishness? Rather, we have to assume from such men that they were serious, that they saw the path of salvation endangered, that they wanted to defend the truth and that they wanted to help in their part that the students and preachers seduced by Kohnis and Hofmann should recognize the dangerous heresy and get rid of it for God's sake. But what should the seduced ones say, when it has begun to become light with them, when they hear, for example, that Kliefoth and Hofmann, without giving up their teachings, had made peace, had "embraced each other in a feeling of intimate togetherness"? Must they not think that the whole fight was useless mirror fencing? Must they not consider pantheism, the doctrine of the divinity of Christ, the doctrine of reconciliation to be open questions, which, because according to the doctrine of Jowai the church has not yet decided on them in its symbols, are therefore to be tolerated as having equal rights, so that the Lutheran church will not be torn apart? And that is supposed to mean building the Lutheran church and protecting it against the enemies? With the open question theology one wants to beat the Union theology out of the field? Plitt writes: "God grant that we Lutherans may learn more and more to get along and to bear (also pantheism and Arianism?!); only then will we be quite strong to defend against false union and to fight against unbelief." First of all, it is not quite clear why a union with Reformed Christians should be so much more wrong and worse than a union with pantheists and Arians; and then it seems to us as if the apostles and Luther were not of the opinion that the right strength in the struggle lies in such a reconciliation.

The church is helpless in the face of these desperate conditions. There is still no joy in preaching open separation from Lutheran national churches; on the other hand, tolerating notorious public false teachers, communicating at their altars without distinction with Reformed 2c. and many other things is obviously against the law. So how? Dimissoriales do not advertise in national churches anyway, so there seems to be nothing left but either to submit patiently to the abominations mentioned until it pleases God or, one would like to say, the devil to change them, or one would have to separate oneself publicly. It seems to me that the situation now is quite different from what it used to be; 20 to 30 years ago, people in Germany hoped for a new flowering of true Lutheranism in Germany and thus for a reformation of the Lutheran regional churches. In this hope, one could and was allowed to bear with patience many states of emergency; but now this very hope has been completely destroyed, no one believes anymore that our German regional churches will ever return to the right ecclesiastical normal state (at first only in regard to doctrine, not to mention church discipline). What allows the individual to accept false doctrine?

What is the limit at which it is necessary to break with the conditions of the state church? - These questions moved us very deeply. We did not come to a conclusion. We only united to the effect that under all circumstances

It is not advisable to do anything against conscience and God's word; in each particular case it must be seen where God, the Lord, shows a way out.

We now think that the word of the psalmist will remain true: "Where the Lord does not build the house, those who build it labor in vain. Where the Lord does not guard the city, the watchman watches in vain." In all building of the kingdom of God and all watching against the enemies, the first question is always: Is it done in the name, by the command, according to the pleasure of God? Otherwise, what is the use of all greatness, number, scholarship, enthusiasm, if God does not build and guard! God is not pleased with church fellowship with false

teachers, for he says: you should avoid a heretical person if he has been admonished once and again, and even if the heretic had the most brilliant gifts, excellent acumen, eminent scholarship and even the name of a Lutheran, for acumen, scholarship 2c. do not make blessed, but the pure teaching of divine word. Now Prof. Hofmann and Kahnis find false teachers, the one is a Pautheist, knows only a temporally begotten Son of God, and denies also that

Christ died "for us," and the other likewise rejects the eternal deity of Christ. Both are seriously, thoroughly, repeatedly punished by Thomasius, Harnack, Delitsch, Kliefoth, Munkel and several others. Both have not withdrawn their heresies,

and carrying. At the time of the apostles, the whole world stood against the very small, despised group of Christians; Jews and pagans had united to eradicate this "sect". Oh, what a need there was for unity in the "little group", how bad if the holy apostles had not stuck together! But since Peter erred even in the application of doctrine and did not walk correctly according to the truth of the Gospel, Paul did not embrace him and say with Prof. Plitt: "Differences in the understanding of individual theological questions are not only possible, but perfectly justified; with all loyalty to the confession, I do not regard it as an oppressive letter of the law, God grant that we may learn more and more to get along and to bear ourselves"; no, the holy apostle Paul did not put up with such modern theological professorial phrases, but (Gal. 2.) he "resisted him in plain sight", and chastised him "publicly before all". When Luther had the enormous power of the papacy against him, he only wanted to build the house with God and protect the city, therefore he did not unite with the reformed false teachers, in order to "only then be really strong in the fight". Did the apostles, did Luther do anything in the battle? And is it advisable to give up this proven way of fighting now? Z.

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### **Concordia - Collegium - Building matter.**

The brethren will not resent that we have to recall again the matter of the construction of the Concordia Collegium. It is our unavoidable duty to make known how the present situation is, trusting that all those who are at all willing to promote this school will see themselves induced to act quickly and decisively. To put it briefly, the situation is as follows: either funds must be made available to the building committee very quickly, or all work must be stopped, even at the risk of very serious loss. As is well known, the intention was to prepare the building as quickly as possible so that it could be used for dormitories this year. All arrangements for this purpose have been made, the contracts concluded and the work of all contractors begun. However, the funds have come in so sparsely that without imprudence a thoroughly energetic execution has become impossible. In this way, at least six weeks of time have already been lost. Instead of the building being finished up to the roof, only the foundation with the first layer of beams is ready, which is, of course, an important and very valuable part of the building. In addition, almost all the bricks are ready on the site and most of the wood has been purchased. Should the execution now be suspended

it could not be done without loss, which would be calculated in thousands. At the very least, so much would have to be achieved that the building would be under roof and thus out of danger. Admittedly, the school would then have no profit at all this year. We have already been forced to borrow 1500 dollars at moderate interest, but cannot justify borrowing very large sums and thereby increasing the costs. Should brethren, of course, feel induced to make non-interest-bearing loans for this building out of love for the cause of the Synod, then a very great service would be done, and the sooner the greater.

We know, of course, that unfortunately some people's interest in the matter has grown cold or has been dampened by concerns about the health of the local climate. But we also know that this is **caused by** very strong exaggerations, which could be easily proven as soon as the alleged reasons for refutation would be communicated to us. Therefore, we kindly and earnestly ask all brothers to maintain a sober, unbiased judgment, and instead of increasing unfounded fears, to dampen them by calm and proper contemplation and to reawaken the desire for the matter. We have no other interest than to promote the cause of the church through this school, and believe that we can form a well-founded judgment here on the spot. Accordingly, what is now in progress is of the utmost importance, namely, to create an appropriate and sufficient space.

We hereby command the matter to God the Lord, that He may direct everything for the best and, if it is in accordance with His will, rule the hearts in such a way that all may now take hold freshly and cheerfully.

Because some people have expressed the wish to make the financial statement in our last circular more comprehensible to the general public, we are providing the same statement again here with brief explanations.

Subscriptions for college construction circa	"15156.78
Funds deposited on subscriptions	11096.48
"" without "	2073.68

Summa: 13170.16

Total output	"12887.30
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In Kassel 282.86

Subscriptions not paid in	"4060.30
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#### **College Building Committee.**

N.B. Since Mr. R. Schwegmann has handed over his other business with the bookkeeping for the college building - cash office to Mr. Chr. Piepenbrink, it is requested that from now on all subscriptions, funds and Vergl. for the college building at the address: No. Ollr. Kioponbrink, Port I-VsFno, Inä., to be sent in. The above Committee.

### **Church News.**

On the ninth Sunday after Trinity, Mr. E. Aulich of the Practical Preaching Seminary in St. Louis, after having passed his exams and having received a proper

In the midst of this congregation, by order of the Reverend Presidium of the Northern District, the undersigned ordained and installed Pastor Kolb, who had to resign from his office for the time being due to illness. Unfortunately, the brother minister who had been invited and expected to assist did not arrive.

May the dear brother now build and cultivate with joy the vineyard entrusted to him, and may the Lord of the vineyard bless his work for the glory of 'fine holy name' and for the blessing of many.

.. A. D. Stecher.

Address: Rov. P.

Üorrsräs (Irovo, Flodo^Zun Oo., Issis.

Yesterday, on the 16th Sunday after Trinity, Sept. 27. We had the joy to ordain two young newly called preachers, who had completed their theological studies at our theoretical seminary and had passed the Candidateneramen wobl, to the holy office, namely Candidate Martin Wyneken and Candidate Heinrich Sauer. The ordination took place in the Church of the Holy Cross during the morning service, assisted by the professors and pastors C. F. W. Walther and A. Crämer. Mr. Wyneken has been called as the first Lutheran pastor in Arkansas by the newly formed congregation at Fort Smith, Ark. Apparently the Lord has testified that he is calling by repeated urgent requests from various parts of Arkansas to send a preacher of the gospel there. In Fort Smith alone there are said to be about 1200 Germans who have been without preaching and sacrament until now. Pastor Wyneken will preach in German and English and will also have to do missionary work in other places. - Pastor Sauer has received a call from the sixth Lutheran congregation in St. Louis, which is currently building a church and school on Wilkerson Avenue, near the Pacific Railroad. Soon, dear God, the news of the dedication of this church will be communicated. May the Lord Jesus Christ, who desires that His kingdom of grace be spread and multiplied everywhere, give the newly called dear pastors a rich measure of His Spirit for the blessed direction of their ministry and let flourishing congregations arise through their service.

St. Louis, Sept. 28, 1868.

I. F. Bünger.

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### Correcting.

In the September 1 issue of the "Lutheraner" there is an announcement by Rev. Besel, according to which two whole volumes are missing from the Reformation history published by Schlitt. Since then, the work, which came here in many copies, has been closely examined here and the editors have been informed that the indicated deficiency is not found in the copies here, but that they are complete. We hasten to bring this to the attention of the first readers immediately, so that none of the purchasers may be put into unnecessary anxiety by this announcement and so that the dissemination of this delicious work is not impaired.

C.

### Reminder.

Those I. Brothers who still have manuscripts on loan from the undersigned are requested to return them as soon as possible.

C. F. W. Walther.

**The Luther Monument in Worms**, a beautiful large picture in lithography, published by the lithographer Storch in Worms, has just been imported by the gentlemen W. Eckhardt & Co. in Chicago and has been commissioned with the sale of the same Mr. M. C. Barthel. Price: 1.00 the copy.

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### (Receipt and thanks.

For poor students received from Mr. F. Gehrke in Echester, Ill., -1.00; by Past. Böse in St. Louis, at the wedding of Mr. F. Hauelsen ges., -4.25;  
For Past. Brunn's proseminar by Pastot Schwensen of Mr. Ehr. Lowes at Columbia Bottom, Mo., -1st MC. F. W. Walther.

For the seminarian L. Wißbeck, the following was received from my congregation: Don G. Kronbach, H. Blum, Probst, Kleemann, Bröhm, Lindörfer, Frau Ohr sen., Kreßbach each 1.1.00; Fiedler-5.00; I. Schmid-1.50; A. Kronbach, Baumgart, G. Ohr, Standhardinger, I. Röder, Wittwe Beyer, L. Schmidt, Katz, Andr. Wagner, Kipf, G. Graus, Grob each 50 cts; Seubert, Kaußier, Bicking, Gutmann, Ludwig, Schuster, Haag, Hiftlin, M. Gürtler, Grüning, Stenz, Distler, A. Röder, Gierschke, Blankertz, Spuhler, Hock, H. Krön, L. Rummel, Gesell, L. Eichbauer, Merten, Rode, Andr. Wagner, Bröhm, Hoffmann, Fr. Späth each 1 A Cts. ; Ad. Wagner 16 Cts. ; Fr. Kronbach, M. Schmidt, M. Kronbach, Burk each 36 Cts. ; L. Schänder, Schuh, Däubler, I. Gürtler, Koehler. I. Frank, Wittwe Simon, Bögelein, G. Schäfer, G. Löffler each 20 Cts. ; K. Gottfried, Larisch, G. Rummel, Rudolf, Emmert, Frei, K. Rummel, Güttler, Groll 10 Cts. each; Rabold 15 Cts.; I. Reh 20 L.

For the pupils Wilhelm u. Johannes Hattstädt from the community Monroe: Collecte at the women's festival -12.60; Mrs. Bögelein, Mrs. I. Frank, G. Löffler, Mrs. I. Schmid, G. Ohr, L. Eichbauer, Kemnitz, Kipf, Lutz, Finzel, L. Maltbe, G. Graus each -1.10; from a Collecte -3.72; I. Löffler, I. Schmid, Lindörfer, Wittwe Beyer, G. Mohr, Andral Wagner, K. Mohr each -2.00; Kindtau f-C oll. at Fr. Beck -3.65; Gottfr. Matthes-4.10; A. Stöckert-3.06; M. Gottfried 50 Cts.; Mrs. Seubert Sr. 25 EtS.; from Women's Association of the Parish at Sandy Creek -5.00.

W. Hattstädt.

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### Changed addresses r

0. Uesslerli, teacher, ears ok Rev. E. Rolf,

8t. Raul, Niun.

0. E. VV. Reok, teacher, ^slripun, DoäZo Oo., sViso, "Iulius 8ieZert, teacher,

Rox 37. eaporte, luä.

R. Jerome, teacher, Lox 37. I-nporte, Inä.

^nton ^.mbold, teacher, 105 llersey 8t., Olsvelanä, 0.

He. Rsinllolä Körner, teacher, Ooneoräin, 6olleZ6, 8t. Eouis,

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### To the message.

The General Family Calendar for 1869, already announced and recommended in the last issue:

"Are ^Äechie ^8ert"

is available at

Mr. **M. C. Barthel** of St. Louis, Mo,

" **Hewes "L Brauns** in Chicago, Ill.,

" **Siemon L Co. Bros.** in Fort Wayne, Ind,

" **G. Brumder** in Milwaukee, Wisc., as with the publishers.

Price: single with postage 17 cents.

tL -šoän.

**Enclosed is an insert.**

**Modern Roman polemics against the Lutheran Church.**

(Continuation and conclusion )

If Dr. W. further says that the papacy has also stood firm against heresy, one has to answer: The other way round it becomes a shoe that fits the same, because the Holy Spirit calls it Rev 17, 5: "great Babylon and the mother of all abominations on earth". The Holy Spirit calls it Rev. 17:5 "the great Babylon, the mother of fornication and of all abominations on earth. If some unirritated and syncretistic theologians wanted to gloss over the disunity of Protestantism by saying quite poetically that just as the sunlight is reflected in the various colors of the rainbow by refraction, so also the light of divine truth is reflected in the confessions of the most diverse sects; each has developed a piece of the truth in a special way, and not one alone, but only all taken together have the full truth: On the other hand, one can say of the papacy, the fertile breeding ground of all heresies, that it alone is a prism, in which the bright ray of the one saving truth is refracted in such a way that all possible shades of heresy have united in it, as in its center, and can be proved. (Rev. 16:13, 14.) The prophecy of the unclean spirits, which like frogs come out of the mouth of the false one

This seems to fit not badly to the antilutheran pamphlet literature of Dr. W., in which he raises such a great and incessant cry, resounding in all keys, to gather the whole world circle into the dispute. If in his "Concluding Words" he had previously denied Lutheranism its right to exist clearly enough and ridiculed the invisible congregation of the saints as a mere figment of his imagination, what is there to prevent him from finally presenting the changeling of the same, namely the Pabst Church, in the stolen adornment of the same, to the reader for free booing, as if he wanted to say: "Behold, what a woman!" If from Phocas' times on, up to Napoleon III and Wilhelm I, emperors and kings have booed with him, Rev. 17, 2., 18, 3., why should it not still have an influx of all kinds of people today? The Babylonian whore, with her wrinkles and burn marks, still knows how to adorn herself quite seductively, despite a Jezebel (2 Kings 9:30), and people who do not know how to distinguish appearance from essence are easily seduced. The Reformation storm has not only the providential purpose of "cleansing the ecclesiastical atmosphere of noxious fumes," but also to purify the wheat from the chaff, whose heap is visibly growing in the papacy and among the atheists, and towers over the little heap of wheat on both sides like mountains. Yes, the papacy, we can call it

The seven lean ears of papism have already almost completely eaten up the seven fat ears of Catholicism, and have become leaner than before. No wonder that the poor papists in their spiritual famine fare no better than the Egyptians in their earthly famine, and that they have no choice but to sell themselves body and soul to their Roman Pharaoh. The papacy has not set itself a lower goal. To achieve this goal, the pantheon of all papal heresies will finally be crowned next winter by the solemn proclamation of the dogma of the infallibility of the pope. We are not saying too much when we say that the papacy has always, right up to the present day, regarded the laity in its domain as its serfs and has occasionally ruled over them in this sense. Thus, for example, Pius IX now demands 1000 volunteers from the bishops of the United States of North America, who shall risk blood and life for his residence and crown. What does it matter, they will come together, after already earlier, without papal commandment, whole crowds of volunteers hurried from North America to Rome, especially if the pope promises them a general indulgence for their service.

However, it is reported that several bishops would rather give money to the pope than people, and no doubt for very important reasons. The prestige and interest of the pope on the one hand and the bishops on the other must support each other. . . Rome and the papacy on the other side of the ocean are surrounded by a splendid halo of glory for the papists here; but the former volunteers, who have seen the sanctity of Rome and the papacy at close quarters, have deserted by the hundreds, swimming through the Tiber at the risk of their lives. Such deserters are cured of their papal fanaticism and their servitude under the papacy for life, and lost to their former bishops in the homeland. Therefore rather gold and gold again than people. Of course, it is not about the pieces of beatifying doctrine that the papacy still has to tolerate according to God's providence, because of the children of God still living in its domain, but about further strengthening and spreading of its power, its idolatries and its error. To digest the stones, which the papacy as hierarchy gives to its children instead of bread, ostrich stomachs belong to it. The "final word" of Dr. W. is proof of this. Whoever already has such a stomach or is willing to obtain it through Jesuit morality, is not far from the realm of Antichrist. Not even the threat that Christ, when he comes to judgment again, will burn the chaff with eternal fire will frighten him; he is always ready to sink to the bosom of the pabst's church, if earthly advantage, honor and good days intrude otherwise. With such victories of Pabstism and, on the other hand, also of atheism, the small group of faithful confessors and witnesses of Jesus may still face such severe and terrible tribulations that the patience and faith of the saints will be required to prove faithfulness even unto death. (Rev. 13, 7-10. 14, 12.)

The final compliment to Past. L. and the double appendix on Bible prohibition and chalice theft. The already mentioned praise of Dr. W. for the papacy is, however, too characteristic to be withheld from the dear reader. It goes on to say: "If these promises have ever been tested in a brilliant way, worthy of the Son of God, then this has happened in the Catholic Church, or not at all. Protestantism has a history of 300 years; it has not heard the promises of the Lord, nor do they apply to it. The Bible is not given to him either, and that is why it is the source of sectarianism and all imaginable religions in his hands.

\*) The following notice is now circulating in newspapers: "In Rome, a young Zuave from Westphalia was sentenced by the court martial to six years in the galleys because he wrote home that Rome was not a paradise, as the papal recruiters had made him believe, but hell incarnate.

The Bible is only the book of the Church; it was there before any written gospel or letter of the apostles. The Bible is only the book of the church; it was there before a written gospel existed, or a letter of the apostles. She knows these writings; they came into being under her eyes; she collected them, preserved them faithfully, and so on. She alone testifies to the divine inspiration of the holy scriptures. She alone knows how the Scriptures are to be understood with regard to the doctrine of faith and morals; It alone testifies to the divine inspiration of Holy Scripture; it alone knows how Scripture is to be understood with respect to doctrine of faith and morals; it alone has saved the Bible from falsifications, and Protestantism has taken it away from its hands (it is bad enough that the papacy has allowed it to be taken away as a hitherto unused capital of which it had become worthless, and has now sought to replace it with the tradition and infallibility of the pope and the conciliar), in order to fill the old and new world with countless sects by means of its distortion and to abandon all of Christianity to unrestrained arbitrariness. Only in the mouth of the church is the Bible a tongue that speaks right; in the mouth of heresy it falls silent or speaks wrong. A history of 300 years has proved this sufficiently. The separated will turn to this church once again, as soon as the providential intention, for the sake of which the church division in the occidental Christianity was permitted, will be fulfilled like a storm to clean the air from harmful fumes. As well as the Jews, according to prophecy, will enter the Church at the end of time, so certainly will be the return of the Protestants to the Catholic Church in its time."

Since Dr. W., of course, understands by "church" and "Catholic church" nothing else than the Roman papacy, in contrast to the invisible congregation of the saints and to Protestantism, one might feel tempted, given the ridiculous naiveté with which he dares to write such bombast into the world, to ask: Is Dr. W. crazy, or does he consider the Lutheran pastors to be mere simpletons, that he imagines they could be charmed by this "in order to finally abolish the unfortunate division" with their "church"? W. crazy, or does he consider the Lutheran pastors to be mere simpletons, that he imagines they could be charmed by this, "in order to finally abolish the unfortunate division", to return with their congregations to the Pabst Church? We are happy to sing with Dr. Luther:

Praise and thanks to God, who did not admit. That her gullet might catch us; Like a bird of the rope comes off, Is our sea! escaped.

But as long as "the name of the Lord is with us," there is no bridge that could lead us back to the

papacy.

If what Dr. W. says in that eulogy on the papacy is still his sincere conviction after more than 25 years of fighting against Lutheranism, in which he had excellent theologians of our church as his opponents, then we heartily regret his dangerous delusion. We read about a moonstruck man who got up in the middle of the night, asleep, and put on his gowns.

and then emptied the dog's bowl with all comfort and with a deception of the senses, as if he had the most delicious dishes in front of him. We think that the self-deception of Dr. W. is then a greater one than that of that nightwalker, so that he has every reason to take seriously to heart what is written Is. 2S, 8-14.

According to what Dr. W. says so absolutely about the general conversion of the Jews, he is therefore also, so that this color is not missing, a Chiliast. Well, if his prophecy would ever be fulfilled, then the millennial kingdom of the Antichrist would have begun. Then the good old times would come again for him, where a Johann Tezel II could drum up the money by the fistful, and as the pope has canonized a Cajetan for the services rendered to him against Dr. Luther, so Tezel I would then also be canonized as compensation for all the ignominy suffered so far, not only also canonized, but specially recommended as patron saint of all bag-snatchers and humbuggers. Those who have not yet known it can now, thanks to the prophecy of the latest prophet in Munich, find out where they belong. The holy. The Holy Father in Rome will not only graciously release the lost sons and daughters of the Jews from their perhaps quite innocent excommunication, will also make them renounce the Lutheran doctrine as a cursed heresy, and will finally let them be baptized again; but, especially if they have reputation and standing, he will also shower them with the cornucopia of his blessings most graciously. With his world-wide influence and reputation, he can also accomplish something in material terms, for the St. Peter's penny cranks, which have been repeatedly applied to the papists, seem to work well. Professor Hurter of Schaffhausen, Ida, Countess Hahn-Hahn, composer Liszt, and other celebrities will certainly pay the highest praise to Pius IX's great goodwill against returning Protestants. Oertel and other apostates of the second and third rank, whom the pope uses as decoys, it seems, also look good. But how it may look in their conscience, after they have taken the brand of the beast to their forehead, they conceal. A reformed pastor in the East, who had also let himself be charmed into it, published strange confessions about it after his later resignation from the Pabst Church. Prof. Hurter, on his way to renouncing his faith, is said to have looked more like an evildoer who is led to the high court than a new convert who is rich and blessed in God, although his apostasy earned him the position of an imperial librarian in Vienna. Therefore, be wise through the experience of others, and let no one tempt God in such a dangerous way that he, through the wealth, power and splendor of the pontifical church, will be able to make a mistake.



The first thing we do is to listen to the church and, enchanted by its sweet voice of enticement, to fall away to it. The siren voice of the Roman Lorelei does not seek to lure us into the shallows of the Rhine, but into the depths of Satan. Whoever wants to convince himself of this even more thoroughly, should read: "Das Geheimniß der Wickheit im römischen Pabstthum" by Past. H. Fick, St. Louis, 1866.

Not in order to persuade Catholics to convert to the Lutheran Church, the sender has set out to shed a little light on the "modern polemics of the papacy against the Lutheran Church," but in order to earnestly impress upon his fellow Lutherans the admonition of the Lord to the congregation in Philadelphia: "Hold fast what you have, that no one may steal your crown. Rev. 3, 11. For experience has taught him that even if the papal throne in Rome may seem rotten and wobbly, it stands all the more firmly in the hearts and consciences of the papists, even of those who have not attended mass or a confessional for decades. He also wanted to warn against even giving ear to the glittering siren voice of the Pabst Church, even to enter its magic circle, in which all sorts of snares and traps of conscience are set up for him, in which thousands have already allowed themselves to be caught in their guilelessness. He would even like to warn against a lame and half fight against the papacy, which, as experience teaches, is already an almost complete defeat. The same Countess Hahn-Hahn, who once said of the papacy: "Rome is a galvanized giant corpse," later became herself a prey of papal enchantment. The fight of the Unirten and rationalists on their church congresses and Gustav-Adolph-Association meetings resembles the fight of tropical birds with their wing fanning and screaming against a giant snake, which they fly straight into the open jaws. He also wanted to warn against all aversion and indifference against the fight against the papacy, as if it were unkind scolding and haggling. It is true that not everyone has the gift and profession to openly fight against the Antichrist in Rome, and every Lutheran should be a faithful neighbor to the Catholic and a willing helper in times of need, but in the heart no Lutheran can remain neutral toward Rome in the face of the danger of eternal bliss. That is why Dr. Luther wrote: "Because it cannot be that we, or the holy church, should separate physically or physically. Since it is impossible for us, or the Holy Church, to separate or separate ourselves physically from the abomination, the Pabst or the Antichrist until the last day, we must know how to separate from him spiritually and with right understanding. Whoever wants to be a faithful Lutheran must also be able to pray from the bottom of his heart:

"Keep us, O Lord, in Thy word, And defend us from the murder of the pabst and the Turk, Who would overthrow Jesus Christ, Thy Son, from His throne." Amen.

### To the ecclesiastical chronicle.

**Usury.** In New York, there are about 30,000 people who eke out an existence by lending money at usurious interest rates. (Messenger of the World.) 2 Thess. 3, 11. 12.

**Politics and Religion.** Still the local fanatical sects cannot refrain from mixing their politics with their religion, whereby of course the latter must always give way to the former. Thus again the "Christian Ambassador" of Cleveland of Sept. 30 (organ of the evangelicals or Albrechtians) writes: "This year's session of the Indiana Conference was held at South Bend, the home of the great statesman and future vice president of the Ver. States, Schuyler Colfax. Hopefully all Ambassador readers will help fulfill this prophecy of mine!... The annual meeting of the Conf. Missionary Society was held Saturday evening. Among others, Grant and Colfax were made life members of the Missionary Society of the Evangelical Fellowship" (namely, bought in by members without the will of those. "But since Seymour, who happened to have quite a few friends in the congregation, was also given this honor, another \$50 was raised on the other side to make the former (Grant and Colfax) honorary members of the Missionary Board, which of course would be considered a Republican victory." - One would think that at least the sect preachers would be tired of politicking in their religious papers and meetings, after the wartime years when the religion of their members was almost entirely absorbed in politics. W. [Walther]

**Latest comedic play by the "great" Henry Ward Beecher.** The Columbus "luth. Kirchenzeitung" tells the following: "Beecher, who is famous in his own way, and who always aims at ecclesiastical harlequinades, by which he has just become famous, because such ecclesiastical quackery corresponds to the shallow spirit of the time and of the sect, has recently outdone himself again in a very peculiar farce. It went like this: A couple, consisting of a so-called general named Haskell and a superfine little demon named Emma Gilmore, who wanted to get married, came to the strange Henry to be married by him. Actually, the clean marriage candidates asked little about the marriage ceremony itself, but since the law required an outward form of the same, one could not, for the sake of decency, run together like the dear cattle, and one had to let oneself be properly copulated. The couple, as it seems, belonged to the

"liberals" - unbelievers - and did not want anything of a Christian form at their wedding. observed. Of course, it would have been most natural if this man and this woman had run to a *squire*, who could have trusted them legally, without the hated ecclesiastical formula; But this would have been a bit too mean for the noble "liberals", and because one could assume quite definitely that Brecher would do it just as one wished, one came to him, and - right, Brecher was not ashamed to add and to help this "higher nonsense" to be born. The ceremony was as follows: the groom took the bride's hand and said: "I take you as my wife", and the bride answered: "I take you as my husband". Thereupon the "great" breaker spoke the following nonsense: "In the name of the public opinion of the country in which we live, and of the laws, I declare you, by virtue of what you have just spoken, husband and wife. May the love you have just witnessed be enduring like this evergreen (and at this he threw evergreens and flowers at the feet of the bride and groom) and endure through storms and the winter of life, and may it be as beautiful and fragrant as the flowers of summer." That was all.

The paper "Congregationalist" is very unhappy with this unworthy action of an evangelical preacher and says: "We can only regard this action as a deplorable comparison of Christian principles with actual unbelief, and are heartily ashamed that a Congregationalist preacher has allowed himself to be guilty of such injustice." Well, - we are glad about this unclean story, that people begin to be ashamed of this breaker. This should have happened long ago. E. S.

**Growth and Duties of the Roman Church in this Country.** As further evidence of the growth of the Roman Church in this country, it should first be noted that Wisconsin now has three papal sees. For a number of years Milwaukee was the sole episcopal see, but recently the old Greenbay on the northeastern border and La Crosse on the southwestern border have also become episcopal sees; the old episcopal see will then, it has already been announced, be elevated by the pope to an archdiocesan one. The public reception of the two new bishops and the behavior of the daily press towards him have again shown quite clearly how more and more of the pope's following is due to such growth and how the secular authorities and others of the papal clergy are spreading more and more incense. When Bishop Melcher left Greenbay, the town mayor drove six miles to meet him with people of spiritual and secular rank.

If the bishop's visit is based on the separation of church and state existing in the Constitution, the secular authorities as such have nothing to do with the reception of a Roman bishop, nor with that of a pastor of any name, if the latter merely holds his procession in his diocese or parish. How far has it come, therefore, that a city mayor may dare, with impunity and without censure, to greet the incoming bishop "in the name of the city" and to offer him its civic homage - a city whose inhabitants, after all, do not belong to the Catholic Church and which, up to now, and rightly so, has not taken any notice of any of the clergy of the other churches through its officials when the bishop departs from a parish! And what can one say that the daily papers have not a word of disapproval and censure about such an unattractive favoritism of a church, while they otherwise so often make a fuss about "muckraking" and sound the trumpet of noise when something happens in a Lutheran 2c. congregation that causes them to be unhappy? They often make a fuss about "muckraking" and sound the trumpet when something happens in a Lutheran congregation that seems to them to endanger freedom of conscience! If, of course, the Roman clerics were not all-

If the bishops had not striven with all their might here in this country for domination and for making secular power serviceable, then those two bishops would have had to reject all and every civic demonstration when they moved in. But it has long been set up for such dominion and serviceability, that's why one puts up with such things so gladly and who is behind the scenes could tell us even more. However, since one has already brought it so far, the remaining part of the

Puritan or naturalistic abhorrence of the papacy among the people of this country will dwindle faster and faster. Then, for instance, only a secular dictator will be needed and - we will have a state church and this state church will be the Roman Catholic one. Woe to you then, the rest of you! F. L.

**The Methodists** held a "National Campmeeting" near Reading, at which people from almost every part of the United States, even South Carolina, were present. The ultimate purpose of this meeting is stated by "The Christian Messenger" as follows: "We hope by this means to excite an increasing interest in the important subject of 'entire sanctification,' and by earnest prayer and thorough examination of heart to move the people to inquire into the 'former ways' - the way 'in which our fathers walked.'" What lying sanctification this Methodist "entire sanctification" is, we see from the words of Prof. Mors; he says: "there are some wrong inclinations of the soul, such as anger, pride, avarice, and the like, which are in themselves wrong; of all the

In the afternoon, the mayor and the treasurer of the town drove around the town with the bishop and some of his priests in carriages and showed "his grace" their glories. According to the newspapers, Greenbay had never had such a day of joy and happiness during its more than one hundred years of existence. It was to be expected after all that the bishop, Michael Hei, who had been consecrated in Milwaukee on September 6, would be given the same ovation in La Crosse on Michaelmas Day. Right. The following is taken from a Milwaukier sheet: "La Trosse sheets report the Tuesday, September 29, on the day of St. Michael's Day. Michael there took place solemn entry and enthronement of the new most reverend bishop Michael Hei. Early in the morning the members of St. Mary's Church and the various associations belonging to it marched from the corner of Main and Sixth Streets to the train station with flags and music and the sound of cannons to receive the chief shepherd of the diocese. After the most reverend bishop had arrived on the early train, he was greeted by Mayor Rodolph in the name of the city in the warmest words, whereupon he boarded the four-horse carriage that led him to the church" and so on. It should also be noted that the bishop addressed the crowd in the church and thanked them for the "magnificent and warm reception".

If the whole story were purely ecclesiastical and the local papers simply reported it like every city event or the public procession of some cooperative, one would have nothing to say here about the reception of this or that bishop, but only about the self-explanatory increase of Roman bishoprics in this country. However, the above should be noted primarily as a protest against the insolence and presumption which the Roman clergy is displaying here, and against the disgraceful unconscionability and greed of the secular authorities, with which the equality of confessions before the state, solemnly guaranteed in the Constitution of the United States, the resolutely implemented wholesome separation of church and state, and the unrestricted freedom of conscience associated with it, is so rudely disregarded and violated. Or where does the constitution of this country grant any preference to the Roman Church? It knows no Catholics and no Protestants; before it, the outwardly most brilliantly represented churches, like the most

miserable clusters of sects, the papist dignitary, like the least Lutheran bush pastor, are completely equal to each other, except that the latter has mostly sought civil rights for his person, the former, however, has spurned them. Shall it therefore be possible, according to the

But a sanctified man is freed from these in such a way that he not only does not yield to them, but neither finds them in himself nor feels them. Should one think it possible that among the Methodists there would be such stock-blind, star-blind Pharisees?

**In New Jersey** the other day, a father scolded his daughter who had an acquaintance against her parents' wishes and tied her sack and left the parental home. The offended "lady" sued the father for \$5000 damages for insult, and the natural father was condemned by the jury to pay the dissolute harlot \$4000. Is it any wonder now that the godless being is falling like a curse on America and all divine and human order is turned upside down?

**Anstätt**, the well-known Peter in foreign countries, **also** proves that the millennial kingdom could not have existed yet, so in his witty and deep "American-Lutheran" way. He says: "When I pray the Our Father, I always connect the idea of the millennial kingdom with the request: your kingdom come. How can the symbolists pray:

"Thy kingdom come" when they think it has already passed?" But, best Peter, you great light, where did you get the enlightenment that the "kingdom" in the Lord's Prayer is the millennial one? Do you, American Lutheran, not even believe what is written in the small Lutheran catechism, that the "kingdom" in the second petition is the kingdom of God, in which Adam already was, and which truly and forever comes to us, "when the heavenly Father gives us his holy spirit, that we may believe his holy word by his grace, and live divinely here temporally and there eternally"? If you are not yet in this realm, in spite of all your revivals, but only hope for it, it is not good with you. Ah, Peter, such "ideas of the millennial kingdom" are dangerous, don't bother with them! Z.

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### **Eighth Lutheran Mission Festival in Sheboygan County, Wisconsin.**

Our neighboring Lutheran congregations held their mission festival for the first time this year near the town of Sheboygan, in a grove surrounding the home of a member of the congregation. Several obstacles and concerns had prevented us from doing so in previous years. But because of the Wisconsin Pastoral Conference scheduled for the end of August in Sheboygan, it was decided to celebrate the mission festival at the same time, namely on the twelfth Sunday after Trinity.

Because it did not seem necessary or feasible to arrange for express trains on our railroad due to the festivities in Plymouth and Sheboygan Falls, a lower attendance of the mission festival than in previous years was to be expected. In addition, the rain, eagerly awaited after a long drought, which also arrived on Saturday, but only dampened the deep dust a little, threatened to become a particular hindrance to the festival. But our confident hope for good weather

The weather was clear on Sunday morning and our dear missionary friends from near and far were able to travel confidently to the celebration of the festival that had become so dear and indispensable to them. Yes, our earlier misgivings about celebrating the mission feast so close to the city were even to be disproved in the most gratifying way. The arrival of pedestrians from the vicinity and of wagons full of guests from Plymouth, Falls, Sherman, Wilson, Mosel 2c. wanted to take no end, so that the prepared benches could accommodate approximately only a third of the guests.

After the opening of the feast by a missionary aria performed jointly by the singing societies of the congregations of Plymouth and Sheboygan and the hymn No. 57 of our hymnal sung by the whole congregation, Rev. Link of Town Lebanon on the Tert Matth. 24, 12. and, following the same's guidance, showed how the preaching of the Gospel throughout the world was I. a testimony concerning all nations, II. a certain sign of the nearness of the last day. Shortly before the lunch break, during which the guests grouped cheerfully around the tables in the woods were served coffee, the undersigned gave a lecture on the history of missions about the life, work and end of Boniface, the apostle of the Germans. Finally, in the afternoon, Rev. Schumann of Freistadt preached on Ap. Gesch. 4, 19. 20. and showed how the answer of Peter and John to the high council is for us an encouragement for the work of the inner mission I. by the request contained therein: "Judge ye yourselves" 2c., II. by the testimony contained therein: "We cannot leave it alone" 2c.

The edifying and captivating two sermons, in connection with the songs sung by the large congregation, accompanied by a meodeou, and the arias performed by both choirs, partly together and partly individually, made such a powerful overall impression on the spirits that even the guests who did not belong to our Lutheran church could not escape it. It was obvious to the Catholics, Methodists and Humanists who were present in large numbers that they were aware that disturbances such as those that usually occur at the gatherings of the enthusiasts in the open air were not in the place here. Solemn silence prevailed during the sermons, no murmur disturbed the lovely harmony of the celebration, and one may well say that hardly any of our guests will have returned home unsatisfied and without blessing. When the most distant of them might have just returned home, the clouds, which had risen after the beautiful weather during the day, came down in the evening with a heavy rain.

In the evening, "Past. Hoffman" from Portage City preached an English sermon on Galat. 3, 26. in the new church of our Norwegian sister congregation in Sheboygan.

The proceeds of the collections at the mission festival for both external and internal missions amounted to 150 dollars.

A. D. Stecher.

### **Mission Feast in Iowa.**

Encouraged by the many glorious mission celebrations of other congregations, agreed to the congregations of the Rev. Asbrandt and the congregations of the undersigned to celebrate the same on Sunday, Sept. 6. J., in the branch parish of the Rev. Asbrandt near Dayton, which is just half way between Boonsboro and Fort Dodge, 40 miles from here. The festival site was in the woods on the farm of Mr. Crämer, whose son Albin is studying in our practical seminary. The morning of the feast day was unfortunately very dull and rainy. As a result, the undersigned's communities of Boonsboro and Pilot Mound were very poorly represented. The congregation of Fort Dodge, however, with its pastor Asbrandt, had happily overcome all challenges to return and arrived on several wagons about 36 persons strong at a little after 11 a.m., preceded by the beautiful "oeyeye banner of the congregation with the inscription: Ein' feste Burg ist unser Gott. Already before 9 o'clock the weather had changed for the better and had now become quite cheerful and beautiful. After some rest, the service was opened by some of those present singing the song in two voices from the small mission harp: Great God, we praise you 2c. Pastor Asbrandt preached on Luc. 10, 23. 24. and praised with eloquent words the glorious time of the New Testament as opposed to that of the Old, as well as the time of the blessed Reformation as opposed to that of the Middle Ages, and finally the situation of our Lutheran Church here in America as opposed to the conditions in the old fatherland.

After the lunch, which was especially well prepared by the dear women of the Dayton community, was eaten with appetite and cheerfulness at a very long table prepared for this purpose, the service was held again.

The writer of this sermon preached on the basis of Matth. 9, 37. 38. about inner mission. The celebration of this service was considerably elevated by the performance of some polyphonic singing pieces on the part of the dear friends of Fort Dodge. The collection was \$15 and was earmarked for the student Albin Crämer.

Richly refreshed by the beautiful services and by the fraternal get-together, they parted again. Thus passed the first mission festival celebrated by congregations of the Missouri Synod in the state of Iowa. God willing and we live, a second one is to be celebrated next year at Fort Dodge.

F. Doescher, Pastor.

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### **Mission Feast.**

On August 16 and 17, the congregation of the undersigned celebrated a mission festival, the third in the west of this state. A large number of fellow believers from the neighboring sister congregations of Pastors Biltz, Hahn and Köhler had come to participate. On Sunday morning there was first a communion service in the church for the pastors present, which was conducted by Pastor Biltz. He had chosen the Gospel of the day, Luc. 19, 41-48, for his confession. The festive service took place outdoors under shady trees. On the first feast day in the morning Professor Crämer from St. Louis preached on Gal. 6, 9. 10., he was followed in the afternoon by Pastor Hahn with a sermon on Ebr. 13, 9. On the second feast day in the morning Pastor Köhler preached on Neh.

8, 10. and in the afternoon Pastor Schilling on 1 Cor. 1, 4. 5. - mouth and heart sang joyful songs. - Pastor Hahn concluded the celebration with a prayer, during which the entire congregation was on its knees. Finally, as if from one mouth and heart, all sang the glorious song of praise and thanksgiving: "Now give thanks to God," and thus the lovely celebration was concluded, which, God willing, will be renewed again next year. - Sermons, prayers and songs warmed the hearts to the eager and joyful edification and spreading of the Kingdom of God. The Christians learned again how necessary it is to do the work of the Lord, outwardly and even more inwardly - and blessed friendship and fellowship were realized on the festival grounds as well as in the houses. Thanks be to the Lord for everything!

F. Theodor Mießler.

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### **Church dedications.**

The first German Lutheran congregation in Pittsburgh, Pa., had the great joy of dedicating their new church, called Dreieinigkeits-Kirche, to the service of the Triune God on the 9th Sunday after Trinity (August 9).

Our church is a 133-foot-long by 63-foot-wide building with a 180-foot-high stately steeple, constructed of brick in the Gothic style according to a plan drawn by architects Griesel & Weile of Cleveland, O. A main portal and two side portals lead through the spacious vestibule into the inner nave of the church, 96 feet long. Upon entering, the eye rests with pleasure on the magnificent altarpiece, which rises in a pentagonal niche adorned with three magnificently painted windows. In the fivefold pierced altar wall stand the image columns of the Lord and the four evangelists almost in life size, cast from Gypsum, a gift of the master builder. The altar table is adorned with a garment of red silk velvet, trimmed with gold fringes and with the gold-embroidered inscription surrounding a golden chalice: "My flesh is the right food, and my blood is the right drink", which garment, along with other accessories necessary for the interior decoration, was procured by the dear women of the congregation. A beautiful large crucifix adorns the altar as a gift from the confirmands, whose confirmation this time was postponed until the Sunday after the consecration of the church. On one step of the altar choir, in front of the central aisle, there is a magnificent baptismal font made of polished marble, the gift of a Christian woman from the parish. At the southern corner of the altar-choir, slightly set back from the wall, stands the pulpit, delicately crafted in the shape of a chalice and clothed in the same manner as the altar. The fourteen windows of the nave are made of painted glass, white in the center but bordered with a variegated vine, and the curves in the pointed arches are decorated with matching emblems. On three sides of the nave are attached gallery churches, namely the organ choir and two side emporiums. In the opinion of experts and specialists, the organ is excellent and successful, with 30 stops (27 sounding) from the factory.

The organ, which was built in Baltimore by the famous organ builder A. Pomplitz, adorns the organ choir and accompanies the congregational singing as tenderly and sweetly as powerfully. - In short, our new church is what a church should be, a temple of the Lord of hosts, already and magnificently decorated.

On the Sunday morning of the dedication, the unforgettable Professor Brauer of St. Louis, the former pastor of the local congregation, preached the dedication sermon on the text Jos. 24, v. 15: "I and my house want to serve the Lord". His subject was: The wise choice to serve the Lord; answering the two questions: 1. What does it mean to serve the Lord?

Why is the choice to serve him a wise one? In the afternoon Mr.

Sermon on Phil. 4, 4 - 7. He started from the thought: Fine Christians belong in a fine church, and then demonstrated from the text what fine Christians are. In the evening, Pastor Samuel Laird of the first Lutheran congregation preached in English on the Gospel of the consecration of the church, namely on the words: "Today salvation has come to this house." The sermon was excellent. All three services, especially the morning and evening services, were so well attended that the new church, in which 1600 people can sit comfortably, was packed and not only were all the aisles filled with pews, but all the pews were filled with people.

but also quite a number of listeners had to stand. Monday evening the final service took place, in which Pastor Wenzel of the second German Lutheran congregation of Pittsburg preached on 1 Peter 2:5. He spoke about the building of a spiritual house; 1. how one must lay a good foundation and build firmly, wide and high on it, and 2. how the glory of the Lord rises above such a building.

Praise and thanks be to the faithful, merciful God, who has kept us Pittsburgers together in years of misery, and has increased the existence of the congregation, that we now finally have our own spacious and friendly house of worship, in which we can serve him undisturbed and unhindered! May he now continue to help us as he has helped us up to this point, and may he bless us and promote the work of our hands among us to the glory and praise of his name! Amen.

I. A. F. W. Müller.

With each issue, the "Lutheraner" brings new news of church consecrations that have been celebrated here and there within our synodal district. Who should not rejoice with all his heart and thank the Lord of the Church, who so visibly gives his blessing for good planting and watering, as often as such news is brought to him by the "Lutheran"?- The dear reader receives herewith the news of a happy church consecration, which we were recently allowed to celebrate here in Richmond. On August 23, the 11th Sunday after Trinity, the Lutheran Bethlehem congregation here had the great joy of being able to consecrate their newly built church to the service of the Triune God. At half past nine in the morning, the congregation gathered once again in their old little church. The undersigned held a farewell speech, with which he connected the confession service. Thereupon those present went out in procession to the new church, which soon filled up. The consecration prayer was held by Pastor Loei and the sermon on the gospel of the consecration was preached by Pastor Groß from Buffalo, his dear predecessor, pastor of the local congregation just a year ago. The main service concluded with the celebration of Holy Communion. In the afternoon Pastor Brand from Buffalo preached and in the evening Pastor Gottlieb from Port-Richmond, N. J., the latter in English.

The church itself is a building worthy of its purpose. It makes not so much an imposing impression, but all the more an exceedingly lovely and attractive one. Built in the Byzantine or so-called round-arch style, it has a depth of 72 feet; a width of 40 feet; height

walls is 22 feet and in the middle 24 feet; the fully extended and decorated with a gilded cross has a height of 105 feet. The undersigned shies away from describing the interior of the church in order not to take up too much space in the "Lutheran". Suffice it to say that the interior harmonizes with the whole church in the most beautiful way. The cost of the construction is about 11,000. The fact that the small congregation here, under the oppressive conditions prevailing here, has a debt of at least \$7000 now weighs on the small congregation and according to human arithmetic it would look bleak. But He who has the hearts in his hand and directs them like streams of water. Admittedly, a debt of at least \$7000 now weighs on the small congregation and according to human arithmetic it would look bleak. But God will continue to help here, after he has let everything prosper so far. To all the sister congregations, as well as to the individual brothers who have so kindly thought of us during the building of our church, we would like to express our heartfelt thanks once again. thanked. The Lord repay them according to His promise.

Since a short report on the founding and progress of the local congregation was already given in our "Hülferuf" in the previous volume of the "Lutheraner", the undersigned does not wish to repeat it here.

Therefore, the Lord continues to hold his protective hand over the church and congregation. Let the seed of his blessed gospel, which has been sown here, go forth sweetly and let it flourish inwardly and outwardly for growth. Amen.

L. Lochner.

The Lutheran congregation at Eisleben, Scott Co., Mo., had the joy of dedicating their newly built church to the service of the Triune God on the sixth Sunday after Trinity. It is built of rubble stone, 40 feet

long and 28 feet wide, with a nice steeple.

Although the heat on the same day was very great, many guests from near and far had gathered. Pastor Lückner held the confessional speech, the undersigned held the altar service and said the consecration prayer, after which Pastor Müller preached on Ebr. 10, 22-24. In the afternoon, the undersigned preached on Ps. 93, 5. Teacher Härtel from Cape Girardeau was also present with his choir, and contributed much to the elevation of the celebration by performing several songs in the morning and in the afternoon. May this church and its still small congregation be entrusted to God's protection; may He always keep His eyes open over it and let it grow in accordance with His will.

Inside and outside, so that salvation may come to many souls and His name's glory may be great in this place! F. W. Iohn.

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### Church News.

On the eighth Sunday after Trinity, August 2 of last year, the Lutheran Immanuel congregation in Bay City had the great pleasure of welcoming its recently called pastor, H. Partenfeller. - Lutheran Immanuel congregation of Bay City had the great joy to see their recently called and won pastor H. Partenfeller, who had just graduated from the first theological seminary in St. Louis, ordained and installed in his office.

The undersigned, by order of the

The Holy Father, the Reverend Father O. Fürbringer, to obtain the ordination and initiation of the dear brother, without the participation of dear brothers as assistants.

May the Lord graciously help the young shepherd of the burgeoning congregation to make his ministry pleasing to Him, the faithful arch-shepherd of His flock, and to bear much fruit for eternal life!

Frankenlust, Sept. 12, 1868.

F. Sievers, Pastor.

v. 8th ^Lrtenksläs, Oit^, Niell.

After Pastor Polack had received a regular appointment from the congregation in Cape Girardeau, which had become vacant due to the removal of Pastor Riedel, and had accepted the same with the consent of his former congregation, he was introduced to his new congregation by the undersigned on behalf of the Reverend Presidium of the Western District on the 12th Sunday after Trinity, with the assistance of Pastor John.

May the Lord's blessing be with him!

F. Köstering.

Address: Hsv. 8. 1?oIlElc,

Oape OiraräsLU, Uo.

The Rev. I. M. John has received a regular call from two congregations, namely, from St. John's congregation at Lacon, Ill, and from Trinity congregation, ten miles therefrom, and has accepted the same with the consent of his former congregation at New Wells, Mo. By order of the Reverend Presidency of the Western District, the same was solemnly installed in his office by the undersigned in both congregations on the 14th Sunday after Trinity.

The writer This has been serving the thought communities with Word and Sacrament for eight months. This is a completely new, large and hopeful field of work. May the gracious God crown the work of the dear brother on the same with His rich blessing.

Paul Heid.

Address: Uev. II. U. IlollLnes,

III.

The good Lord has finally allowed us to solemnly dedicate our new church here in Carver, Minn. on the 14th Sunday after Trin. Rev. Horst preached on the church dedication gospel in the morning, Rev. Fischer gave the farewell address, and in the afternoon the same preached on a free tert. The undersigned preached a sermon in English. May the faithful and merciful God hear the prayer of his church: "Help your people and bless your heritage!"

Victor Both.



Mr. Pastor Johannes Karrer, formerly of the German Lutheran congregation at Zionsburg, Minnesota, having been called by my former branch, the German Lutheran Drei Einigkeit congregation at Town Richmond, Osceola Co, Mich, (near Big Rapids, Michigan) and having followed this call, as one which he acknowledged to be divine, has been assigned to no new office by the undersigned on Wednesday after the 14th Sunday after Trinity, Sept. 16, 1868, according to ecclesiastical custom before the assembled congregation. - May the Lord also grant this servant of His mouth and wisdom, that by grace he may produce much fruit for eternal life!

Lisbon, Kent Co, Mich, 19 Sept 1868.

Franz W. Schmidt, Pastor.

Address: R-ov. 9ob. Xurrsr,

llorss^ l>. 0., O86so1a Oo., Nick.

On the 16th Sunday after Trinity, Rev. T. Roesch, formerly of Prairietown, Ill, having received a regular call from St. Paul's Lutheran congregation at Town Montpelier, Kewaunee Co, Wisc, and accepted with the consent of his former congregation, was solemnly inducted by the undersigned by order of the Honorable Mr. Vice-President of the Northern District of our Synod, Pastor Lochner, in the midst of his new congregation, committing himself to all the Confessions of our Church.

May the Lord God be his sun and shield, and may he, the severely afflicted one, soon see his very weakened health strengthened in this northern climate, and create much fruit for eternal life!

Ahnepee, Kew. Co., Wisc., Oct. 1. 1868.

C h. F. Keller.

Address: Uev. 9^, Hö86Ü,

Lllwvills 1?. 0., Le^LUnss Oo., M86.

### Filling stones.

Two things, which are absolutely contrary to the reason of the natural man, must be held with unwavering faith on the basis of the Holy Scriptures. The first is that Christ's death was true and real and that he gave his spirit into the hands of his heavenly Father. The first is that Christ's death was true and real and that he gave his spirit into the hands of his heavenly Father, thus separating the soul from the body.

The other thing is that with this separation, the personal union of the divine and human nature in him nevertheless remained unresolved.

Whoever denied this also denied the power of the substitutionary and sufficient atonement and its completion in the death of Christ as the wages of sin; And then, of course, death, as the king of terrors, would retain its old power over us, partly in the fear of death before its entrance, partly in the feeling of the sting and bitterness of death in the conscience as a judgment of God at its entrance, partly in its power and dominion after its entrance, namely, that it plunges us into the eternal death of hellish torment.

Whoever denied this also denied the work accomplished by Christ, the God-Man.

For as the God-man suffered for us, was crucified, died and was buried, so also the God-man went to hell, was resurrected and ascended to heaven, to sit at the right hand of God and to come again to judge the living and the dead. If it were possible and conceivable that even in one single moment, and especially in the moment of his death, a separation of the Son of God from the human nature, which was taken up for personal union, would have taken place, then his person would have been torn apart and thus our reconciliation and redemption would have been impossible.

Just as the little hand of a child can grasp and hold a pearl just as well as the hand of a strong adult man, so a weak believer can grasp and hold the whole Christ in the Gospel just as well as a strong believer.

As certainly as faith in Christ is strengthened directly only by the Gospel and Sacrament, so certainly it is weakened if the believer slackens in cultivating it through love. .

### To congregations, church boards, pastors and church lovers.

That good paintings belong to the most beautiful and best ornaments of a house dedicated to the service of God, will certainly be denied only by a fanatic or a person insensitive to everything beautiful. Like all good arts, not only should, but also painting can be used in the service of the Lord. A beautiful painting depicting the Crucified or any other person or fact of sacred history and revelation is not only a scripture readable even by the smallest children, but also an impressive sermon for every observer. If the eye of a person entering a place of worship immediately falls on a painting that vividly depicts a sacred object, it immediately prepares the right mood in him. Who has ever looked at a really good ecclesiastical picture without receiving a wholesome and often indelible impression from it? It is therefore to be hoped

that, as more and more churches are being built in our communities, even beautiful and large ones, they will also receive this decoration. There is a good opportunity for this at present. In our local seminary there has been a young painter who, due to his physical weakness, has been forced to give up his studies, although with a heavy heart, and to devote himself to his art again; this is Mr. W. Wehle. After the samples that he has already delivered of his artistry, we feel compelled to urgently recommend him to all those who are inclined to decorate a church or even their own room with a painting depicting a Christian object.

Our local church of St. Creuz has a picture of the Crucified painted by the aforementioned, which truly edifies all our churchgoers every Sunday and fills them with admiration. Mr. Wehle wields his brush not only with great skill, but with heartfelt love for the sacred objects he seeks to depict. One notices in his productions that they escape the hand of a man whose heart is also a collaborator. Since Mr. Wehle, in addition to technical skill, is also endowed with the gift of invention and composition to a rare degree, he is certainly able to execute any desired object to full satisfaction. Not wanting to become rich, but still wanting to serve the church, he sets his prices as low as it is possible for him. May the beautiful gift that the Lord has given to our church also in this artist be used quite often! Please contact him with your offers under the address: No. W. Wehle, Concordia College, St. Louis, Mo.

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### **Please.**

All those who have remaining copies of the fifth report of the Northern District Synod of 1859 and the seventh report of the Eastern District Synod of 1861 are hereby kindly requested to send them to the undersigned. M. C. Barthel.

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### **"Receipt and thanks.**

For poor students received through Past. J. Rup- > precht in Nvrth Dover. O., by Mr. F. Schröder \$2.00; by Th. Hagemann \$14.00; a part of the Collecte on occasion of the Missionsfestes in Lollinsville \$22.08 (for the Brunnschen); by Mrs. Anna Koch of the werthen Frauenverein in Minden, Ill., \$20.25; by 24- ways in Augusts. Mo., by the community there \$2.00; desgl. by F. D. (belatedly) \$1.00.

For Brunn's Seminary, collected at Lollinsville Mission Festival, \$50.00. E. F. W alther.  
For the seminary budget: Don of the SwatS Prairir congregation of Mr. Past. Rösch \$4.25; from teacher Emmerich in Lowell \$1; from the millers Kalbfleisch and Lange here 6 barrels of flour; from the millers Brockschmidt and Co. 3 barrels of flour; from gardener Bönig here \$5; from the millers Leonhardt and Schuricht 12 barrels of the best flour; from Heinz u. Sohn from the Bremer Gemeinde 25 cabbage heads, 1 bush, white turnips, 1 bush. Cucumbers, z. Bush. Onions and \$4; from Lodert there 1 wagon full of kitchen vegetables, 3 barrels of vegetables; from Wiebracht sen. there 1 barrel of flour; from Seifenfabrik"" Haas here 2 boxes of soap.

For poor students: By Rev. Aulich on E. Wehrmanns Kindtaufe ges. \$3.05; by N. N. auS Patterson from N. J. \$10. for Demetro; from Past. LlauS and some Gemrindgliedern \$10; by the Frauenverein in Bremen 6 wattirte blankets, by the one in Lowell 7 woolen blankets and by Frau Waltke daselbst 1 woolen blanket; by Past. Stamm HochzeitS-Coll. \$18.50 for Hunziker; by Past. Th. Mirßler rollertirt at the wedding of his brother-, the Rev. Br. Mießler \$12.05; desgl. 3 skeins of wool from Frau Engel Meier.

A. Trämmer.  
For the congregation at Champaign City, Ill, by Mr. Pastor Stubnatzy at Fort Wayne, having subsequently received \$3.75 from members of his congregation, certifies with hearty thanks T h" BuSzin, Rev.

^To the college household in Fort Wayne: From the women's club of the congregation of the Past. Frincke 36 towels. From the women's - club in Past. Sturken's congregation 36 towels. From Past. Zage's congregation from F. Fruch- tenicht 510, from L. Gehrke 55 for student Zage. From Past. Trautmann's Gemeinde 520, from several women from Past. Hillers Gemeinde Lshirts, 3 underpants, 3 pr. socks, 9 towels, 6 handkerchiefs. From Past. Fleischmann's parish from Brackhage 2 sacks of oats, 1 p. rye, 1 p. wheat. From Past. Stock's parish from F. Robbe 1 cartload of straw. Ans Past. Fritz it Gem. of Thirstjörner 1 S. Bohneu. From Past. Stubnatzy collected at Wichmann's wedding 55.35, at W. Hartmann's 58.15. From Mrs. Spiegel 1 quilt. By Dr. Sihler from H. Busche 510 for student G. Ernst. W. Reinke.

Received to the Lokkegr-Lau at Fort Wayne: (since June 3, 1868).

Don the congregations of the following gentlemen pastors: Hattstädt 513.75, Nützel (in Marysville, Ohio,) 564.00, Detzer 528.50, Zage 510.00, Fleischmann 510.25, Sauer 5195.75, Hochstetter (in Indianapolis, Ind.,) 580.00, Husmann 554.50, Steeger 514.00. Sandvoß 55.00, Loth. Mann 518.00, Engelder 520.00, Reisinger §20 ".00, Jün- gel 552.00, Schuster 525.00, Dulitz 57.00, Jäbker 550.00, Zschochr 55.M, I. F. Müller 510.00, Richmann 540.01", Evers 539 00, Streckfuß 532.00, Dormann 525.00, Hol- termann 517.00, Harmening 515.80, Stamm 525.00, Leh- ner 54.10, Webrs 517.15, Lotbmann 56.00, Schliepsick 582 00, Bode (through E. Busche) 523.01", Stellhorn 563.00, Wichmann 510.00, Schwan 5120.00, Jüngel 511.50, I. Rupprcht (North Dover) 513.00, Maack 532.M, Lothmann 53.00, Sauer 57.00, Nützel (Columbus, Ind.) 510.00, Horn (Holmes County. O.) 537.60, whose St. Paulsgem. "521.20, F. Nützel 516.00, Scholz 54.59, further (Öfter-Collecte) 54.30, L. E. Kähler (Salem'sgemeinde) 516.00, Th. Buszin 56.25. Further by- Mr. G. F. Burkhard in Boston 551>0 00. by Mr. C. Eißfeldt in Milwaukee 51210.88, and 5396 98. don Mr. Friedrich Stutz i^ Washington 555 00. by the same through Dr. Sihler 557 00. by Past. Kühn of Dieterich 52.00. Don W. Fricke of Dr. Sihler's congregation 55.00.. Collecte of the Concordia District in St. Louis 573.50. By Past. A. Biewond of the Library Association of his congregation inBelleville 510.00. By the same from Mrs. Ludwig 52.00. By Past. Aulich from Mr. Rüderbusch 52.00. From the Women's Association in Past. P. Seuel's parish 535.00. By the same from John A. Louis 55.00. By E. Rubl- mann 51.00. Thank-offering for recovery from H. Böse 510.00. By Pastor Scholz from W. Huhn 53.50. By Past. Saupert by G. Bippus 55.30.

Chr. Piepenbrink, Kassirer of the construction - Committee.

Received in the Raff Western Districts:

To the synodal treasury: Bon Past. Kleppisch's Gemeinde zum heil. Kreuz bei Waterloo, Ill, 510.95. By same from Mrs. B. 55. Don Lehrer Loßner in Pekin, Ill, 51. From I. Margrandr in Rechtster, N. Y., 55. From Past. Asbrand's congregations at Fort Dodge & Davton, Iowa, 514. of Scott County congregation, Mo., 55.40. Dom Trinity - District at St. Louis, Mo., 523.20. Dom ImmanuelS District there 551.20. of Past. Harmenings Gem. in New Bremen, Cook Co, Ill, 511.18. Past. Baumgart's Gem. in Venedy, Ill, 528.70. Past. Hörnickes parish in Maple Grove, Minn, 52.40. Past. MangrSdorf's congregation in Bloomington, Ill, 511. of Past. Dörmann's St. Petrigem. in Randolph Co, Ill, 517.25, whose St. Pauligcm. das. 532.90, of whose Immanuelsgem. 57.10. Dom ZionS district in St. Louis 511. Three collects in Past. Pissels Gemeinde zu Richten, Ill, 559.52. Past. Frederkings Gem.' in Palmpa, Mo., 57. Past. Kleist- Gem. in Washington, Mo., 56.30. Past. Eirich- Gem. 'N Minden, Ill, 520.70. Past. Kalt- heins Gem. in Hoyleton, Washington Co, Ill, Pentecost coll. 54.25. Past. Biltz's Gem. in Lafayette Co, Mo, 58.05.

To the college maintenance fund: From the Trinity District in St. Louis 511. From the Immanuel District there 511.

On the Synodal Mission-casser Mission Festcoll. of the congregations at Hampton and Rock Island, Ill, 532.78. Past. Harmening's congregation at New Bremen, Cook Co, Ill, 55. Of the TrinityS diffriat at St. Louis 53.40.

On the seminary building in Addison: By August Klopfer in New York, N. I" 51. I. Landeck in Chicago 53. Past. Stephen's Gem. in Ehester, Ill, 515.

For inner mission: Past. Kleist- Gem., Washington, Mo., <2.25. G. Hink, Lafayette Co.

On the Tolle Building in Fort Wayne: Bon Hein. South in Alton, Ill, <1. Johann Brodehest in St. Louis <1. Past. Stephen's Gem. in Ehester <22.50. F. B. in Lhester <5. Past. Joseph Schmidt in Weston, Mo., <5. h. Henke, Lafayette County, Mo., <1. Von Rodekehr das. kl. F. Brackmann <2.

For poor students: HochzeitS-Eollecte.bei H. Meyer in Ehester, Ill, <16.50.

To the church building in Richmondr Don Aug. Klöpfer n New York <1. E. Roschke.

Received in the Raffe of the Eastern District:

To the synodal treasury: don the congregations: Wol- wittsvills <5.67, Washington <12.51, Buffalo <45, Wash- ngton <32, West Seneca <9, Strattonport <13, St. Petri- zemeinde in Baltimore County <4, Past. Sommers Grm. k11.7<,>, St. Marcusgem. in Baltimore <25. Don the Pastors Sommer, BWer, Kanold, Weinbach, Engelder, Müller, Fohlinger each <1, Past. Gross <3.35. By Mr. N. Wiedmann <1. Don the Messrs. Pürnr u. Grube each <2. By the teachers Bürger, Seid, Stegnrr, Ilse, Hilt, Hoffman" each <1. By Past. Keyl sen. of Confirmanden <3.50, of dess'N parish <29.10.

ToSynod Debt Redemption Fund: from the congregation at Wolcottville <13.91).

To the Eollege Maintenance Fund: Don of the Township of New York <10.45 and <8.20. From Mr. Wiede- mann <2. Mr. Dieß <2.

On the building of the church in Richmond: Heintr.

For poor students: From the Gem. at Olean <10.25. Aug. Dummer <3.55. childrens' coll. at Hm. Ritzau <3, at Mr. Wiedemann for Herm. Walscher <2. Heintr. Fries- for the same <5. Mrs. Wiedemann, thank-offering for happy delivery <2.

For inner mission: Don Past. Summer <1.

On college construction in Fort Wayne: Don der Gem. Berlin <1. Don N. N. <2.20. Past. v. Brandt 70 Cts. From the Women's Association at Egg Harbor City <9. Bon of the congregation there <7. From P. Döhler <5. From the congregation of Williamsburg, 2nd mission <100. E. Grube <1. I. Eckhardt <10. Joh. Trapp <10. G. Wiedmann <2.

On theCastle Garden mission: H. Fries <2. On the seminary building tn Addisonr By I. G. Wiedemann <2.

On the mission to the Gentiles: Don the same <1.

To the widow's fund: Don the same 50 Cts.

On the Hospital in St. Louis: By Caroline Bernreuther <1.I. Birkner, Cassirer.  
New York, Oct. 1, 1868.

Received in the Raffe des n-rdl. District": For Past. Brunn's institution: From Past. Rolfs

Parish of St. Paul, Minn, <26.60.

To the seminar stop in Addisonr Hoch- zeitS-Coll. at Mr. Denkel <3.50.

To the orphanage in St. Louis: From Pastor WambSganß' upper Jmmanuelsgemcnde <10.

About the hospital in St. Louis: Kindtauf-Collecte at Chr. Reuter in Frankenlust <2.25.

To the synodaldebttliquidationSkasse. Don Past. Werfclmann's congregation in Saukville <8.20, in Grafton <6.

To college construction in Fort Wayner Don Past. Estcls Gem. in Town Sigel <3. P ist. Ahner's congregation in Frankenlust <28. Past. Lemkes St. Petri-Gem.

<16.87, whose St. JohanniSgem. <22.29. M. Förster <1. Past. Allwardt <1. Mr. Beck in Germania <1. Phil. Bohner in St. Joseph County. Mich. <5. Past. Steegcs Gem., Coll. <4.50. F. Kamprath <1.

For Franz Damköhler in Fort Wayne Don W. D. <1. Mrs. Knoop in Freistadt 25 CtS.. High- time Collecte at Franz Hilgendorf <5.61. From E. E. and B. in Milwaukee <23.75.

To the synod treasury: Don L. Seiferlein in Roseville <5. A. Grabmann u. I. Bohne each 50 CtS. By Past. Rolf of W. Franzmeyer <5. past. Damms parish in Drydm <5.05. St. John's parish in Steele County, Minn. <10. Past. Hahn in Hillsdale, Mich. <1. Carl Fink in Mequon <5. G. Bittner there <1. By Rev. Steege's branch in Lake Ridge <6. Immanuelsgem. in Milwaukee, Pentecost Coll. <14.

For teacher Weigle in Chicago: Don Pastor Hattstädt <1, whose congregation <4.60.

! Für P äst or Ru ff: Hochzeits-Coll. bei W. Bittner , <6.15.

Travel allowance for poor pastors: Trinity congregation in Milwaukee, Collecte 58.01. Past. Lists Gem. 55th Past. Molls Gem. in Mequon 55.

For heathen mission: From Past. Estel 51, , whose St. John's congreg. 54. Mission Festival - Coll. in Sheboygan 550. WeddingS-Coll. at Br. Rosenberg 52.

For Past. Ebert" HochzeitS-Collecte at E. A. Eik- meyer in Frankenlust 53.64. Past. Hügls Gem. in Detroit 55.45. Past. Schumann's Gem. in Freistadt 55, deff. Filial 53.28. Past. Hattstadt's Gem. in Monroe 54th Trinity Parish in Milwaukee, Collecte 58.01. Past. List 51st comm. in Frankenlust, Coll. 511.36.

For inner mission: By Past. Dickes Bethlehem congregation in Town Pella 52.30, whose congreg. in Bear Creek 53.80. Half of mission feast " Collecte'564.50. By Past. Steinbach in arrears 50 Ets.

For da- High school in Milwaukee: half of MissionSfest-Lollecte 564.50. congregation in Frankenlust 510. Past. Sievers 55. n. n. in Milwaukee 550.

To the seminary building in Addison: H. Number in Roseville 51. from the virgins' association of the parish in Monroe 523. Mr. Eberhard 52. F. Pascht 25 Cts. N. N. in Burr Oak 51st - Past. Hattstädt- Gem. 519.57.

To College - H au-halt at FortWayner By M. Förster in Roseville 51.06. WeddingS Co nle at Mr. Rapp's in A. 52.55. C. Eißfeldt, Kassirer.

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Entered the preacher - and teacherWittwen and orphans Raffe:

I. Contributions from pastors and teachers:

For 1867 G 51.50: Heinemann, Scholz, Fürstenau, Reller, Dicke, H. Meier(m. D. 3.00), Oestermcyer(I.OO). L. For 1868 G 52.00: Bartelt, Bauer, Baumgart, N. Beyer, Bode, Böhling, Brackhage, Brust (50 Cts.), Brüg- mann, Clötcr, Daib, Detzer, Dicke, P. Eirich, Engelbert, Evers, C. I. Friedrich, Fritze, Fischer Past.), Fürstenau, Th. Gotsch, B. Got-ch, Hesse, Horn, Hörnicke, Husmann, John, Jäbker, Jor (3.00). Jungk, Jüngel, Kirsch, KohrS, Kävpel, Kühle, Katthcin, Karrer, F. W. Lange, Prof. Lange, Link, F. Lochner, Lothmann, Michael (3.00), Moll sen, Multanowsky, Nolting, I. G. Nützel, Rrißinger (5.60), I. Riedel, Riepling, Mx, Rolf (Past.), Röker, Rupprcht, B. Rupprecht, Reller, Runkel, Sallmann, H. O. Schmidt, Scholz (1.50), Schöneberg, Schumann, Schumm, Schuster, Schwan, Seuel, Dr. Sihler, Speck- hardt, Stecher, Sieger, F. Steinbach, Strafen, Streckfuß, Stubnatzy, Stock, Tramm, Trautmann, Wagner, WambSganß, Weyel (50 Cts.), Wilde, Wüstemann, Wyneken, Zigel, Zitzlaff.

H. On gifts:

Coll. in the parish of Mr. Pastor I. G. F. Nützel 55.50. Don Mr. Past. Fleckenstein 51.00. Coll. in the branch parish of Mr. Past. Heid 55 00. from Mr. Barner 50 CtS. HochzeitS-Collecte at Mr. Müller's by Past. Hörnicke 54.00. DeSgl. at Mr. Ries by Past. Fürbringer 55.70. DeSgl. at Mr. Lübker by the same 511.88. Kindtauf-Coll. at Mr. Niehoff by Past. Baumgart 51.85. Collecte in the Gem. of Mr. Past. Kunz 57.06. Coll. in d. Gemeinde des Herrn Past. Nützel in Marysville, O", 55.50.t Coll. in d. Gem. of Mr. Pa- stör Michael 57.00. Coll. in d. Gem. of Mr. Past. Hochstetter 517.30. Eoll. in d. Gem. of Mr. Past. Kühn 51.90. Don N. N. by Past. Mangelsdorf in Bloomington 55.00. By F. B. in Ehester, III, 52.50.

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I. F. Büngr.

**changed addresses r Rev. IV Stellhorn,**

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# Volume 25 St. Louis, Mo, Nov. 1, 1868. No. 5.

**As of October 31, 1868.**

**By F. Doescher, pastor at Boonsboro, Iowa.**

Now is the very last time; the world approaches its end. Soon the Lord of glory comes, that he may complete his kingdom.  
He comes to the court.  
Before his face  
Then, all of a sudden, all the world is put in place to receive the verdict.

The devil has only little time; He knows it, and with flames of wrath He calls together His whole army for the last fight.  
His fury is terrible and with impetuosity, cunning and great power he wages the last battle to destroy the church.

The pabstry and the mockery, they are faithfully devoted to him.  
The enthusiasts also come and serve him next to them.  
This is his great army.  
Thus he defies the Lord Jesus Christ, who is his opponent. But he will remain before him.

With lies and deceit, with murder and fire, he wants to storm the church.  
But Jesus Christ stands firm to protect you victoriously.  
The victory is already his, Yes his all alone.  
So rejoice loudly, you church, his bride, with him you shall also triumph.

The old snake writhes very much, she feels she will be trampled. Cruelly it puts up a fight and can't save itself, its time is up;  
She must now go out into the darkness, where she will certainly have to stay forever.

Church of Christ, do not be afraid! It will not be long, then your Savior comes to judgment, to disturb the enemies.  
Lift up thy head; For what thou hast believed, That shall now come to pass. Yes, soon you will see him, whom you have loved by faith.

Swing high your flag of faith, Be faithful in your struggle! Already the beautiful morning dawns to bring you salvation and victory. Persevere in the fight; For after a short time you will triumph There in the eternal rest, Which the Lord will give you.

The last day is at the door, All signs teach that. Then the Savior himself will hand you the crown of life. Then he will lead you into heaven,  
Where henceforth no sorrow, but only blessed joy will delight you forever.

---

O Jesu Christe, Son of God! Come, let us wait no longer. O see how long we have waited for thee in faith. Thou wilt surely come, When the time is come,  
Which God hath chosen.  
Yes, then it will happen that you, Lord, will appear.

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## **Sermon,**

**For the opening of the Synod of Missouri 2c. Western District held May 6, 1868, in the Lutheran Immanuel Church at St. Louis, Mo.** and communicated by order of the Synod by

**C. F. W. W. [Walther].**

**I. N. J.**

Grace, mercy, peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and in love, be with you all. Amen!

Venerable fathers and brothers beloved in Christ!

St. Paul writes in the first chapter of his letter to the Philippians, "That Christ only may be preached in all manner of things, whether by chance or by right; yet I rejoice therein, and will rejoice also."

These important words are called

is not infrequently understood and interpreted in our day as if the apostle had meant to say that even if a preacher may present many false doctrines, if he only proclaims the one doctrine that Christ is the Son of God and Savior of the world, then he too promotes the kingdom of God, and it is therefore wrong to fight against him as a false teacher; rather, one should then be glad to have in him a covenant partner and collaborator in the kingdom of God. The same thing, according to these words of Paul, is true of entire churches; if this or that false doctrine is still going on in a church, if only the heart doctrine of Christianity is proclaimed in it, of the blessedness of man through Christ, then it too is a true church, and it is therefore wrong not to want to enter into an ecclesiastical union with it.

That this is a gross misinterpretation of Paul's words is so obvious that it seems to need almost no proof. Consider that when certain false teachers once preached the gospel of Christ to the Galatians, but at the same time taught that they were not free from the one law of circumcision and therefore, if they wanted to be true Christians and righteous before God, they also had to be circumcised, the same Paul called out to the Galatians: "Stand therefore in liberty, that Christ may set us free, and do not again be caught in the bondage of the yoke. Behold, I Paul say unto you: Where you are circumcised, Christ is of no use to you. A little leaven leaveneth the whole lump." Far from it that Paul should have considered it sufficient, if only the general of Christ's person and office were preached, he rather declares all this to be useless, if beside Christ even the least is set up as necessary for salvation. It cannot be otherwise. The doctrine that Christ is the Son of God and Savior of the world is, of course, the heart doctrine of Christianity; but just as the heart ceases to beat and live when it is taken out of the body of man, so also the heart doctrine of Christianity, the doctrine of Christ, the Son of God and Savior of the world, is destroyed and annihilated when it is taken out of the body of the other doctrines of the gospel. That is why the Christian doctrines of faith have been called articles, i.e., closely related members.

When Paul writes in that passage: "That only Christ be proclaimed", he wants to say something completely different than what is now so often put into his words. The reason for this gives us clear information. When Paul was imprisoned in Rome for the sake of the gospel, the Jews who were hostile to the gospel rejoiced greatly, they thought that Emperor Nero would soon put a quick end to the hated Christian sect; and to promote this, these hostile Jews made known with great zeal throughout the city what Paul was teaching. Because even the teaching of the gospel of a crucified Savior was a source of irritation to them, and even seemed to be an abominable doctrine, they thought that they could do no more harm to Paul and his cause than by retelling everywhere what they had heard him preach. But far from achieving their purpose, they maliciously brought Paul's teaching to the attention of many for their own good. Paul then wrote to the Philippians from his prison: "But I want you to know, dear brothers, that the way things are with me is only for the furtherance of the gospel. - Some preach Christ even for the sake of hatred and strife, because they think they want to bring tribulation to my bonds. - But what is it to them? That Christ alone may be preached in all manner of ways, whether by chance or rightly; yet I rejoice therein, and will rejoice also." -

—  
What Paul wants to say is not this: if the Christian doctrine is preached pure or falsified, complete or mutilated, he rejoices if only Christ is preached in general; but: if the pure doctrine of Christ is preached with good or bad intentions, if it is preached with sincerity or hypocrisy, if it is only preached at all, he rejoices, because not only the friend but even the enemy must contribute to the promotion of the gospel against his will.

And this is of course an extremely important truth. For if the pure gospel were only powerful when preached by a truly pious preacher, who could be sure that he really hears that gospel of Christ which is the power of God to save all who believe in it? - —

Therefore, our Lutheran Church has always held as an important part of its confession what we read in the 8th article of the Augsburg Confession: namely, that "the sacraments are nevertheless powerful, although the priests by whom they are administered are not pious; as Christ himself says, "The Pharisees sit on the throne of Moses; all things therefore which they tell you to observe, observe and do them; but according to their works do not do them." - —

But as important as this truth is, venerable and beloved fathers and brothers in the Lord, that God's word retains its divine power even in the mouth of a faithless man, we must not think that it is indifferent whether those who confess the truth with their mouths thereby themselves retain the true faith in it in their

Carry in your heart. Rather, this is also a matter of the highest importance. And this is what we want to have held up to us today from God's Word for our examination and revival before we start our synodal negotiations this year.

**Text: 2 Cor. 4, 13.**

In the previous passage, Paul had given the Corinthians a vivid picture of the countless sufferings and tribulations that he and all the apostles had to endure for the sake of their preaching. In the words of the text that have been read, Paul explains to the Corinthians why they, the apostles, nevertheless did not give up their ministry of founding and spreading Christ's kingdom everywhere, but continued to work cheerfully in spite of all the bitter humiliation and persecution that they had to suffer. Therefore he writes: "Since we have the same spirit of faith, as it is written, I believe, therefore I speak; we also believe, therefore we also speak." Of course, if we did not have the spirit of faith, Paul is saying, we would soon let the tribulation drift away and withdraw our hands from the plow. - —

After this, let me show you:

**How important it is that those who want to be co-workers in the building of the Kingdom of God also stand in living faith themselves;**

That is why this is so important:

- (1) Because only then does God's good pleasure rest on their work as a good work.
2. because only then they are quite capable of their work, and finally
3. because only then their work is of full lasting blessing.

1.

How good and pleasing a work is, is usually judged by the respectable world only according to, first, what form, and second, what success a work has. If, for example, a man gives alms to a poor man, this work certainly has a good form; therefore the world also considers every almsgiving a good work. Or if, for example, a man's life is saved by a bold deed, or even a whole nation wins a decisive victory, this deed is certainly a successful one; therefore the world also marvels at it as a great, glorious deed, and erects shining monuments to the men of such great successes as undoubtedly great men. With all this, however, the world only proves its great spiritual blindness.

The right standard by which to measure whether a work is really good and pleasing to God is quite different. Only the word of God gives us this standard.

And what does this say? - Whatever does not come from faith is sin. It is therefore faith alone, according to God's word, that decides the quality of a work. If, then, a work flows from faith, it is good and pleasing to God, no matter how inconspicuous its form, and no matter how small its success, or even no success at all; if, on the other hand, a work does not flow from faith, it is evil and displeasing to God, no matter how glorious its form, and no matter how great its success.

This already shows how important it is that those who want to be co-workers in the building of God's kingdom are themselves of living faith, because only then is their work a good work on which God's good pleasure rests.

It is true, if a preacher preaches God's word purely and loudly, administers the holy sacraments unadulteratedly according to Christ's appointment, and performs all the business of his office with accuracy. It is true when a preacher preaches God's word purely and truthfully, administers the holy sacraments unadulteratedly according to Christ's appointment, and carries out all the business of his office with accuracy, or when a member of the congregation attends to the affairs of God's kingdom with all zeal, and sacrifices money and time for it, then these works are all in good shape; It is also true that if, as a result of a preacher's administration, a congregation grows outwardly, yes, if perhaps some souls are awakened and converted and led to salvation, or if, through the zeal even of a layman, the cause of the church experiences visible progress, such successful activity appears as a wreath of delicious works that will one day be transformed into a crown of eternal honor - and yet it is possible that all such shining and for others also blessed works of a pure teacher or an active member of the congregation are not good works, but works thoroughly displeasing to God. Why? Because God does not look at the form and success of the works, but only at the heart from which they flow.

Even the work in the kingdom of God is therefore only a good work, pleasing to God, if those who work can say with Paul in our text: "But because we have the same spirit of faith", namely like David, "according to which it is written, I believe, therefore I speak, we also believe, therefore we also speak". Is it not, therefore, the spirit of faith that impels a pure teacher in his preaching and in all his administration of office; does he, rather, do what he does essentially only for the sake of the salary he receives; does he, therefore, if he is given scantily, do his work with displeasure, but if he is given abundantly, with joy; is he, therefore, instead of faith, his benefit, or honor with men, the spur of his zeal; does he therefore also Above all, he does what is easy for him, but omits what is difficult for him; and he considers those positions which have more income and less work to be the best positions, and lusts after them: no matter how pure and powerful such a preacher may teach, and no matter how successful his work may be, - all his official works, as far as he is concerned, are not good, pleasing to God, but evil, sinful, lost, displeasing to God; for thus it is written: "Whatsoever cometh not of faith is sin," so nothing excepted, and were it in itself the holiest of all works; for where there is no faith, neither is the person pleasing to God; but where the person is not pleasing to God, neither are his works pleasing to God. And still more, where there is no faith, there is no love; but of love the apostle says, "If I spake with the tongues of men, and with the tongues of angels, and had not love, I should be a sounding brass and a tinkling cymbal. And if I could prophesy, and knew all mysteries, and all knowledge, and had all faith," that is, all faith in miracles, "so as to move mountains, and had not love, I should be nothing. And if I gave all my possessions to the poor, and let my body burn, and had not love, it would be of no use to me.

O my dear co-workers in the kingdom of God, preachers and listeners, let us therefore be careful not to deceive ourselves! Oh, let us not forget: We can, as Paul says, preach to others for their salvation and become reprobates ourselves; we can, like Noah's contemporaries, help to build the ark and the ship of the church, and yet finally perish and perish together with the world in the great flood of divine judgment; we can be instruments of the church without being members of it and without really belonging to it. No matter how rightly a worker in the kingdom of God may preach and confess, whether he be a preacher or a listener, if he does not carry the secret of faith in a clear conscience, the terrible word applies to him: "Why do you proclaim my rights, and take my covenant in your mouth, if you hate discipline, and throw my words behind you? And even if a worker in the kingdom of God himself brings many people to faith and converts them, if he himself remains without faith and unconverted, he will once say to Christ in vain: "Lord, Lord, have we not prophesied in your name? have we not cast out devils in your name? have we



not done many deeds in your name?" - The souls converted by an unconverted preacher or hearer, instead of being their crown, will one day rather be witnesses against them, their accusers, and Christ will confess to them to their horror: "I have never known you; depart from me, all you workers of iniquity!"

2.

But, m. Z., that those who want to be co-workers in the building of the Kingdom of God also stand in the living faith themselves, this is not only important because only then God's pleasure rests on their work as a good work, but also because only then they are really capable of their work. And now, secondly, let me speak to you about this.

It is true that even those who do not have true faith in their hearts can still have many wonderful gifts that are of great use for the work in the kingdom of God. Even a faithless man can possess, for example, an excellent knowledge of pure doctrine, the gift of languages so necessary for interpreting the Scriptures, the eloquence so necessary for teaching, exhorting, chastising and comforting, the sagacity so necessary for punishing or refuting false spirits, the gift of government so necessary for a church servant, and the like. But two gifts, without which no ability for the right work in the kingdom of God can be thought of, no faithless man has: and that is that fervent love for souls, and that unchanging faithfulness and constancy in doctrine and life.

Without doubt, no mortal man has had such great and abundant gifts for the work of the kingdom of God as the holy apostles. But would they have been able to do this work if true living faith had not been in their hearts, and if this had not filled them with that ardent love for souls which never tires, and with that faithfulness and constancy which nothing can overcome?

Think what resistance they found everywhere they went, from Gentiles and Jews! Bitter humiliation, terrible sufferings, hunger, thirst, frost, heat, nakedness, beatings, gangs, up to an agonizing death, that was their lot! And when they had gathered a congregation with great effort and under danger and affliction, what unchristian creatures, what ailments usually broke out in it, and what cunning false teachers usually crept into the congregations, often destroying in a few weeks the work of whole years done with sighs and tears! What fervent love for the souls and what constancy was therefore necessary not to despair, not to let the work lie in displeasure, not to let the hands sink! What was it, then, that the apostles did not tire of pleading with the world, which made them its sacrifice, "Be reconciled to God"? What was it that they did not give up their churches, which were so frail and even partly disparaged by them, but continued to preach to them, to exhort them, to comfort them? What was it that they justified and defended the doctrines, which had become doubtful to their listeners, again and again, orally and in writing, and the

refuted false teachers? - This was not done by the high apostolic gifts, but only by the glory that was in them; as the apostle writes in our text after listing his sufferings: "Because we have the same spirit of faith, as it is written: I believe, therefore I speak; we also believe, therefore we also speak."

A similar example, like that of the apostles, we have in our Luther. It had pleased God to make him a vessel with an abundance of gifts, such as, again, after the apostles, have probably not been compared to any mortal. But suppose Luther, with his great gifts, had not carried a living faith of his own in his heart, would he have led the work of the Reformation to victory? What would he have done when, at his very first testimony to the truth, the spiritual and secular rulers stood up against him, the pope cast him under a spell as a cursed heretic, the emperor put him on guard as an insolent rebel, and it therefore seemed as if he had angered heaven and earth? What would Luther have done when, after a short flowering of his work, the so-called heavenly prophets, the Anabaptists, the Sacramentarians came and trampled on the young, so sweetly greening seed of his hands in a thousand places? What would Luther have done when he saw that later even many who claimed to be his own, and with whom he had shared his heart, went behind him and worked secretly against him? and that the great majority of those who through his ministry had been freed from the Babylonian prison of Antichrist, used the evangelical freedom for a cover! of wickedness, and thus made the work of the Reformation stink before its enemies?- Had Luther had no faith, he would soon have given up everything and hastily withdrawn from the battlefield. But because the spirit of faith was in him, he endured to the last sigh. The work of the Reformation therefore stands as much as a deed of faith on Luther's part as a work of divine mercy. Luther's anointing as reformer was nothing else than his living heroic faith overcoming world, flesh and devil.

It is true that we, who are now working on the kingdom of God, are not commanded to carry out such a gigantic work as that of the holy apostles and Luther; but we, too, are building the church, against which all the gates of hell are always rushing, and against which Satan is especially raging in these last times, because he knows that he has little time. First of all, there is the spirit of the age, the spirit of humanism, socialism and atheism, which wants to sweep us away like a tide flooding the whole world; then there is unionism, which in the deceptive guise of Christian love and peacemaking, is trying to take us away.

There is a Lutheranism full of ever finer leaven of false doctrine, which unnoticably wants to leaven the whole sweet dough of pure doctrine, which God has given us by grace, and poison the bread of life, which we eat and share out; There is a thousandfold resistance, gross irritation, lukewarmness, complacency, worldliness in our own congregations, thereby misjudging our faithfulness and shameful ingratitude, all of which often almost wants to break our hearts; there is our own evil flesh and blood, which wants to plunge us into sloth and misbelief, yes, into sin and disgrace, and thus hinder everything that is assigned to us and spoil what we do.

O, Br., what is it that alone can make us able to remain faithful even under such severe temptations? Nothing, next to God's grace, but a living faith dwelling in our hearts, overcoming flesh, world and devil. If one is without faith, one thinks at most: "Well, I will tell the truth, and then wash my hands in innocence. This is what those hirelings thought about whom God complains in the prophet: "You do not care for the weak, you do not heal the sick, you do not bind up the wounded, you do not rescue the lost, and you do not search for the lost, but you rule over them strictly and harshly. On the other hand, where there is true faith, one has experienced the unspeakable ruin of the human heart and God's immeasurable patience in oneself, therefore one can also be patient with all kinds of sinners, and is not content with telling the truth, but is anxious to tell it in such a way that souls are won. But faith also makes one faithful in doctrine. If one is without a living faith, one often holds fast to the pure truth outside of temptation, but in temptation one is then either easily blinded by all kinds of appearances of false doctrine, or easily thinks that one must give in for the sake of peace, yes, for the sake of the salvation of the church. On the other hand, if we have a living faith, if the pure doctrine is not only in the confession we have sworn to, but also in our hearts; if the doctrine of the ecclesiastical symbols does not face us as a heavy law, but rather lies as a precious treasure in our souls; We have experienced in true repentance that one bag of the Word of God is more important than heaven and earth, that one false teaching, one false comfort, one false hope, one false punishment can destroy soul and salvation; and therefore we can say from experience with David: "God, if Thy law had not been my consolation, I should have perished in my misery," "I believe, therefore

speak," labor, contend, and suffer "I."-

then one does not give way to the false teachers, even if it were only a matter of an iota of divine truth, and even if it seemed as if the torn church alone could be helped with a little turning away; for one knows that it is a matter of salvation or damnation here, we are not masters but servants of the word.

So there is no doubt that without living faith there is neither a good work nor a true ability to work in the kingdom of God. Without it, however, this work is also not of full lasting blessing; and this is what we now want to focus our attention on for a few moments.

3.

It cannot be denied that the confession of truth, even if those who confess it are not of true faith, always has its blessing, for the sake of the power of truth, which man can neither give nor take away from it; but such a confession of faith is never of full lasting blessing, not because only faith would give the confession its power, but because, where there is no faith, there is always something lacking or added to the confession, which hinders or cancels its full blessing. It was certainly a blessing when the synod of chief priests and scribes assembled by Herod testified to the wise men from the East from God's Word that Christ must be born in Bethlehem; but what a completely different blessing would this synod have brought about with this confession if it had itself believed from the heart what it told the wise men! The chief priests and scribes would have gone with them to Bethlehem and thus would have directed the eye and the hope of the whole people to the infant in Bethlehem. But since they themselves were without faith in their hearts and therefore did not go to Bethlehem, and were finally persuaded to be silent for fear of Herod, the wise men took the blessing away with them, but for the whole country the confession of the truth was now without lasting fruit.

And this is the course of confessing the truth on the part of those who are themselves without a living faith. Where, as now in many so-called "believing" theologians, nothing but a scientific conviction lives; or where, as in the enthusiastic sects, only a sham faith rooted in feeling prevails; where the spirit of faith rooted in the word is not the driving force for confession: there is no earnestness in confessing; there one wants to plant and govern the church basically by human action and human cleverness; there one is soon moved by carnal considerations to silence even when one should speak; there one lets even the clearest teachings of the divine word be open questions, about which one does not know anything.

which each one may believe as he sees fit, without prejudice to his salvation; especially in the heart doctrine of the gospel of righteousness in Christ alone, one does not remain on that narrow path which only faith knows. Therefore Luther writes in his wonderful interpretation of Christ's Sermon on the Mount: "To teach and confess Christ rightly is not possible without faith. As St. Paul says: "No one can call Jesus a Lord without the Holy Spirit. For no false Christian nor emergency spirit can understand this teaching. How much less will he preach and confess it rightly, even though he takes the words and repeats them, but does not stay with them or leave them pure; he always preaches in such a way that one grasps that he is not right, yet smears his zeal on it, thereby taking away Christ's honor and taking it away from him. Therefore this alone is the most certain work of a Christian, when he so praises and preaches Christ, that men learn how they are nothing, and Christ is everything. Behold, by those who are not in the true faith, the head of the confession of the truth is always and forever broken off, and the blessing of it is hindered, or buried, and destroyed.

Those who can say with the apostles, "Because we are but have the same spirit of faith, as it is written: I believe, therefore I speak; we also believe, therefore we also speak"; "we cannot refrain from speaking" what the Lord has sealed in our hearts by his Spirit. Such people are very serious about their confession. They do not first discuss with flesh and blood; they do not ask about the glory of human wisdom or righteousness and holiness; they do not first ask: What will people say about it? what will be the outcome? They only ask: How is it written? Is it clearly revealed doctrine in God's word? - If they have to say yes to it, then they confess it in the name of the Lord, whether in time or not. The consequences they command God. Of course, it often seems as if their work is nothing less than a blessed one, as if it is rather the true prosperity, or the Peace and the spreading of the church, briefly, the blessing only hindered. But it seems only so, Think of all the prophets and apostles, think of all the witnesses of truth, of an Athanasius, of an Augustine, of a Martin Luther, of a Martin Chemnitz and others: they all believed, that is why they spoke; so they seemed only to confuse and destroy Israel with their reckless confession, but with unspeakable blessing their work was finally crowned. While the work of those who had

\*) To Matth. 5, 16. VII, 623.

If the people who wanted to administer the office of the word according to their faithless wisdom have often been decayed with their name, the work of all those witnesses of the truth, whom the spirit of faith drove to faithful confession, is still today, after centuries and millennia, a still flowing source of eternal blessing.

May God also pour out the spirit of faith more and more abundantly on our synod, so it will also be blessed more and more abundantly. And even if our name is now rejected as that of a wicked man, either a time will come here when our name will also be blessed, or, even if this never happens in this world, the Lord's great promise will still apply to us: "Whoever confesses me before men, him will I confess before my heavenly Father. Amen!

### **Another message of peace!**

As is well known, there was no sisterly relationship between the Venerable Synod of Wisconsin and ours. The consequence of this deplorable circumstance was that both the effectiveness of that Synod and of ours, especially in the State of Wisconsin, was greatly inhibited. On the occasion of its meeting this year in Racine, Wis. in June, the Honorable Synod of Wisconsin finally instructed its President: "To take suitable steps for the establishment of peace, so that a mutual recognition of both as Lutheran synods and a brotherly relationship between the members of both synods in the spirit of truth on the basis of pure doctrine may come about.

These steps have been taken. Representatives of both synods have met, and God has given grace that a complete understanding has now been reached through mutual in-depth discussions. We must confess that all our misgivings about the dear Wisconsin Synod have not only diminished but also been put to shame. Thanks be to God for His unspeakable gift!

Although our General Synod will have to decide whether the agreement reached should and could come into force, we consider it necessary to inform all our brethren already now of the points on which the representatives of both sides have agreed. The relevant document signed by them reads as follows:

"The meeting called between the two synods of Missouri and Wisconsin for the purpose of reaching an

understanding between the two bodies took place in Milwaukee on October 21 and 22, 1868. Present as representatives of the Honorable Synod of Missouri were Pres. Walther, Prof. Brauer, Pastors Lochner, Sievers, Strafen and as guests Pastors Engelbert, Link and Steinbach, while on the part of the Synod of Wisconsin were Pres. Bading, Prof. Hönecke, Pastors Köhler, Damman, Gausewitz and as a guest Past. Jäkel had appeared as a guest. The meeting found it necessary to deal first of all with doctrine in its discussion, and for this purpose, after the representatives of the Wisconsin Synod had spoken out about their relationship to the Union, the theses on open questions published in the October issue of "Lehre und Wehre" were read out, in the discussion of which both parts were in complete agreement. From the doctrinal edifice of our church, those doctrines were then particularly emphasized about which there is special discussion and dispute within the Lutheran church at the present time, namely the doctrines of church and ministry, ordination, inspiration, the binding nature of the symbols, the millennial kingdom, the Antichrist, and so on. In all these doctrines, to the delight of all present, there was such agreement that, on the basis of them, the following points were agreed upon as The two synods have adopted the following principles as an expression of their doctrinal unity and as principles of their future mutual conduct in the field of practical work:

1. both synods recognize each other with joy as orthodox Lutheran church bodies.
2. there is pulpit and communion between the two synods.
3. fraternal communion is cultivated through mutual attendance at synodal meetings and pastoral conferences.

(4) If pastors or members of congregations from one synod enter the other, they shall not be admitted otherwise than on the basis of a good certificate of dismissal.

5. the cases of church discipline within one synod shall be respected by the other synod; this is not to say that the church discipline practiced within one congregation or one synod must under all circumstances be recognized by the pastor and congregation of the other synod as having been practiced correctly. In such doubtful cases, however, no pastor of one or the other synod, to whom a person in church discipline applies for admission, shall be entitled to intervene in any way before the matter has been decided by the synod to which the person in church discipline belongs, and even then the pastor of one or the other synod shall not act on his own, but with the assistance of his synodal president, in which case all those means may not be mutually denied by which the necessary insight into the church discipline case in question can be gained.

Where congregations of both synods are in opposition, everything should be done on both sides to eliminate the opposition in Christian order and to establish a brotherly relationship.

(7) Both synods retain the right to found new congregations anywhere as needed. Here, however, the principle should be kept in mind, as far as possible, that the

congregations should be locally delimited. In disputed cases, in any case, the one who observes the boundary line recognized by both synods as the appropriate one will be considered to be acting in the right way.

(8) If a doctrinal error appears in one or another synod, each synod is obliged to remove it by all Christian means at its disposal, and as long as this happens, the orthodoxy of one or another synod should not be questioned.

Milwaukee, October 22, 1868."

(Follow the signatures of the above).

W. [Walther]

## **To the preachers, school teachers and members of the congregations of our synodal association.**

The undersigned has learned that a member of one of our congregations has not only put a pamphlet into print in which an attempt is made to refute Luther's biblical doctrine of the sinfulness of usury from the principle of utility, but that the author has also attempted to procure signatures back and forth from the congregations of our association and has finally sent his pamphlet to every preacher and teacher of our synod without being asked to do so.

Far from wanting to reproach a Christian, if he thinks something is wrong, to say so and to do so himself in public by means of the press, I consider it a duty of my office in the present case to point out to all those mentioned in the heading that it is against God's order to raise oneself up as a public teacher of others by sending a teaching paper without being asked. (Matth. 9, 38. Rom. 10, 15. i Cor. 12, 29. Ebr. 5, 4. Jam. 3, 1. cf. Augsb. Conf. art. 14.) Where this happens, it does not happen in Christ's spirit. Therefore, our Luther rightly writes after he has explained the doctrine of vocation:

Here you may say, "Why do you teach with your books in all the races, since you are the only preacher in Wittenberg? Answer: I have never liked to do it, but I do it.

I am, however, forced and driven into such an office, since I had to become a Doctor of Sacred Scripture without my gratitude. . Even though I am not such a doctor, I am still a called preacher and may well teach my own with writings. Whether others have also desired such my writings and asked me for them, I have been obliged to do so; for I have nowhere penetrated myself with them, nor have anyone desired or asked me to read them; just as other pious pastors and preachers write more books, and no one refuses or drives them to read them.

and teach and run with it in all the world, and yet they do not creep like loose, unappointed boys into foreign offices without the knowledge and will of the pastors, but have a certain office and command that drives and compels them. (See Interpretation of the 82nd Psalm from 1530. V, 1062. f.)

Although I do not want the predicate used by Luther here, "loose, uncalled-for boys," to be applied in any way to the author of the pamphlet referred to, but am rather convinced that he acted in an erring conscience, I must nevertheless warn all Christians of our association against it, I must warn all Christians of our association against participating in a course of action that should be alien to a Lutheran Christian who respects God's order, and which, if followed by anyone who thinks he sees an error in his church community, would inevitably have a disruptive and destructive effect on every church community. If Christians of our association think that the public representatives of it are mistaken, it is certainly their right, indeed their sacred duty, to testify against it, but each within the limits of his profession and in the order prescribed by God. Agitating in other congregations to win over a party, as well as imposing oneself on others as a teacher by sending them a teaching pamphlet without being asked, transgresses this order. Every member of our congregations has been given the opportunity by our so far blessed synodal association to contribute to the spreading of the truth and to the defense against error in our midst without transgressing the divine order. Whoever wants to take advantage of this opportunity should come to the meetings of the synod. If he is not satisfied in the district synod, he may appeal to the general synod. - —

It is true that the pamphlet in question contains nothing at all that could mislead a Christian who stands on God's Word alone and is fortified in the truth about Luther's teaching; on the contrary, much more pseudo-sounding things have already been written against it, than the weak For the sake of the weak, however, as soon as time permits, with God's help, an illumination of it with the light of the divine Word will appear for those who may desire such illumination.

In the confident hope that counter-  
that this warning, too, will only serve to drive Christians within our synod to search the Scriptures with the Bereans all the more earnestly, and thus to make us ever firmer and more united in the truth, and that therefore hostile hearts will in vain seek to be disturbed by this impulse which occurs among us.  
of the work of God that is taking place among us, hereby draws in brotherly love

St. Louis, Mo., October 17, 1868

C. F. W. Walther,

d. Z. Allgemeiner Präses der deutschen ev.-luth.  
Synod of Missouri, Ohio & n. states.

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### **To the ecclesiastical chronicle.**

**From the proceedings of the General Synod of Ohio.** From what the "*Lutheran Standard*" reports in its number of October 15, we learn the following: "The first three days were devoted to the examination of the doctrine of preaching, in accordance with a resolution of the Synod two years ago. This doctrine has been one of the issues in dispute in the Lutheran Church for a number of years, and the Synod has long recognized the importance of discussing it, so that, where possible, all members may be in agreement and speak with one voice. Since all members are of one mind with regard to the extremely high importance of pure doctrine and unity in the acceptance and confession of the same, the question was approached with great seriousness and the synod paid great attention to it for three days. The doctrine as found in Scripture and in our symbols was considered, the difficulties were listed, objections removed, and the result was a cordial agreement on three theses establishing the relation of the ministry of preaching to the general priesthood. The other questions connected with this subject had to be postponed to the next meeting, where they will be taken up and considered in detail, and we have reason to hope that the same pleasing unanimity will then be reached on the remaining points. This discussion has shown, we have no doubt, to everyone's satisfaction, that no Synodal business contributes so much to keeping the interest and attention of the members of the Synod alive as the consideration of doctrine. - The articles of agreement with the Missouri Synod, which had been approved by "Committee" of both Synods, called forth a long discussion. The difficulty lay in the first article, which called for the mutual recognition of the two synods.

The same would not have caused any difficulty had it not been for one circumstance. It would not have caused any difficulty had it not been for one circumstance. The Missouri Synod has a fixed form of the doctrine of the church and the preaching office. The Ohio Synod has adopted theses on the church which agree with the position of the Missouri Synod, but has not yet reached a final conclusion on the question of the preaching office.

It was feared that the adoption of the first article would place those who were not yet in full agreement with the Missouri doctrine on this point in an unfavorable light, as it might be interpreted as an endorsement of what they were not yet ready to accept. It was therefore agreed that the adoption of the article in question should not be interpreted as cutting off further consideration of the doctrine of the preaching ministry in our Synod. With this in mind, the articles were adopted with, we believe, only one dissenting vote. - Our English District also occupied our attention for a long time. In spite of the Act of the General Synod to which it belongs, which Act permits union with the *Church Council* only under a certain condition, this District sent delegates to the *Council*, and the latter accepted them unreasonably, as if everything were in order. The Synod considered this as an actual resignation. Accordingly it was declared that those who persisted in their opposition to the position of the General Synod and made common cause with the *Council* could no longer be recognized as belonging to the General Synod, and that the English District of our Synod should be regarded as consisting merely of those who expressed their agreement with the General Synod and their desire to remain with it. Thus opportunity is given to every member of this District to decide for or against us." —C.

### Church News.

On the 11th Sunday after Trinity, August 23, Rev. W. Sandvoß, having been duly called by the Lutheran congregation at Port Hudson, Mo. and peacefully dismissed from his former congregations in Cole Co., Mo. was introduced to his dear new congregation by the undersigned, assisted by Revs. Bock and Knies, by order of the Reverend Bünger, President of our Western District Synod.

May the Lord do good to Zion according to His grace, and may He also build the walls of Jerusalem, that is, His beloved church, through this servant of His.

New Melle, St. Charles Co, Mo, Oct 20, 1868. w Matuschka.

Address: Uev. 8nnävos8,

kort 8uä8on, kranlvlin Oo., No.

### An ordination in Texas.

Through the strenuous efforts of the Reverend C. Braun of Houston, Texas, who has separated from the "First German Evangelical Lutheran Synod in Texas", the Reverend Presidium of the Missouri Synod has sent a candidate for the sacred office of preaching, Mr. Johann Zimmermann, to Texas to be installed as pastor of the abandoned congregation at Spring Creek, Rose Hill, Harris County, Texas.

This German congregation is located among other German congregations in the Houston Prairies, .30 miles from Houston and 80 miles from Serbin, now numbers about 30 families, hopefully to be joined by several more, has a small frame church and a decent frame parsonage, and is not a new congregation, having already had three pastors from the "above" Texas Synod in succession.

Since I, the undersigned, have been the only pastor of the Missouri Synod in Texas, I have been commissioned by the Presidium of this Synod to ordain and install Candidate I. Zimmermann, who arrived at Spring Creek in August of this year with his congregation waiting for him, to ordain and install him with the assistance of Pastor Braun.

This ordination and installation took place on the thirteenth Sunday after Trinity, Sept. 6. J., in the church at Spring Creek before an assembled congregation.

It was important to me to show this congregation the form of public worship that I have become accustomed to during the 31 years of my ministry, and with which my assistant Pastor Braun, whom I had previously spoken to about it, agreed.

The service began at 10 o'clock in the morning. After the song "HErr JESu Christ, dich zu uns wend" was sung, I inlonirte at the altar the "Der HErr sei mit euch" and sang a collecte with the corresponding prayer. My organist, a farmer from Serbia, Carl Teinert, whom I had with me, responded with melodeon accompaniment, as he also played and caught the songs. After the altar prayer I read the Sunday Gospel of the Good Samaritan. This was followed by the main hymn "We people are to Him, O God" verse 1-5. Then came the sermon entrance, the pulpit verse, verse 10 of the previous hymn, and silent prayer.

I now preached on 2 Cor. 5, 17-21. and explained

1. the blessing of the preaching ministry according to v. 17., 2. the g r u n d of the preaching ministry according to

V. 18. 19. and

3. The commission of the preaching ministry according to v. 20. 21.

This is how I thought I had grasped and explained the apostle's train of thought.

Confession and absolution, which I usually read first after each sermon, I omitted because confession and absolution had to occur after the confessional. Because immediately after the ordination Holy



Communion should be held.

So, after the sermon, I read the general church prayer of the Missouri Agenda, then a prayer of the same Agenda for the Ordinandus, whom I publicly named, and after that a conventional prayer for the Communicants. The usual closing prayer ended the pulpit service.

Now three verses of an ordination song were sung, whereupon I stepped before the altar with my Lord Assistant, but the ordinand took his stand before us. The ordination was performed according to the form of the Missouri Agenda. After my reading of the form, Pastor Braun addressed the ordained new pastor with the beautiful words that God may make him a blessing for thousands.

This was followed by the singing of "O Lamb of God Innocent" and the confessional speech I gave on Matth. 17, 28-30. to which all the

confession and absolution followed: Now the Holy Communion was administered. Holy Communion was administered. I sang the Lord's Prayer and the words of institution in my usual manner and then distributed the host on the right, while Pastor Braun gave the chalice on the left. We both used the old Lutheran distribution formula. Pastor Zimmermann received the Holy Communion first. Communion first and he was followed by the congregation. Finally, I gave the Holy Communion to the Rev. Lastly, I gave Holy Communion to Pastor Braun and he then gave it to me. Then the assistant stepped down and I intoned the thanksgiving chorus and said the blessing while singing. The whole thing was concluded with the song "Ach bleib mit deiner Gnade" ("Oh stay with your grace").

The celebration had lasted about three hours. The church was full and the congregation very devout.

In the afternoon at 3 o'clock Pastor Braun of Unity preached on Psalm 133. The church was just as full as in the morning.

This was a day that the Lord had made. Let us rejoice and be glad in it.

Serbin, Bastrop Co, Texas, on September 30, 1868. Johann Kilian, Past.

Address: Uev. Ilotmnn ^immormann, Uo86 Litt, Harrig Oo., Il'exus.

### **Church fire and church building.**

A word to our more affluent Synod congregations.

During a major fire here in Sheboygan on October 5 of this year, our congregation was hit hard by the fact that its church also fell victim to the flames, and it was suddenly deprived of its place of worship and a schoolroom. As a result, the congregation, consisting mostly of meager members, is forced to immediately proceed with the construction of a new church, if possible with classrooms underneath.

In complete agreement with the principles which Dr. Sihler expressed in No. 21, Year XXIII of the "Lutheran" about the support of church buildings, the congregation was made aware on several occasions that a church building which would become unavoidable in time would have to be financed from our own funds. With this intention, two full building lots were exchanged for our church site, which is eight times smaller, under the condition that we would be allowed to use the old church on the old lot for several more years, in order to be able to completely pay off our old building debts and make preparations for the new building.

This period of recuperation, as well as the advantages associated with it, have now been abruptly cut short and taken away from us. The tears of the men from the congregation, who were startled by the noise of the fire at 5 o'clock in the morning when they saw our church in danger, broke down the door to save what could still be saved, and the loud wailing of the women from the congregation when they saw their dear house of worship collapse into a sea of flames; all of this spoke loudly enough of the worries and hardships that were brought upon our congregation by this disaster. The need of the congregation, the circumstances and the

demand a sufficiently large and permanent church. The construction of a new Roman and an Episcopal church here, which is currently in progress, makes it seem desirable that the second largest congregation in the entire city have its new church built in a noble style; for this reason, in an extra congregational meeting, the congregation also set \$12,000 as the minimum. But where will the funds come from? First of all, as far as possible, from our own assets; and that the congregation is serious about this is shown by signatures of \$500 to \$200 etc., whereby some have reason to ask: How will I be able to afford this with my already oppressive other debts? Not to mention the many poor people in the community, whom we would rather support than impose on us. But a church building under such circumstances is a work of faith and a test of faith, in which it must be shown whether we, in love for our Lutheran church and its true teachings, and in faith and trust in the help of the Lord, whose "matter and honor" are to be promoted here, may also dare what looks like presumption to the eyes of men.

One thing in particular comforts us in our present distress, namely the unity of spirit that now prevails in our community through the bond of peace after earlier unspeakable hardships. We have also benefited from the heartfelt participation of our English fellow citizens in the misfortune that has befallen us; even during the fire, two congregations have kindly offered us the use of their churches, the Baptist congregation even for Sunday morning services. The Norwegian Lutheran congregation also made us this offer soon after. Should we not now, in our distress, dare to knock on the doors of our wealthier synodal congregations and make the same request, despite the cries of distress and pleas for help and support sounding from all sides? We will accept every, even the smallest, collection raised for our support with heartfelt thanks, living on the basis of infallible divine promises of certain confidence that the rich God, who will not let even a cup of water, offered for his sake, go unrewarded, such sacrifices of brotherly love for the building of his holy church on earth in time and eternity. He will reward such sacrifices of brotherly love for the building of His holy church on earth a hundredfold in time and eternity.

Sheboygan, Wisc. the 8th of October, 1868.

A. D. Stecher.

### **Please mn support for the construction of the Lutheran church at St. Genevieve, Mo.**

About a year and a half ago, forty Lutherans from the surrounding area came together to form a Lutheran congregation. Since a year ago, when the foundation stone of the new congregation was laid on the square

Lutheran church was laid, further construction has stopped. Although some stones and wood have been brought in, the means for construction are lacking.

At that time, a year ago, it seemed that the church could be built up without other support from the contributions subscribed by the inhabitants of this place and the surrounding area. Unfortunately, however, the zeal of the Lutherans, which had been awakened at the beginning, has been so extinguished that out of almost forty only about six people are still determined to carry out the work once begun, with the help of God and their fellow believers, that the local church should not be and remain a church of the united church, not a sectarian church, but a purely Lutheran church, and finally, the local bad harvest is putting so much pressure on the farmer and the businessman that the means for further construction, unfortunately, at least for this year, cannot be procured. So to you, dear brothers and sisters, who already have a church and school, who perhaps know from experience how terrible it is to live without a church, without Christian instruction, without baptism, without the Lord's Supper, to all of you who want to make the Bible word a reality: "Do good and share, do not forget, for such sacrifices are pleasing to God", to you therefore goes the urgent request to help us so that we can soon finish building our little church and consecrate it to the glory of the Most High and the salvation of our souls.

In all of St. Genevieve County there is no Lutheran church; many Germans, Lutheran from home, have grown children who have not been baptized, who have never enjoyed Christian religious instruction; In the midst of a population that is mostly Catholic, but also belongs to the Baptist and Methodist sects, these poor Lutherans live scattered like sheep without a shepherd, without instruction, without worship, without comfort in life and death, and finally either dull, indifferent, wild, or going over to another church. Who of you dear ones would not gladly contribute his mite, however small, so that this spiritual misery could be remedied and the precious saving gospel could be preached to the poor lost souls again?

Therefore, do not delay. The sooner help comes, the better. Let us not ask in vain, and remember the word of our dear Lord, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

St. Genevieve, Mo. in October 1868.  
Christian Lucky. Henry Grober. Tree. E. A. Vogt.

Familiar with the community and its circumstances, I not only confirm the foregoing, but also commend this request to your kind consideration. It concerns

I ask here that the small congregation, which has already made great sacrifices, not finally become a laughing stock among the enemies of the Lutheran Church, and that the many weak Lutherans be given courage again and that the Kingdom of God be built in this city and this German county. The charitable gifts can be delivered to Mr. H. Grober in St. Genevieve, Mo., or to me and sent in; his time will be gratefully acknowledged.

J. F. Bünger, St. Louis, Mo. at 1015 13th St.

**The Michigan Conference of** the Northern District of the General Synod ^n Ohio a. St. assembled M, so God **rÄll**, the 18th of Nov. this year, at 9 o'clock in the morning at the house of Rev. Her in Lansing, Mich.

Bridgewater, Mich. the 16th of October, 1868. i. F. V. W o lf, Sccr.

### Display.

So just appeared:

## **Proceedings of the 14th Annual Meeting of the Mittl. District of the German Lutheran Synod of Missouri, Ohio and other States" in 1868.**

e per copy with postage 20-W. M. C. Barthel.

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### dLuirring and thanks.

The following gifts were also received for the Lutheran Hospital in St. Louis, for which heartfelt thanks are acknowledged. From Mrs. Jde in Evansville, Ind. as a thank-offering for a happy delivery 85. By Mr. Rev. Hudtloff from his congregation 85. by Mr. Past. Reisinger for recovery of his daughter 85. Bon Mr. Steinbrink in Pittsbnrg, Pa, 81.50. Don Mrs. Walter in Pekin, Ill, for happy recovery from serious illness 85. by N. N. in Illinois 81. by Rev. Lüker in Cape Girardeau County from s. congregation and namely from H. Kiene, H. Sebastian, Chr. Brakebusch, H. Groß- heider, Chr. Schlue each 82, H. Günther, H. Amelung, Wittwe Miller each 81, Ph. Werner, CaSp. Großheider each 85. Mrs. Wittwe Welker 82. A. B. in C. 85. F. B. in Echester, Ill., 82.50. By Past. Hügli of s. Gem. in Detroit 89.50, by Lhristiansen as a thank offering for happy delivery of his wife 85, by C. Bieth 85. by N. N. in Milwaukee 820. Bon Past. Kunz's congregation in Indiana 812.35. Past. King's Gem. in Cincinnati 828.85. From the laudable Maidens' Association of Trinity DistrictS in St. Louis 5 bed covers, 2 pillow egg covers, 4 pairs of woolen blankets, 3 quilts, 4 shirts, 7 muscito bars with accessories. Dom werthen Frauenverein there 1 dozen. Sheets, 2l towels. From the Messrs. Kalbfleisch L. Lange 400 pf. bran. From Messrs Leonhardt L Schuricht 500 pfd. screening, 500 pfd. bran, 300 pfd. flour. From Messrs Wiebrachl L Co. 2 barrels of flour.

F. W. Schuricht, Kassirer.

### Changed addresses r

Rev. ^1080,

Lismark, OliminZ Oo., Nedr.

Rsv. 6br. ^uZ. IVsissi, R-ows, Onsicka Oo., Uerr \*Lork.

3. d. OoHmZor, teacher, 601 lifintb 8t., ^vs. L., Usyr ^orlc Oit^.

R,uäolpb NüUkr, teacher,

601 Umtb 8t., ^vs. L., Rene 6it^.

**Enclosed is an insert.**

**Open questions.**

Readers of the "Lutheran" will know that, just as in earlier years a serious and unyielding struggle had to be waged against Pastor Grabau in order to keep the doctrine of church and ministry pure and to protect the congregations from spiritual tyranny, it is now again necessary to defend the truth against another, almost even more dangerous enemy, namely against the Synod of Iowa, which, by its false doctrine of "open questions," seeks to bring the most dangerous, because most subtle and hidden, unionist poison into the church, which, if it were to penetrate the synods and congregations, would inevitably devastate them, plunge the souls bought dearly by Christ into doubtfulness and finally into naked unbelief, which holds nothing to be true that it cannot grasp and comprehend with its five fingers. It is true that the Iowans say that they absolutely do not want such doubt and unbelief, indeed Inspector Großmann, at the Colloquio in Milwaukee, when attention was drawn to the great danger threatening the church through the false Iowa doctrine of the "open questions", in that a hole would be made in the protective wall of the church, through which all false spirits could penetrate, he most solemnly affirmed that such danger did not exist, because they, the Iowans, stood as a protection.

guard in front of the hole. But this protection is not to be trusted, and in any case it is safer not to allow the opening of such a hole at all, than to want to prevent the penetration through the made hole later. Although the false doctrine of the open questions is refuted in detail and thoroughly in "Doctrine and Defence", this important fight, so necessary for the truth and the salvation of the church, does not only concern theologians and preachers, but also all congregations ; Therefore, the congregations must also know the enemy and the weapons with which he can be defeated; and for this reason, this false doctrine is also to be exposed and refuted simply and briefly in "Lutheran. - —

What are open questions? Such questions that a preacher can answer in the affirmative or in the negative without becoming a false teacher who must be shunned and excluded from the ecclesiastical community.

Are there such "open questions"? Yes! All questions to which God's word does not answer, neither with yes nor with no, are open questions in this sense, and should and must be and remain open questions, because God's word expressly forbids: "You shall do nothing about it" (Deut. 4, 2.; 12, 32.; Rev. 22, 18.). Therefore, what is not contained and decided in God's word must not be claimed as divine incontrovertible truth, otherwise it will become

This is the sin of adding something to God's word. How the Pope of Rome brings forth from his lying "shrine of the heart" teachings that are not contained in God's Word, even against God's Word, and then even commands Christians to believe them for their salvation.

What are such open questions? Among them are, for example, whether the soul is imparted to every human being by procreation from his parents, like flame from flame, or by creative infusion; in which body size the children who died will resurrect one day; whether there are waters not only under but also above the firmament according to Gen. 1, 6. there are waters not only under but also above the firmament; where the paradise is, in which Enoch and Elias are already; on which day of creation the angels were created and by which sin a number of them fell, and so on. Among the unanswered questions are also the theological school and secondary questions, e.g. concerning the chronology of historical events, etc., as well as the solution of difficult questions in complicated cases of conscience, also the interpretation of difficult scriptural passages, which, although similar to the faith, possibly do not meet the meaning of the passage in question, or the way to refute the recalcitrants and to defend the doctrine of faith. Then there are also many curios, useless and silly questions, e.g.: What God made,

before he created the world? To which Luther answers: he has bound rods for the cheeky questioners. And the old divine scholar Dannhauer says: in questions, as e.g. those about the time of the creation of the world, whether it happened in spring or in autumn, clever heads may well practice, but may never prescribe their answers to the church as divine secrets and articles of faith. One could find whole heaps of such "heads", pointed questions and whimsical investigations especially with the scholastics, the Roman Catholic theologians of the Middle Ages, "where one milks a goat, the other maintains a sieve", where therefore nothing comes out. And another scholar remarks that there are questions in regard to which it betrays more science if one knows that one does not know their answer than if one thinks to know it, ridiculously seeks its solution and imprudently presumes to decide it.

But which doctrinal points do the lowans include among the open questions? Among others, unfortunately, also those which are answered in God's word: e.g. the doctrine of church, office and key authority, the doctrine of a millennial kingdom still to be expected, the doctrine of a still imminent twofold visible future of the Lord, the doctrine of a twofold bodily resurrection, the doctrine of Sunday, and who knows which doctrines may come next. Accordingly, doctrines are made open questions, which God has irrefutably decided in His Word, and the Iowa Synod presumes to freely give something that God has not freely given. In doctrines revealed by God it shall be permitted to assert and preach truth as well as falsehood, and thus truth and falsehood shall have equal **authority** in the Lutheran Church. To this we say: **No!** This doctrine of open questions is nothing but unionism. In the orthodox church, no error contrary to God's Word may be granted a justification; in the Lutheran church, it may not be permitted to deviate from God's Word in the slightest point, even if it were only to deny that Balaam's donkey had spoken. For God's word says: "You shall not do any of these things," Deut. 4:2. "A little leaven leaveneth the whole lump," Gal. 5:9. "The Scripture cannot be broken," John 10:35. "Verily I say unto you, Till heaven and earth pass away, not the smallest letter shall pass away, neither shall one jot of the law," Matt. 5:18. From this it is clear that the Iowa man-founding of the open questions is rejected by the Scriptures in clear words. It is a false and dangerous doctrine. It is a false, dangerous doctrine, it is, as I said, unionism, Iowaian hole-making. With such open questions people can and we do not want to live in peace, but want to fight them with God's help, so that the teachings of the Holy Scriptures may be preserved pure and whole for the Lutheran congregations. We do not want to live in peace and we do not want to live in peace, but we want to fight them with God's help so that the teachings of the Holy Scriptures are preserved pure and whole for the Lutheran congregations and they are protected from doubt and unbelief.

## **Fraternal Exhortation.**

To our dear brother in office, Rev. N. in N., we, the members of the Conference, our fraternal greeting.

Beloved brother!

We cannot fail to express our heartfelt regret at your non-attendance at the conference presently assembled here, all the more so since the reason you give for excusing your absence seems to us to be quite insufficient. If you consider the matter properly, you yourself will have to admit that a congregational meeting to be held would not have been an irremovable obstacle to attending the conference if you had considered and regarded participation in it as one of your most sacred duties; for then you would have postponed the congregational meeting in question to another time, which would certainly have been easy for you to do. We therefore reasonably assume that you have not yet recognized the importance of attending the conferences to the extent that would be desirable; for if you had recognized this and still allowed yourself to be prevented from attending the conferences by obstacles that could easily be removed, we would have to rebuke you for sinning against your conscience. We therefore consider it our brotherly duty to draw your attention in love to how extremely important it is for a preacher to attend the pastoral conferences diligently, and to show you that a preacher should not be deterred from doing so by anything but the most urgent official business.

The Holy Spirit admonishes us through the mouth of St. Paul and says: "Be diligent to keep unity in the Spirit. This admonition, which is addressed to all Christians, should be especially heeded by those

who are in the ministry of preaching, for they are ordained by God to maintain "unity in the Spirit," i.e., in pure doctrine, in unadulterated faith, and in unadulterated confession. This is one of the most important parts of their responsibility, because they are appointed by God not only to keep the unity in the spirit faithfully and constantly for themselves, but also to cultivate and promote it among themselves with all diligence, so that it becomes ever more intimate, heartfelt, perfect and fruitful. This is one of the most important parts of their responsible ministry, and if they are not diligent in this part, they will be punished by the Holy Spirit for unfaithfulness.

This letter was sent by a conference of the Missouri Synod to an absent brother. Perhaps it could be read by others with benefit.

How can we cultivate and promote the unity of the spirit in a more effective way than through conferences? Therefore, they should take the opportunity presented to them with great joy and not be sluggish to do what they should do, even if it costs them a not insignificant sacrifice.

We ask you, beloved brother, does not a preacher who is faithful to his ministry also feel the need of fraternal intercourse, for which the conferences are so suitable? How often do we find ourselves unable to gain clarity and firmness in this or that area of doctrine; or that we do not know how to advise or help ourselves in a case that arises in our ministry; or that we want to become despondent because of experienced ingratitude or seemingly unsuccessful and fruitless work; or that we are challenged because of our qualifications for the ministry, etc.? in which condition we are then quite incapable of comforting and uplifting ourselves: how desirable it must be for us then when the opportunity presents itself, as for example at a conference, to meet with experienced ministerial brethren? Must we not all confess that we have been noticeably promoted in the knowledge of the truth by God's grace through fraternal conferring with others? And do we not always, and especially at this time, need this, since, for example, many doctrines of Scripture are declared to be open questions, of which one may hold and teach in one way and another in another way; with which modern theory the foundation of the whole theology threatens to be overturned? Must we not also confess that we have often, often powerfully strengthened, comforted, and cheered up when we have returned home from attending conferences, and that we have gone back to our work with renewed courage and joy? And is this not an incomparably great benefit and blessing, which is good not only for us, but also for the dear congregations entrusted to us? For the instructed can again instruct others, the comforted can comfort others, the strengthened can strengthen others, according to the words of Christ to Peter: "Strengthen also thy brethren." And we, beloved brother, should not lose this benefit and blessing through our own fault, which happens when we allow ourselves to be prevented from attending conferences by easily removable obstacles, whether domestic or official. But how will we answer for this before God?

If the diligent attendance of conferences brings a preacher (and consequently his congregation) a great benefit, the omission causes him (and consequently his congregation) a great damage that cannot be compensated by anything. We do not want to talk about the trouble that such a foolish, careless and self-sufficient brother gives; we only want to point out the great danger in which such a one stands. The words of Scripture apply to him in particular: "Whoever lets himself think that he is standing, may well see to it that he

do not fall." How easily it happens, as experience teaches by daily examples, that a preacher goes in completely wrong directions in teaching and in one-sidedness in preaching and acting, He is not even aware of it! How is he to realize this, and who is to tell him, if he does not cultivate fraternal fellowship and does not attend the conferences? Truly, a preacher who - without the most urgent need - misses the conferences and synodal meetings, has great harm, and his congregation also; he remains in the cognition, and especially-

He will also not grow and increase much in the pastoral wisdom and prudence that is so necessary for the proper conduct of his office and the careful leadership of his congregation. Oh, therefore, as in everything that is our office, so also in this matter, we should show all faithfulness, make use of the precious time offered to us for brotherly intercourse, make careful use of the gifts and powers that God has so abundantly bestowed upon us in our brothers in office, as long as

Otherwise, God would soon take them away from us in His righteous anger for the sake of our wicked ingratitude and leave us to starve. For he that hath, and dealeth faithfully with that which he hath, to him shall be given, and he shall have abundance: but he that hath not, that is, dealeth not faithfully with that which he hath, from him shall be taken even that which he hath.

So then, beloved brother, you also learn with us to recognize your duty in this matter better and better and to perform it more faithfully; so that we, even if in great imperfection, may fulfill the word of the Scriptures: "Be diligent to keep unity in the Spirit" and may have great benefit and blessing from it. This help you and us our Archpastor and Bishop, Jesus Christ, praised forever. Amen.

Grace be with you and your brothers in the ministry!

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**Johann Eliot,**  
**the apostle of the Indians.**  
(Conclusion.)

At one of the falls of the Merrimack River, many Indians from near and far used to gather every spring to fish: Eliot hoped on this occasion to make a rich haul for his Lord there.

and also went there. But when he appeared for the first time, the chief Passakonwäh with his sons to flee and his people were therefore not allowed to dare to stand up to the preacher of peace. But he

taught whoever wanted to hear him, and then went merrily on his way, hoping for the next spring. Then he came again, and behold, the chief this time stood firm with his people, and put up with the preaching of the gospel. One day Eliot preached on Mal. 1, 2. about the grace in Christo

JEsu. Many Indians were present, and after the sermon there was more questioning and answering, until Eliot thought it was enough and wanted to leave. Then he sees how the chief Passakonwäh is still sitting quietly and absorbed in thought, and lingers a little longer. And the chief rises and speaks to him: "I have never prayed to God as I have just now, because I have never heard of him before. But I am determined from now on to pray to him, and also to persuade my sons to do the same." And the sons both agreed to fulfill their father's wish. So Eliot stayed for some time, enjoying the sweet effects of the word on the Indians. One of these Indians once asked him if he had children. Since Eliot answered six, he also wanted to know if there were any sons among them.

and whether they will also once teach the Indians to

would know God. This question, says Eliot, moved me in my innermost heart; for I have often in prayer consecrated all my five sons to the Lord for his service, if it please him to accept them, and this question of the poor heathen seemed to me a sign that God wished to hear my prayer. Among the Indians gathered at the Merrimack, there were also some from the Sorahegen tribe, on whom Eliot's sermon made a great impression, and who brought the good news home to their own. As a result, Eliot was asked to visit them. To Eliot's question: "How many wanted his visit?" the messengers answered with such emphasis: "All", that the indefatigable Eliot was immediately ready to go to the campsite of the Sorahegen, which was about 10 hours away from Boston and could only be reached by tedious ways. Arrived, he was immediately led to the chief, who received him friendly.

and begged that Eliot would like to be under his own

to make a home for the people. "For" (he said) "if you come only once or a few times a year, you can do little good, for we are very forgetful. There you make it

Just like one who throws a beautiful thing among my people; they first reach for it and would like to have it because it looks so pretty, but they cannot look into the thing and become aware of what is enclosed in it; if it were opened, they would believe it. If thou wilt dwell among us, and open to us the word of life, and show us the great thing that is shut up in it, we shall believe that it is as delicious as thou sayest." The apostolic man cannot resist this ardent desire; he promises to dwell among them longer from time to time and they promise to build under his direction a city like Nonanetum and Concord, and to submit to a similar order. And so the blessed work begins; the thousand-year-old jungle falls, on a lovely place on the banks of the Charles River rises

the first row of houses, soon a second on the other side of the river, since the tribe was very numerous, and a bridge 80 feet long connects both parts of the city. On a hill a small fort, surrounded with pallisades, is built against the sudden attacks of the still wild Indians; close beside it a large building, at the same time school and warehouse, and in this for Eliot an unsightly small room under the

The roof, from where he can look over the city like a protective guard. Natik was the name of the town that was built here in 1651 under Eliot's leadership. During the masonry and carpentry work, Eliot had not forgotten the spiritual work on the souls of the Indians and was allowed to make the most delightful experiences of the divine power of the Gospel. Thus, one of the most respected Indians, Wamporas, became ill, and during his illness became a preacher of righteousness to many, especially through the joyful surrender with which he approached death. He once said: "God gives us three good things in this world, health and strength, food and clothing, sickness and death. If we have had our share in the first, why should we not be willing to share in the third?" Just before his end he said to Eliot: "It is four and a quarter years since I came to your house and brought you some of my children to live among the English; now when I die, I urge you to see that they come to know God,

that they may again instruct their countrymen." His last words were: "Lord, give me Jesus- Even in children the wonderful power of the word was shown. Thus a sick child cried continually, "God and JEsus, help me!" and as often as he ate something, "God and JEsus Christ, bless it!" But one of his brothers and sisters, a few days after his death, said, "I am also on the way to God!" and when he became ill, he laid his toys on his side, and said, "I will leave my toys, for I am on the way to God!" whereupon he gently passed away the next night. When, some years later, at Eliot's invitation, the English governor, John Endicott, made a visit to Natik, he found such a beautiful civil order, such lovely religious services, such glorious evidences of the righteous conversion of the Indians, that he freely declared the

The days he spent among the Red Christians at Natik were the happiest of his entire stay in North America.

In the meantime, the reputation of Eliot's celebrated missionary activity among the Indians spread to England, and a missionary society was formed, which Eliot supported with his own help. and skilled workmen, while he had hitherto borne part of the cost of his missionary enterprise. from its own funds, partly through contributions



of individual wealthy members of his congregation. This missionary society also had his New Testament, translated with incredible effort and work, printed in 1663 in the Indian language at Cambridge, Mass. Eliot had already written a catechism for his Indians.

Recognizing the importance of native assistants, Eliot sought early on to use the intellectual abilities of the Indians primarily for the service of God; he therefore founded a school of learning in Natick for 2,000 thalers in order to prepare the especially gifted young men there for the University of Cambridge. But the Latin and Greek did not appeal to the wild Indian youths, so Eliot had to abandon the plan and be content with giving his students only practical training for the ministry. In this way, however, he soon gained a whole host of faithful and living witnesses to the great deeds of God. Also many chiefs, who had become believers and had now laid down their chieftaincy, used their former influence over their Indians for a blessed proclamation of the gospel.

Thus Eliot experienced the joy that by the year 1674, i.e. within 28 years, 14 flourishing cities and villages were built under his eyes by praying Indians, and, like the apostle Paul, had filled his entire surroundings with the gospel of Christ. Yes, there will hardly be found another heathen mission since the Reformation, when the heathen missions revived again, whose rapid and blessed success reminded so much of the apostolic time, as Eliot's mission. The text of his first missionary sermon from Is. 37, 9. 10. had indeed been a prophetic one. From that moment on, the wind of the Holy Spirit had risen and blown mightily over the dead Indians, so that those who had been killed came to life and a very large army was formed.

From this time on, as Eliot aged more and more and his congregation in Roxbury did not want to dismiss him, he did not make any more missionary journeys, but was content to visit the Indians already entrusted to his pastoral care, to promote their faith and to devote himself to the education of his six children - five sons and one daughter. His only wish and constant prayer was that his five sons would follow in his footsteps and especially preach the Word of Life to the Indians; and the Lord answered his prayer, in that they were all willing to offer their souls in living faith for this most blessed work. But how wonderful were God's ways with them! The eldest was already in the ministry and preaching to the Indians every two weeks when the Lord took him away in the prime of his life. Eliot was comforted that his second son became his successor. The third son, Samuel, of the Eliot, whose excellent gifts gave rise to great hopes, also sank early into his grave. Benjamin, the youngest, equally gifted, already accompanied his father on his missionary journeys and was gladly heard by the Indians, when death also took him away and Eliot again stood alone in the immense mission field. But with what incomparable strength of faith and devotion he endured these heavy afflictions, testifies his answer to the question of a friend, how he could bear the death of such excellent children so calmly: "My wish was that they would serve God on earth, but if he thinks it better that they serve him in heaven, I have nothing to say against it - his will be done!"

But even more difficult experiences and struggles were kept for this faithful witness of Jesus Christ: his missionary work was also to be purified and proven by the fire of tribulation and temptation. It was in 1674 that the savage and cruel Indian chief Philip gathered his Indians for a terrible after-war against the hated Europeans. Eliot, who not only knew Philip, but was to a certain extent on good terms with him, as an old man of 70 years, immediately set out on the news of this to bring Philip back from his terrible plan and to thoughts of peace. But in vain; he received only so much from him that the cities of his Christian countrymen should be spared as much as possible. But when Philip was finally defeated by the English after a terrible battle, 10 of the 14 Indian cities lay in ruins, the other 4 were more or less destroyed. But the worst and most painful thing for Eliot was that many of their former inhabitants had turned back to the old paganism, the zeal in many others had at least grown cold, and Eliot's best and most loyal friends had been slain. To make matters worse, Eliot himself and his still loyal Indians were suspected by the English of treason and disloyalty because they had not joined the war. Who would have been surprised if Eliot, after such painful experiences, the death of his hopeful sons, the almost complete destruction of his 30 years of blessed missionary work, and in addition branded by his own people as a traitor, bent by age and hardship, had despondently laid his hands in his lap under such circumstances and gone astray in God and his faith? But not so Eliot, whose faith was of a right kind, and which therefore burst forth all the more mightily and victoriously the more gloomy and hopeless things looked. Far from despairing, he set out anew with a truly youthful fire of love, preaching, warning, pleading, admonishing and punishing his India.

With divine patience and perseverance, he sought to win back the feral hearts and already in the following year had the joy that at least seven cities rose anew from their ruins.

From now on, weakened by age and hardships, he could only visit his Indians every two months, and he was especially broken by the death of his dear wife, who had stood by his side for 50 years in the most faithful way, and was now torn from him in her 82nd year; weeping, he stood at her coffin and said to the assembled people: "There lies my dear, experienced, faithful wife; she cannot return home to me, but I will go to her; yes, I will. Amen!"

For eight full years Eliot wandered out to his Indians as much as his strength permitted; but when he returned from such a visit to Roxbury in 1690, he felt that this had been his last journey. But he could not yet rest in the service of his Lord; he therefore asked the English settlers of the surrounding area to send him once a week their negro slaves, to whom he proclaimed the blessed freedom of the children of God through Jesus Christ, and even to many not in vain. When he was finally confined to his camp by exhaustion, he requested another blind Negro boy from his master, took him into his house and instructed him in the way of life by reciting Bible verses to him until the boy knew them by heart. He performed his last labor of love on this black man, which was not without blessed fruit.

Finally, the hour of the longed-for end of the day arrived for this faithful and proven worker. A violent fever seized him, from which he did not recover. Of the edifying remarks he made on his deathbed, we highlight only one as a living testimony to his humility. The conversation turned to the Indians and Eliot said: "A cloud, a dark cloud hovers over the work of salvation among the poor Indians. May the Lord revive and bless it, and grant that it may live on after I am dead. It is a work on which I have labored long and hard. But what did I say? -I take back the word. My works, oh they are poor and small and weak, and I am the one who throws the first stone at them!" Then he said, "Death shall be to me as sleep is to the weary. The Lord, whom I have served 80 years, will not leave me. O come in thy glory. Long have I waited for thee. Welcome, O Lord, welcome!" These were the last words of the great hero of faith. He gently passed away to enter into the joy of his Lord, where he will shine like the sun of God forever.

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### **To the ecclesiastical chronicle.**

**Say** what you will about **the lowans**, they are an enterprising people, they drive

They chase around from one part of the world to the other, from one synod to the other by steam or by quill, they move around land and sea to make comrades. They have been to Germany, they have been to Russia, they have been to the Wisconsin Synod, they have been to the Illinois Synod, they have been to both Canada Synods, they have been to the Ohio Synod. As the Methodists are driven by the restless spirit to go Hausiren with their holiness, you may call them and want them or not: so the same spirit drives the Iowans to go Hausiren with their theology, you may call them or not, you may want them or not, they are there, the inevitables. If one would ask these eager, fiery men why they roch so ran, so without rest land and sea umziehen, since they sent but no one, they would probably also answer like those famous people of the "Gaischt, the Gaischt, the Gaischt" drives us!

The doctrine of the millennial kingdom. Pastor Harms writes the following in the August issue of his missionary journal: "I have been attacked from various sides for rejecting chiliasm, i.e. the doctrine of the millennial kingdom, and have even been asked to publicly recant.- I am a Lutheran with all my heart and have become so through heavy inner struggles with sin, the world and Satan, and have had to struggle through Unionism and Pietism, like many others, especially my blessed brother, - so one can only justifiably demand of me that I recant something that I have said or done against the doctrine and nature of my dear, dear Lutheran Church. In this case, I cannot and will not recant unless I am convicted on clear grounds of Scripture. - I still maintain that the doctrine of the millennial kingdom is un-Lutheran and unscriptural. The doctrine of the millennial kingdom is un-Lutheran because it is rejected in the Augsburg Confession, Article 17, and there is essentially no difference between *chiliassmus crassus* and *subtilissimus*, i.e. the coarse and the finest chiliassmus. It is just chiliasm. The holy man of God Bengel, through whom the doctrine of the millennial kingdom has broken through in the Lutheran church, admits himself: Explained Revelation pag. 672: The years yet to come were considered suspicious (in the Lutheran church), wherever someone let himself be seen with them, and were mostly given to those who did not adhere to a certain confession. These took up the cause all the more eagerly and made it all the more hateful. - Whoever wants to be a Lutheran can never claim that he who fights the doctrine of the millennial kingdom is un-Lutheran. But perhaps our Lutheran church is wrong? - Whoever claims this, may prove it from the Scriptures, the sole source of all truth."

**From the meeting of the General Synod of Ohio** at Birmingham, Pa. the Secretary, E. G. Reichen, in the "Lutheran Church Newspaper" of November 1, still reports the following: "In the afternoon a substantial missive from the Iowa Synod to us was read and examined; and as we could agree with all the points touched therein, resolved to thank that body for its communication and fraternal sentiment." - —

**Affen - Vogt**, that is the natural scientist Carl Vogt, who has taught in Germany in lectures that the people descend from the apes, and therefore is called by the people short and very beautiful and significant Affen-Vogt, is invited by the enlightened Germans in America to come over to America, in order to hold also here the same lectures and to prove to them that they also belong to the ape sex and are to be counted to the baboons. The enlightened Germans like to hear something like that, they think it is science, deep, speculative science, and an unheard-of, enormous achievement. The North American gymnastics federation now indicates that Affen-Vogt unfortunately cannot come to them this year, but his visit is in prospect for the winter of 1869-70. In order to give the gymnasts some spiritual nourishment this winter and to prepare them for the capiren of the ape theory, they have Louis Büchner from Darmstadt, the author of "Kraft und Stoff", come over. Vogt teaches that humans are descended from apes, and Büchner that apes and all other creatures do not come from God, but from the dirt. Thus God is the substance for the enlightened, their progenitor the ape, and apes - Vogt and substance - or dirt - Büchner their teachers. This society fits well together! - What kind of mortal comfort this materialistic ape society has, one can see from the September number of the Schünemann - Pottsche Blätter für freies religiöses Leben. It says: "By dying, we live on in other forms, admittedly not in the idyllic sense of the Bible. Our body is forgotten by the influence of the all-pervading atmosphere; the body, transformed by the ravages of time (represented by the ozone of the air) into carbonic acid, water and ammonia, is processed by the plants, which build up their bodies from it under the influence of sunlight and either contribute as vegetables and fruit to the blood formation of posterity, or are first transformed into meat by herbivorous animals and adorn a table as sauerbraten. This is the eternal cycle of matter. However, one more loss

must be mentioned here, which arises from the fact that not all parts of a body can gasify. This is the mineral substance of the bones, which is buried without effect in the churchyards, while it would be better for our harvests to burn the corpses and throw the ashes on the fields.

to scatter." This is how these hardened people speak in order to numb their beating conscience and to mock away their inner fear of death, judgment and damnation. Truly, these people do not need to die first and become stinking gas, they are already a gas of such stench that every decent person holds his mouth and nose before them. Z.

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## Necrology.

Since it has become the painful duty of the undersigned to escort to the grave the body of our dear brother in office and in the faith, the former Pastor Christoph Carl Metz, who passed away at an early age, he feels compelled not only to inform the entire Synod and all dear brothers in office of the bitter loss which has affected them through the early passing of this faithful servant of God, which has affected them by the early departure of this faithful servant of God, but at the same time to set a short but well-deserved memorial of honor for the deceased, to the praise of God's grace, which was given to him, and to all of us for emulation.

**Christoph Carl Metz**, the third and youngest son of the master carpenter Mr. Joh. Bernhard Metz and his second wife Johanna Christiane Nebecka née Koch, was born on August 19, 1831 in Straußfurt in the Ducal Saxony and received Holy Baptism there on August 26 of that year. In 1842 he moved to America with his dear parents and came here to St. Louis. Our dear Pastor Bünger, who soon discovered in the God-fearing boy a great urge to learn and a rich measure of gifts of mind and heart, took him into special instruction and prepared him for the Gymnasium, whereupon he continued to study most diligently under the faithful hands of Pastors Löber and Keyl and the then Rector of the Gymnasium at Altenburg. Louis with the aforementioned institute in 1850, and after he had completed the Gymnasium well prepared, he entered our theoretical seminary for preachers. At this institution he also distinguished himself by untiring diligence and godly conduct, and after passing his exams he was ordained on Sunday Jubilate, April 17, 1853, and was then installed in his office at the congregation that called him to St. Joseph, Mo. He was granted only a short time to serve the Lord in this as yet uncultivated field of work with the fire of first love. The very next year, the man so richly gifted for a more important sphere of activity was called by the Lord of the Church to the Lutheran congregation at St. John's in New Orleans, which had lost its young, excellent Pastor Volk, a dear friend of the deceased, to yellow fever. Trin. 1854 he was inaugurated into his new office. There, too, he worked again with the most faithful devotion and restlessness.

Diligence. He was tireless in visiting the sick with yellow fever, although this evil epidemic soon took away his first young wife, the sister of our dear Fick. His zealous missionary activity extended to all sides and when the weather of war broke over our country, he was seen daily in the hospitals at the bedsides of the sick, wounded and dying. And even though this terrible war cut him off completely from all connection with our synod, it only increased his loyal attachment to it and his most active participation in its weal and woe. But alas, the spirit of our dear confrere, adorned with such splendid gifts, dwelt in a very weak and frail hut. So it finally came about that, for the purpose of restoring his health, which had been completely broken by the most strenuous activity in faithfully carrying out his difficult office, in zealous study and scholarly work, he found himself painfully compelled to undertake a journey to Germany. However, the hot impulse to serve the Lord in his church and the faithful care for his dear congregation did not let him wait for complete recovery. Still ailing, he returned to his dangerous and arduous field of work and set about the work he had been commanded to do with renewed, undiminished zeal. But his weak strength was not enough; the old ailment, a dangerous larynx and lung ailment, returned with renewed vigor; he finally had to give up his ministry altogether and came here to finally await a recovery, God willing. But no matter how much his local friends tried to raise him up and convince him that he was not here to be idle, which was unbearable for him with his lively zeal, but to strengthen himself for new work, it was still impossible for him to sit here quietly without professional activity. When the opportunity arose last fall to serve the Lord in the small congregation in Jacksonville, Ills. that had just been left without a preacher, he took it up in the good hope that he would not only be able to meet the needs of the congregation with his few forces, but also to strengthen it completely with such moderate work. Again, he began to work diligently and faithfully in his office. However, since the care of a branch and the keeping of a school were added, it soon turned out that his weak body was no longer able to cope with such efforts. The indefatigable man always picked himself up again in the power of the spirit and did the almost impossible, so that many often had to fear that he would collapse under the preaching. But it was his desire to sacrifice the last fiber of his strength to the Lord, his faithful Savior, and to the congregation he loved dearly and carried on his heart. Often his loving wife reminded him, even begged and pleaded with him, that he should stop and give himself to her and her seven unworthy children.

The children of the church were to be preserved. But as long as the withered body still obeyed the almost superhuman effort of the will, he let himself be found in the faithful service of the Lord and his church. Even on Sunday, four weeks ago, he, who was almost a corpse, preached with great evidence of spirit and power. But now it was enough, now the faithful servant was to be harnessed and brought to eternal rest. The next day he lay down on the bed of the sick, so that in not quite four weeks he would pass away in the bloom of his years. But only a few days before his end he realized that his hour had come. Shortly before his death he sang with a breaking voice: "One is need, oh Lord, this one" 2c., confessed his faith and breathed his last with short sighs for salvation in the night from Thursday to Friday morning at 1 o'clock on November 6. The funeral took place on Sunday morning. Although the congregation is very small and the inclement weather had made it impossible for most of the people from the branch to come, the church was packed. Even the English neighbors had come; even people from the world, who usually never come to church, could be seen there with saddened faces; after all, he had also wrung from them the unconcealed testimony that he had used up even the last bit of strength in tireless official activity. At the grave, however, the deeply saddened widow with her seven poor little orphans - the youngest only three months old - and the hard-pressed, deeply shaken community wept. And surely many eyes that read this still wet themselves with tears of great sorrow, and the whole synod asks the Lord with a troubled and anxious heart: Why have you done this to us? Why have you, you incomprehensible God, with such a great lack of faithful preachers, snatched this precious gift from us so soon, and broken so beautiful a hope so soon? Oh, you make it difficult for our weak faith to praise you with St. Job. Job, for what you have given and taken away. But yes, praise be to your holy name, and only help us now, who still wallow in this valley of tears, who can still work before the night comes, when no one can work, that we may look upon the end of this righteous man and follow his faith.

Aug. Crämer.

St. Louis, Mo, Nov. 11, 1868.

### **"I'm not a chiliast!"**

The comfort song of many of today's false Lutherans.

n Luther's faithful son;  
a mockery and scorn to me!  
to die without a fortune,  
' twelve thousand only bequeath!

I am not a chiliast, -I hate enthusiasm; I do not wish with haste for the empire of the enthusiasts! Only I'd like to have another five hundred acres, Then I'd have a thousand after all; - That's something to feast on!

I am not a chiliast,-I love the pure doctrine; I know that I dwell and dine as a guest on earth! One house only I wish, even two or three, - In it the most beautiful ornament, however expensive it may be!

I am not a chiliast! I do not wait for a time when one brags in lusts - in vain vanity!

Why not a ball? -

Dcm who believes from the heart is pure everywhere!

mind is only on the top;

I seek the true treasures above without rest. I sigh in the pitiful valley, which harbors much misfortune for me, because my capital carries only twelve percent!

sch' not after good days;

Seek not the fattening of the body, and suffer no plagues! But after eight hours of work one can already rub six-ten, How else would the strength come to hurt the flesh?

it on my honor!

The body is a burden to me! If only I were redeemed! That wine and beer taste good to me, is only God's grace; That my table is well laid, is never my fault!

not seek glory here!

eß' one the enthusiasts zeih!

But my skirt is fine and of the latest cut; -

If you want to be a man today, you have to follow the fashion!

m a right Christian!

Truly, I almost believe that there is hardly a better one! I do what comes to my mind, - that's what freedom is for; to be my neighbor's servant, that's not what I'm here for! - Wilhelm.

## Inauguration of the Lutheran Orphanage.

It was not until October II of this year, the 18th Sunday after Trinity, that the solemn dedication of our orphanage took place. As we had hoped, it happened through God's goodness. We had a beautiful, especially lovely autumn day in the time of the so-called Indian summer, so that we were able to spend the whole day outdoors, wait for the service in the open air and dine outside under the trees resplendent in their colorful foliage. A large crowd had gathered on the beautifully cleared square in front of the orphanage. It was a pity that the day before the railroad company had taken back its promise to provide us with as many cars as we wanted in an extra train. This certainly prevented a couple of hundred guests from St. Louis and especially from the poorer ones, whom we would have liked to have with us, from going with us. In the hurry, however, other means of transportation had been provided and 14 furniture wagons and many private wagons were filled with men, women and children, and some went with the usual train to Kirkwood. When we arrived at the orphanage on the wagons kindly sent to meet us at Kirkwood, the melodious little bell, which the Lutheran church in Kirkwood had been ringing, could already be heard from afar.

mcinde of Mr. Pastor König in Cincinnati as a gift. Later the trombone choir of the Immanuel District of St. Louis, 14 strong, came blowing with the furniture trucks. This gave a happy rain and moving.

In order not to deprive the dear congregation of St. Paul on Manchesterstrasse of a service, the morning service was to be held, as usual, with a sermon in the church; but it was soon realized that the church could not possibly hold the crowd, so it was agreed to hold this service outdoors in front of the orphanage. A procession formed. The procession went around the church under the sound of trombones through the magnificent gate of honor to the orphanage.

to. Here first the song was sung: "Herzlich lieb hab ich dich, o Herr" 2c., of course like all songs under the accompaniment of the trombones. Then a neighborly preacher, Pastor Soudhaus of Sulphur Spring in Jefferson County, came up and preached from the porch on the Sunday gospel about the noblest commandment in the law and the question: "What do you think of Christ? He showed how man might well ask for the law, but did not and could not keep it, nor even make a beginning at it, if he not believe in Jesus, and applied this also to the genuine love for the orphans, which must come from faith in Jesus, and

had come. With the singing of some verses from the song: "O Holy Spirit, enter with us" and with a collect and blessing the morning service was closed. Now went

One part went to the three large and well-stocked tables set up in the forest to dine. Another part visited the inside of the orphanage and was always being relieved. All who made the rounds were pleased with the beautiful furnishings, space and order. The orphans showed their

knew their beds, their closets and their belongings, were also given presents and were quite happy. When all had been fed from what the love of the congregation on Manchester Street and the congregation in St. Louis had brought together, so that certainly none of the thousand guests remained hungry, and also the baskets could be filled with the remaining fragments: then the actual consecration took place. There were the first three verses from the song: "Be praise and honor to the highest good" were sung and blown. Pastor Hallerberg, who stands at the nearest congregation in Hermannsburg, St. Louis County, and had appeared with most of his congregation, gave a very popular and emphatic address on the scriptural passage: "The Lord has done great things for us; we are glad of them," Ps. 126:3. He briefly described the main good deeds of our God, and also mentioned how the Lutheran church had been so weak, small and poor in this region 20 years ago, and how it had grown and spread through God's blessing, so that it had now also bought land and built a house for the poor orphans.

He also showed the necessity and usefulness of a Lutheran orphanage;

he told how preachers had come out of the orphanage; he put to dear

The father of the house held up the example of John the Evangelist, as he hastened in fervent love after a young man who had gone astray and led him back to Christ; he encouraged support for the orphanage by giving or

showed that we only had to give thanks for the already abundantly received benefits of our God. The undersigned spoke a closing word and prayer. During the singing: "Now give thanks to God" 2c. a collection was raised, which brought the sum of \$176.20. On the day of the dedication, a boy was given to the dear orphan parents by his father, and the following day another thirteen-year-old orphan boy was also registered, so that there are now twelve children, twelve boys and two girls, not including the asylum people. May the Lord grant the wish that the orphanage may become an orphan town, as a town seems to be forming around the church and the orphanage, which could then be called Orphanopolis or Orphantown. The Father in heaven, who is also the right father of orphans, will continue to prove to be the same. He knows what the orphans need. He directs the hearts of people like streams of water. To him alone be praise, glory and honor forever and ever. Amen, J. F. Bünger.

N. S. The receipt list will appear soon.

### Church consecration.

(Delayed.)

On Sunday, Misericordias Domini, the Lutheran congregation of St. John's in Red Bud, Ill, had the joy of dedicating its newly built church to the service of the Triune God. The church, a Gothic-style brick building, has an organ and a 113-foot tower. In it hang two bells, which together weigh 1850 pounds and harmonize in the tones of F and A in the best way. The total length of the church with tower and altar niche is 79 feet. The nave is 56 feet long, 40 feet wide and in

the center of the vault 31 feet high. The altar and pulpit are simple but tastefully crafted. The whole church, to whose construction

The building, which cost a little more than 10,000 dollars, has generally turned out as desired. It is not only bright and friendly on the inside, but also affords an uplifting sight from the outside, and can justly be called an ornament to the little town. Favored by the weather, many guests had come from near and far, so that all services were well attended. The morning sermon was held by Pastor G. Schaller on Gen. 28, 17. Topic: Here is the gate of heaven. 1) When and how far a church can rightly be called the gate of heaven?

2. to whom such a church is in truth a gateway to heaven.

In the afternoon, Professor Crämer preached on Ps. 84:2, 3. - In the afternoon, Professor Crämer preached on Ps. 84, 2. 3. Topic: The right blessed church joy of true Lutheran, Bible-believing Christians.

It consists: 1. in the joy of belonging to the church of God, which has the true service and the beatific word; 2. in the love and desire to participate and take part in the services of the Lord. - In the evening, Pastor Kleppisch preached a sermon in English on 1 John 2:1, 2. On Monday morning, Pastor M. Stephan preached on 1 Kings 8:27-29, the subject being the comforting promise of the Lord, which also belongs to this holy place, namely, "My name shall be there. Thereby it was noted, 1. that this promise also applies to this house, and 2. it was shown what kind of call follows from this promise.

May the merciful God watch over this church in the future and, as long as it stands, let His saving Gospel be proclaimed in it for the salvation of many souls.

Schaller.

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### Church news.

After Mr. Victor Both, candidate of the second seminary, had received and accepted a regular appointment from the newly founded congregation in Carver, Carver Co., Minn., he was ordained by me on behalf of the honorable president of the northern district on the 9th Sunday after Trin. 1868 in the midst of his congregation according to the regulations and inducted into his office.

May the Lord of the harvest also give wisdom and strength to this servant of His Church, so that his work may be a blessing to many.

Address: Uov. V. Dotb, H' Äscher.

Oarvvr, Carver Co., Minn.

The German Lutheran congregation of St. Jacob's in Vandalia, Ill., after being served for 13 years by preachers from the Illinois Synagogue, has been cared for since December of last year by Pastor G. Endres and the undersigned in such a way that one of us preached there every 14 days. At that time the congregation was close to disbanding, but by God's grace we were able to gather and strengthen the members again. Since the necessity of a Sunday service and a Christian German school had become clear to everyone, the congregation appointed Rev. Carl Schuricht, then in Petersburg, Ill., who recognized and accepted this call as a divine one. On the 19th Sunday after Trinity, as on October 18, 1868, by order of the Reverend Mr. Praeses Bünger, Rev. Carl Schuricht was installed in his new office by the undersigned with the assistance of Rev. Endres into his new office.

Vandalia, the former capital of Illinois, situated in a charming region, is gaining new prosperity and importance by the construction of the dreeten railroad to St. Louis, and the number of inhabitants is daily increasing.

May the Lord God grant grace that the St. Jacobi congregation, under the faithful leadership of its shepherd, may be edified, grow and increase inwardly and outwardly, and shine as a light in the darkness of this idolatrous and unbelieving world for the glory of the Lord Jesus and for the eternal blessing of many souls! Amen.

C. Popp.

Address: Uov. Carl Leliuriolt,

Vandalia, Ill.

On the 21st Sunday after Trinity, November 1, Pastor Herman Kühn, after having received a regular call from the German Lutheran congregation in Minden near Indianapolis some time ago, was solemnly installed in his office by the undersigned on behalf of the High Presidium of the Middle District in the midst of the above congregation.

The congregation was delighted to have regained a pastor after many changes in the pastorate, and the celebration of the installation was greatly enhanced by the presence of the singing choir of the Indianapolis congregation. Chr. Hochstetter.

Address: Uev. Hsrm. Bang,

Lox 76, Indianapolis, Ind.



## Display.

When the congregation at Palmyra, Mo., had to appoint another pastor in 1865, the congregation was persuaded by the intercession of the district president, so that the previous pastor Best would not be seen as a deposed by the congregation, to leave him in office to a certain extent, so that if the state laws changed, he would have the right to officiate as often as necessity required or the newly appointed pastor allowed it.

In spite of this forbearance and patience shown to the previous pastor, Best showed great dissatisfaction with the existing church conditions. Immediately after the new pastor was introduced, he avoided church services for a long time, and even if he attended church again now and then for a while, he soon missed it if he thought he had not been honored or offended by this or that person.

Since he so openly displayed his dissatisfaction with the church conditions, it was no wonder that those who were dissatisfied for some reason leaned on him, and soon Best began to perform official acts with these dissatisfied people. At first he did this with a certain timidity; the first time he excused himself by saying that he had believed that the actual pastor was not at Hanse, which is why the matter was left alone. The second time he asked for permission, and since permission could not be given, he performed the act, but then immediately asked for it to be stopped and promised not to do it again. Unfortunately, however, he soon allowed himself to be used again to serve the dissatisfied, which is why the matter was brought up in the congregational meeting. We reproached Pastor Best that he had not only encroached upon another's office, but that he had also made himself guilty of other people's sins; but he could only be persuaded to declare that he did not want to do it anymore. Since he did not keep this promise either, we applied the steps of exhortation to him, in order to deal with him according to God's word if these remained fruitless. Then it became apparent that Pastor Best had lost his initial timidity, for he now pretended to have full freedom to officiate. Now, this matter is indeed unclearly expressed in the ordinance, but there are witnesses who prove that Pastor Best himself had previously understood the matter in this way: he should only officiate in cases of necessity or with the express permission of the pastor; this is also irrefutably proven by the fact that he asked for permission before an official act and later asked for forgiveness. - Before we proceeded to the third stage of admonition, however, the case was presented to the venerable conference that was held in St. Louis in the spring. and asked the District President to lead and supervise the third stage of the exhortation. When the Reverend Mr. Praeses Bünger accompanied by Mr. Rev. Seidel arrived here at Quincy in August, Mr. Pastor Best was ill, for which reason he could not appear at the congregational meeting, but had to be visited by the visitators. According to their testimony, he was brought with great difficulty to confess his wrongdoing, and therefore the decision was made in the congregational meeting: he should be borne in love; but in the event that he would act as before, he would have to be considered an enemy and a disturber of the church and would have to be declared to have lost his authority without delay. Even now, Mr. Best has not complied with this decision, which is why the congregation declared him deprived of his office on November 1.

The church council of the ev. Inth. Congregation there: C. W. R. Frederking, Rev. John Lur, )

John C. Appel, ^Principal.  
Christian Köhler,)

Palmyra, Mon, Nov 3, 1868.

## Conference - Display.

The Springfield (Ills.) Pastoral Conference will gather, God willing, Dec. 8-10 in Quincy, Ills.

Since our newly built church is to be consecrated on the Sunday before, as ^the second Advent, all conference members are hereby also kindly invited to this. Jakob Seidel,

7th St., between York & Kentucky St.

## Reminder again.

Those who still have manuscripts borrowed from the undersigned in their hands are kindly requested to send them as soon as possible to

C. F. W. Walther.

## Ads.

So just appeared:

**Proceedings of the Thirteenth Annual Meeting of the Eastern District of the German Lutheran Synod of Missouri 2c. in 1868.**

Price per Exemplar incl. postage 20 cents, the dozen H2. I. Birkner, Ro. 92 William 8tr., Xerv Vork. Satisfying multiple requests, the undersigned will from now on use the

**Altenburger Bibelwerk** in an elegant and durable binding, and recommend it especially for gifts. The binding is in half marrocco with canvas, and we guarantee its durability.

The price of a copy in three volumes is 9 dollars.

Aug. Wiebusch & Son.

**General family calendar.**

Under the title: "Die rechte Zeit" (The Right Time), a general family calendar for the year 1869 has been published here by A. Wiebusch und Sohn, which not only according to the title page, but in reality, apart from the indication of all feast and name days, the rising and setting of the sun and the moon, the moon changes 2c. Interesting and instructive along with neat illustrations. The calendar, edited in a Christian sense and well equipped, recommends itself and should be highly recommended to all Christian families. With the volume of 64 pages, however, the price is also very moderate, the er. 15 cents, postage 2 cents; the dozen \$1.50, postage 12 cents; (Some errors found in the first edition have all been carefully corrected). C.

**The Lutheran Calendar for 1869,**

published by Past. S. K. Brobst in Allentown, Pa. has already made its appearance. Those who are familiar with the earlier editions of this calendar do not need our recommendation; this new edition for the coming year also has the boron features of the earlier ones. The contents are as follows:

All the usual calendars - calculations - Bible. Lectons for every day of the year. - Important memories from Luther's life. - Luther's entry into the monastery. (With a picture.) - Communion is church communion. - Dangerous indifference. Jesus on the cross. (With a picture.) - The crucifix on the wall. - DchtEd- tln 2 qdS- Krcuze. - The sermon of the cross among the hids. - The equipment of the church. - The grace- schapLder of the church. - The doctrine and wehr of the preachers. - Lutherans are not narrow-minded. - A church building sermon. - Hints for singing choirs. - Ordered love activity. - Good example from an overseer. - Blessed reading services. - People who can't read well. - Christian weekly schools. Inscription above a preacher's study tube. - A faithful bishop. - A congregation in the home. - Examples of home worship in Scripture. - The example of our fathers. - Introduction and arrangement of the Hansgottesdiensts. - Good house rules of Lütber. - Childish prayer for faithfulness in the faith. - Christian customs in Germany. - All kinds of practical thoughts. Diligence and avarice. - Seeing and feeling. - Drinking and drinking. - Doctrine and life. - Word and Sacrament. - e altar and pulpit. - Consecrated churches. - Places of worship beautiful. - A bad sign. - Borgoxed air. - Children losm. - ThievesGcsindel. - Sad nothingness. - Unbelief. - Either - or. - List of the 46 Lutheran synods in America with the number of their preachers, congregations and parishioners. - The names and post office addresses of all Lutheran preachers in America. - The names of deceased preachers. - List of Lutheran educational institutions in this country. - List of Lutheran church bulletins. - List of Lutheran books. - The Great One-Time-One.

The price is: 10 cents a copy; 70 cents a dozen - with postage 80; H1.00 for 15 copies postage free; H3.00 for 50 copies postage free; H5.00 for 100 copies- with postage H5.80. - To be obtained through our agent, Mr. Kl. 6. Iartbel, 631 8outk i'ourtlI 8treet, 8t. l^ouis, no.

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**changed addresses r** Hev. IV. I-otllmun, L^riu, l^ormin Oo., Oüio.

l». Ries, teacher, lox 80. 8t. Olair, 8t. Oluir 6o., Lliob.

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k'airkölä Oentrs, vs Laib 6o., luö.

## Volume 25. St. Louis, Mo, Dec. 1, 1868. No. 7.

(Don Past. J. F. Döscher.)

### **Defiance and comfort of the church in this last afflicted time. 1 Kings 18:39.**

Mel. Our God is a stronghold.

The LORD is God, the LORD is God!

Therefore let us not despair; He helps us in every trouble, If we only complain to him. He who trusts in him has built well;  
Whether all the world opposes him: He can overcome them.

The LORD is God, the LORD is God!

Therefore, let the enemies rage;

They will become a disgrace and a mockery, and he will protect us.

He watches over us, and with his power he overthrows our enemies' armies. To him be praise, glory and honor!

The LORD is God, the LORD is God!

Therefore let the mockers mock; He will wipe them out miserably with their mockery.

Woe to them then, When the wrath goes on: Then their mockery is out. Then only fear and horror will fill your whole heart.

The Lord is God, the Lord is God! In heaven and on earth, although the pope wants to present himself as a god on earth.  
But he is already known: He is Satan's son, who is revealed as Antichrist through Luther's pure teaching.

The Lord is God, the Lord is God! Therefore let the devil roar.

Let him fill the whole world with lies, murder and death.

God nevertheless remains Lord, no matter how hard the world and the devil try to cruelly dampen Christianity.

The gates of the Hellen shall not defeat the church;

For Jesus Christ still protects them, He cannot be defeated.

He is the Son of God, and firm as His throne stands the Church, even in spite of the thunder, lightning and smoke of Satan and hell.

The word of the Lord and Luther's teaching can never be forgiven, even if the devil and his army resist it.

It remains forever, and retains the victory. Even if the world once crumbles into dust, God's word will remain.

This is the word of bliss, Therefore let us confess it

Before friend and foe with joyfulness, We who call ourselves Christians.

He is not yet a Christian who is not willing to confess Christ and His Word freshly and freely at all times and in every place.

Cold us, O Lord, by thy word, Let us not be driven by it;

For if they take everything away from us, only this will remain: then there was no need;

It helps us in death, It leads us to you once through death's door And makes us eternally blessed.

### **Pros. S. Fritschel and the Iowans in the pulpit - and the same in their church bulletin and at the Milwaukee Colloquium.**

What a faithful servant of the divine word writes or speaks in his sacred office he may also represent in good conscience in the pulpit before the Christian congregation. What a faithful servant of the divine word writes or speaks in his holy office, he may also represent in good conscience in the pulpit before the Christian congregation; what, on the other hand, his conscience forbids him to present in the chair of the church, he may least of all write and speak publicly as being in the service of God and the church. Although this is often not the case in our time, it is a truth that all sincere admirers of the holy office of preaching agree on; for God's word clearly says of teachers in office: "If anyone speaks, he speaks it as the word of God," 1 Petr. 4:11.

Prof. S. Fritschel writes in the Kirchenblatt, the organ of the Lutheran Synod of Iowa. Lutheran Synod of Iowa, Vol. 11, No. 19, and in other places, things which he would hardly dare to bring before a Christian congregation in a public sermon, or to represent them; and this not because he would have to be concerned that they are too high for the understanding of the audience, but because they are not only confusing in a high degree for every Christian, enlightened conscience, but also offensive and annoying. The same is true of some of his and his associates' verbal utterances at the Milwaukee Colloquium. In order to prove this, I will in these lines, as standing in the pulpit, bring him before the soul of the dear readers and put into his mouth words which he himself has spoken or eloquently represented before many witnesses at the Colloquium about the doctrine of Sunday, a doctrine which is indissolubly connected with the third commandment, partly in that number of the church bulletin.

"The doctrine of the Christian celebration of Sunday is laid down in the Holy Scriptures. The Holy Spirit reveals and decides that in the New Testament times the celebration of any day of the week is not commanded by God. This is not the moral content of the third commandment. Therefore, I not only seriously reject the teaching of the Puritans, who transfer the Old Testament Sabbath celebration, that is, the Old Testament prohibition of work, to Sunday, but I even disapprove of the teaching of most of our old theologians, who teach that it is part of the divine commandment to celebrate one day out of the seven. I disapprove of and fight this false doctrine because I recognize that it is not scriptural. (Kirchenblatt, Year 11, No. 19.). The doctrine of Sunday is for me a doctrine of faith." (Stenogr. Colloquium xnZ. 109. Note below.) I refer here to the testimony of the stenographically excellent colloquium. However, it seems to be a thorn in the side of the professor, because he repeatedly attacks it with noticeable passion. All the experts, however, and especially all those who were present at the colloquium, do not let themselves be misled by this and let it keep them from thanking the service of Rev. P. Beyer and to highly honor his work in this book. Even the members of the Iowa Synod, who have been witnesses of what has been discussed, must, when questioned on their conscience, confess before all the world that the things that have been spoken are recorded in it as exactly from word to word as it is possible for a stenographer to reproduce in writing. That here and there deviations from the facts might occur, who wants to deny that in view of the general human imperfection in everything he does? However, if proven, then

They are of such a minor nature that they hardly deserve to be mentioned and do not detract at all from the intrinsic value and reputation of the book. Apart from this, however, the things recorded in it are in irrefutable harmony with the confessions made on record in the "Oeffentliches Colloquium". The hostility of the professor against the public truth therefore disconcerts and pains us deeply, especially all those who, like the writer of this article, were ear-witnesses at the colloquium. - It is noteworthy at that point (Stenogr. Colloquium 109. flg.) with what anxious care Prof. S. Fritschel tried to avoid the conclusion (which every listener at the Colloquium had to make) that the doctrine of Sunday is a binding doctrine of faith for every Lutheran - after he had admitted that it is a doctrine of faith for him. For he admitted that this doctrine is contained in the Holy Scriptures; he denied it. He did not deny that it is also fixed in the symbols of our church; - what, therefore, could have prevented the professor from coming to the quite logical conclusion that it is a binding doctrine of faith for every Lutheran? "It is also contained in the symbols of our church and therefore has its ecclesiastical standing as such. (Stenogr. Colloquium pnZ. 105.) (Even if, however, it were not in the symbols at all), it is "binding in itself for the sake of the supreme authority of the divine Word." in that it is laid down and decided therein." (Kirchenblatt, Jahrg. 11, No. 19.)

"But because, beloved Christians, it is against my holy ministry to raise doubts about the clarity, certainty and truth of the divine word. Because, beloved Christians, it is most decidedly contrary to my holy office to confuse your consciences by raising doubts about the clarity, certainty and truthfulness of the revealed divine word, whether it concerns apparently minor or major doctrines of faith, and thus to deprive you of the foundation of the saving faith; Rather, this is my office, to guide you at all times into the knowledge of the truth revealed in the certain word of God, and to establish you therein the longer, the more, that you may become a perfect man in Christ, and not be weighed and swayed by all kinds of wind of doctrine through the craftiness of men and deceit, that they may deceive us, Eph. 4:14; know this and take it to heart in all godliness: - that this doctrine of faith revealed by God, the doctrine of Sunday, is not so clearly and unmistakably contained in the Holy Scriptures, that so great a body of theology can be found in the Bible. The doctrine of Sunday, revealed by God, is not so clearly and unmistakably contained in Holy Scripture that such great theologians in our church as Gerhard could not have strayed from it.

(Kirchenbl., Jahrg. 11, No. 19.) Therefore

This doctrine of Sunday is an "open question", that is, a doctrine about which there is something in God's Word, but about which various interpretations take place in the church itself (Stenogr. Colloquium paz. 79.), a doctrine about which divergent opinions and convictions are not only inevitable, but also justified and permissible. (Dorpater Gutachten paZ. 12. f.). As an open question ""it has not yet come to the consciousness or experience of the leading members in the church that one must not deviate from it, but must hold to it."" (Kirchenbl., Jahrg. 11, No. 17.)

"As long as this state of affairs lasts, as long as this dogma has not come to light, as it were, through "the historical dogma-forming movement," "so long are divergent opinions and convictions to be tolerated side by side in the church, for what has just come to the consciousness of the leading members in the church forms alone the basis for doctrinal decisions and that alone also gives the decisive factor. (Dorpater Gutachten psZ 12. flg., Kirchenbl., Jahrg. II, No. 19.)

So far Prof. S. Fritschel. On the other hand, I take the liberty, in all modesty, to repeat my above remark that he would probably hardly decide to go out in front of a Christian congregation and preach these things. - The following are the reasons that cause me to judge thus:

It is a grave sin to say that God's Word is obscure and ambiguous, especially in passages where doctrines of faith are presented to us. God Himself speaks in the Scriptures. Scripture. Therefore, whoever says that God's word is dark, etc., makes him at least an imperfect and frail teacher and speaker; but a greater dishonor can hardly be inflicted on God.

(2) He who says that the doctrine of Sunday is for him a doctrine of faith, confesses at the same time that the Scriptures are clear and distinct for him in the place where they speak of Sunday. But he who at the same time confesses that the Scripture is unclear in the same place (for the sake that a Gerhard has strayed from the right understanding of it), and thus denies the clarity, contradicts himself in the best case.

Prof. S. Fritschel cannot preach or catechize about the third commandment with a clear conscience as long as he holds on to his theory.

4. a godly layman, who is aware of this theory of the professor, must not hear him preach about the third commandment without violating his conscience, as long as he has not publicly renounced it.

5) The theory of Prof. S. Fritschel creates skepticism in the souls of the listeners; but skepticism leads to the abyss of unbelief, and this to hell.

If God's Word is unclear about the teaching of Sunday, it may be equally unclear about other things.

7) To declare the Scriptures unclear and ambiguous in one place is to dissolve the whole Scripture and to move away the foundation of the faith of Christianity.

The greater the reputation of a teacher, such as Gerhard, the greater the temptation to abandon the word of truth and to cling to its "aberrations" when he has strayed from it.

9. to declare Scripture clear in this or that place with respect to a doctrine of faith because a consensus (agreement) has been formed in the church about that doctrine of faith is virtually contrary to the principle of Lutheran theology; but how much more to declare Scripture unclear because one or more respected teachers in the church have strayed from right understanding?

Gerhard has erred in the doctrine of Sunday. Prof. S. Fritschel also confesses the same. Therefore, there is no dispute between us on this point.

It is a completely new and unheard of speech in the church: Gerhard has erred in the doctrine of Sunday, therefore the Scripture is dark in the same place. It is the same as if I said: Calvin erred in the doctrine of Holy Communion. It is the same as if I said: Calvin erred in the doctrine of Holy Communion, therefore the Scripture is dark in the relevant place, etc.

The reputation of the fathers is not above the Scriptures.

(13) Much less are the aberrations of the fathers above the Scriptures.

14. The darkness is not in the Scriptures, but in the fathers, where they strayed from the same.

(15) A Christian should know the fathers only as witnesses of the revealed divine truth, but not as guides to error and skepticism.

(16) The teachings of the fathers (where they teach purely) are not to be accepted for their own sake, but for the authority of the word of God, to which they are faithful witnesses; it is an outrageous thing to lead Christians to accept and follow the aberrations of the fathers and to leave the Scriptures as obscure.

(17) Whoever uses the fathers' weaknesses in doctrine and life to undermine the foundation of faith on which Christianity is built by raising doubts about the clarity of the divine word is insulting the fathers in their graves.

(18) Whoever makes the doctrine of Sunday wholly or in part an open question admits that it would either remain unresolved and undecided for all time, or would be resolved and decided in the future. Prof. S. Fritschel does not accept the former, so only the latter remains for him.

19 Whoever says that the doctrine of Sunday will be settled in the future, He clearly confesses that the holy apostolic church has not yet decided them. Whoever says the latter, however, tears apart the unity of the holy Christian church.

20 Whoever leaves the fixing of any dogma to the leading members in the church brings the pabstacy into the Lutheran church.

These are the reasons that forbid me and every faithful Lutheran to have any fellowship with the theory of Prof. S. Fritschel. We consider it an abomination, after we have gained insight into its reprehensibility by God's grace, to bring it into the pulpit, thus also to spread it in public writings, and hope that those greens will also prove to be valid in the conscience of Prof. S. Fritschel and his Iowa co-workers. Finally, we ask our "Lord and Archpastor": "May he direct and govern the hearts of the Iowans in such a way that they will not regard our testimony to them as flowing from hostility against their person; for God knows, we would rather reach out to them as brothers today than tomorrow. But as long as they fight against the public truth, we must stand ready to oppose them as their adversaries. Far be it from us to treat them with harshness as long as we can still assume that the cause of their resistance is to be sought in the aberration of their intellect; we would rather excuse them and behave toward them in general as toward a suffering member. However, no approval of error may be found in us if we do not want to be judged as unfaithful guardians of heavenly goods. Therefore, dear members of the Iowa Synod, give glory to God and his word, and not to us! Examine carefully the things! They are not so difficult that a Christian who only has an open heart for the truth cannot recognize them, and sweep out the leaven with holy zeal and all wisdom, as is due to the children of God and the redeemed of our highly praised Lord and Savior. Do not let yourselves be deceived by the judgment of Dr. Munkel, who has not yet

We do not like to call the Constitution "an untenable innovation and a doctrinal overload", nor do we like to say that it is necessary to work historically and not to demand greater unity in the Church than the

Fathers, who also suffered from those who signed the Symbols that they deviated from them in this or that less important point. - Dear Sirs, we think that to keep the Church and its heavenly treasures is not our task, but this is our task: to keep the word that is certain and can teach, and not to allow it to be made doubtful in any way, especially by the teachers of the Church, and to be stripped of its majesty.

And in this you are certainly on our side. Even if we fall with this theory of ours and the church with it, we still know where we remain, namely in the hands of him who commanded us to act in this way and said: Heaven and earth will pass away, but my words will not pass away. If, on the other hand, we follow this theory, we also know into whose hands we have fallen. We therefore confidently leave the learned gentlemen to reason in their study room; the matters are too serious to be dismissed with such words: untenable innovation, doctrinal overload, and so on. Furthermore, the reference to the historical is quite untenable. For truly, the symbols are not made to serve us in distinguishing between the less and more important doctrines of faith which they contain, in order to make the former open questions, and thus to open the door to all kinds of fluttering spirits into the church; but that they serve us in keeping such spirits away from the sphere of the church. Therefore, as guardians, it behooves us to give neither great nor seemingly small things concerning the doctrines of faith freely to anyone. This is certainly quite historical. - Therefore, I would rather say: the behavior of the Fathers against the symbols, as attributed to them by Prof. S. Fritschel, is too inexplicable, even punishable and reprehensible to me, than that I should fall for the theory of the binding nature of the symbols, as he puts it. M.

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### **Open questions.**

In the last number of the "Lutheran" we saw that the lowans release doctrines revealed in God's Word as open questions and thereby do the same injustice with regard to doctrine, the same devastation in the consciences, as when someone releases sins in life, if not the very gross ones, then at least the small and subtle ones. And in this vaunted high-mindedness and broad-mindedness, the lowans even look down with a certain pity, but sometimes mixed with a dose of "indignation," on the "external, legal" standpoint of the Missouri Synod, that it is so utterly devoid of openness, freedom, It rejects everything that contradicts the word of God, even if the most learned and pious church teacher had said so, just as it would punish every sin as a sin, even if it were found in David or Peter. The Iowa Synod, on the other hand, thinks that the errors and mistakes of great church teachers are not errors, but that the very fact that they are found in such great men makes them justified opinions, open questions. The representatives of the Iowa Synod at the colloquium in Milwaukee, and now also the entire Iowa Synod, have declared by approving what their representatives did, that although the doctrine of Sunday, as

The Iowa Synod cheaply gives away the doctrines of faith, because the great church teacher Gerhard deviates from this doctrine, so this article of faith is to be considered an open question. So cheaply does the Iowa Synod give away doctrines of faith! For the sake of a man it departs from God's Word! Is this not quite shameful? quite un-Lutheran? the apostle Paul does not want to depart from the word of God, and if an angel would come from heaven and bring other teachings, yes, he curses such an angel on top of it, Gal. 1. But modern "believing" theology is horrified by such raw "legalism". - And now the Iowaers want to bring such a swinging and two-faced spirit into the local Lutheran church. I wonder if other synods will soon turn out and realize what the Iowaans actually have in mind?

But if no such open questions in doctrine can be allowed, does it follow that all those who deviate from the right doctrine and fall into error must be excluded from the ecclesiastical and "brotherly" community without further ado? This follows as little as a sinning brother may not be expelled from the congregation without further ado. Here the difference between erring in weakness and deviating from the right doctrine with knowledge and will and out of malice must be well grasped and held fast. The apostle Paul says: "receive the weak in faith". Therefore, not every error due to weakness, lack of knowledge, or haste is to be regarded as heresy, and every such erring person is to be treated as a heretic who must be put away. In the first Christian church, even those were not excluded from the church who, out of weakness of knowledge, even taught the fundamental error: "If you do not allow yourselves to be circumcised, you cannot be saved", Acts 15:1. But of course the apostles did not allow themselves to make this Jewish heresy an open question, perhaps out of concern that the just blossoming church would be divided and torn apart. The Lord Jesus did not expel his disciples, who had erred in some areas because of their weakness. He bore them with great patience, but he did not practice open-question theology with them, perhaps because he did not want to hurt their feelings, so that they would not leave him and leave him alone. Thus, although he who errs out of weakness is to be tolerated, error itself, however slight and harmless it may seem, must never be tolerated, must never be treated as an open question, so that it might be justified. Rather, it must be unhesitatingly and earnestly confronted in its groundlessness.

The church must be covered and fought, so that the erring person realizes that it is not about idle, philosophical school questions, but about God's honor and his blessedness. But if the church, with all its patience and teaching and conscientiousness, has exhausted its means to bring such an erring person to the recognition of divine truth, and if the adherence to the false doctrine obviously has its reason not in the weakness of a fine mind or in the lack of insight, But if the erring person consciously, obstinately and stubbornly contradicts the word of God, such an erring person, like all those who persist in mortal sins, is no longer to be borne by God's command, but is to be denied brotherly fellowship. - It is quite foolish to think that by such a procedure unity in the church would be destroyed, since this very way, commanded by Christ, the Prince of Peace, and his apostles, and trodden by themselves, is the only one by which the church can come to unity and peace and be preserved therein. We Missourians have experienced this vividly ourselves, for by what means have we attained unity in our synod, since the same is composed of so very different elements? Not by tolerating false doctrine as well as justified opinion, as an open question, but by meeting every emerging error freshly and freely, and not resting until the error was put down or the persistent false teacher was put out, and thus unity was restored. - —

But if an error strikes an entire church, e.g. a preacher brings up a false doctrine, does this make the church a false church, with which a right-believing Christian or the right-believing church must therefore break off fellowship? Here, too, the distinction must be made whether, for example an error arising in a orthodox synod is fought by the synod, and it seeks to repudiate it with all Christian means at its command, or whether it tolerates it and insists, in a good unionist and indifferentist way, that it should be treated as a free matter and an open question, or whether it even declares the error to be right, stubbornly adheres to it, and raises it to the status of a confession. Discipline must be exercised on such a church body as on a Christian who has fallen into sin, and if this proves futile, fellowship with such a false church must be charged. This procedure has been followed by the Missouri Synod with the Buffalo Synod. Both used to be in ecclesiastical fellowship, but soon the Buffalo Synod revealed its errors, now it was admonished, instructed, punished for years, but since it stubbornly insisted on its false teachings and even rejected the pure doctrine as a false one: so the ecclesiastical and brotherly fellowship with the Missouri Synod had to be terminated.

same be canceled. It is the same with the Iowa Synod. It separated from the Missouri Synod in a sinful



way, not because of false doctrines, but because it wanted to establish its own, to have freedom on open questions. Then it united with the false-believing Buffalo Synod, then it became a gathering place of swarm-geist chiliastes, so that it even accepted with joy swarmers excluded from other synods, and now it has stepped out with its false spirit so far that, in spite of all instruction and punishment, it unhesitatingly overturns the authority of the divine word by declaring doctrines of faith, e.g. those of church, office, key power, visible future of Christ, of Sunday, to be open questions. Which man, which angel can, may allow disobedience against the word of God? Who can, may dissolve and break God's word even in regard to one bag? Can there be a clearer proof that a body is not a true church of God than if it does not want to submit to God's word unconditionally? Yes, for the sake of great human names, it abandons the Word of God, falsifies it and allows it to be distorted? Luther says: "We are to learn to think highly and highly of the majesty and glory of the Word; for it is not a small and easy thing, as the swarming spirits of this age may well think, but a few shakes are greater and more than heaven and earth. Therefore, we do not ask anything here about Christian unity or love, but need the judgment seat straight away, that is, we condemn and curse all those who counterfeit and distort the majesty of the divine word even in the very least."

. . .

### **To the ecclesiastical chronicle.**

**Christian Indians.** Among the Choctaw Indians there are sixteen Christian congregations with 1100 communicants and 1500 Sunday school students. A translation of the Bible into their language is now being printed in New York under the supervision of the Rev. Byington, who has labored among them as a missionary for forty years.

The **Baptists**, as the Anabaptists are wont to call themselves, are currently arguing fiercely among themselves about whether members of other confessions should also be admitted to communion with them. Since the Baptists consider all those to be unbaptized who were baptized in childhood, all strict Baptists naturally maintain that no one who was baptized in childhood may be admitted to their Lord's Supper, for obviously the reception of baptism must precede participation in the Lord's Supper! It is strange how, for example, the Baptist "Messenger" tries to defend this. He writes: "Dr. Caswell (a Baptist) rejects the doctrine that baptism precedes the

We do not admit that the Lord's Supper must precede it, because there is no explicit command of Christ to do so, but this doctrine is based on inference. But we do not admit this. Christ has expressly said how it should be held: "Teach all nations, baptize them", i.e. according to a faithful translation: Make disciples of all nations, baptizing them," etc., and then it continues: "And teach them to observe all things whatsoever I have commanded you." - Is this not enough? Through preaching and baptism make disciples of them, and then teach them all things, that is, including keeping the Lord's Supper. Is this a mere conclusion? Is it not, clear command?" - You can see from this that when the Baptists find it convenient for their purposes, they themselves refer to the fact that according to the basic text it does not say: He st teaches and then baptizes! But rather: Make disciples of all nations, baptizing them." According to this, a person, e.g. a child, can be made a disciple by mere baptism. But otherwise the Baptists always say: "Is it not written: "Teach all nations and baptize them"? Must not then all people first be taught and then baptized? Is not then the baptism of infants wrong, since one cannot first teach them before baptizing them? Thus they contradict themselves. But this is always the case where truth is only half mixed with error. Only truth is one; but truth and error contradict each other. Incidentally, the messenger reports: "that the open Lord's Supper is sinking more and more among the Baptists of England. One can see from this that these Baptists have accepted their false doctrine of the invalidity of the Lord's Supper.

of infant baptism is not in the conscience. For according to God's Word, baptism should precede Holy Communion. A child can understand that, according to God's Word, baptism should precede Holy Communion. Therefore, when the Baptist doctors of theology say that they cannot find this in the Bible, it is wind. If they wanted to be frank, they would say: Our previous principle and usage, to hold closed communion and not to admit other believers, has become unpopular in our unionist times; we can no longer get away with it; therefore let us give up this principle; otherwise we will finally fall behind all other churches. One must not ask so much: What is right? as: What is beneficial? - Sad principle! W. [Walther]

**In New Jersey** the other day, a father scolded his daughter who had an acquaintance against her parents' wishes and tied her sack and left the parental home. The offended "lady" sued the father for Z5000 in damages for insult, and the natural father was ordered by the jury to pay her \$4000.

**Apostolic Letter of Pope Pius IX to all Protestants and other non-Catholics.** The same has let His Unholiness go out-

to invite Protestants and other non-Catholics to participate in next year's General Council. Of course, this document again bristles with the most impudent assertions of the Antichrist. We communicate the following from the "Christian Messenger" of Nov. 11, together with the "Reply to the Invitation" enclosed there: "On the occasion of the future Council, We cannot fail to address Our apostolic and paternal words to all those who, even if they acknowledge the same Christ Jesus as Redeemer and boast of the Christian name, by no means confess the true faith of Christ nor follow the communion of the Catholic Church. What we have in mind is to remind, exhort and implore them with all zeal and love to seriously consider and strictly examine whether they are following the path prescribed by the same Christ, the Lord, which leads to eternal salvation. No one can deny and be in doubt about the fact (?) that Christ Jesus himself, in order to give the fruits of his salvation to all human generations, built his church here on Peter as one, that is, as the one, holy, catholic, apostolic church, and that he gave it all the authority that is necessary to preserve the foundation of the faith whole and unharmed and to deliver this faith to all peoples, tribes and nations, so that all men might be incorporated into his mystical body through baptism, and so that that new life of grace might always be preserved and perfected in them, without which no one can ever merit and attain eternal life, and so that the same church, which constitutes his mystical body, might always remain firm and unchanged in its own essence until the end of time, and flourish and offer all its children all the means of protection of salvation.

"But he who carefully considers and ponders the situation of these various and divergent religious societies, which are detached from the Catholic Church, which has always exercised, and is at present exercising, without intermission, the divine power given to it by Christ the Lord and his Apostles, through their lawful consecrated Pastors, who will very easily have to convince himself that neither a single one of these cooperatives nor all of them together in any way constitute and are that one and catholic church which Christ the Lord built, founded, and willed to exist, and that they cannot in any way be called a member or part of this church, since they are visibly separated from the catholic unity. For since such societies do not possess that living authority, founded by God, which primarily teaches men what they are to believe and do, and guides and directs them in all that pertains to eternal salvation, the societies have

no authority in their own right.

In the past, the doctrines of the churches themselves have changed constantly, and this mobility and inconstancy never ceases in those societies. Everyone easily sees and clearly and openly recognizes that this is in the highest degree contrary to the church instituted by Christ, in which the truth must always remain firm and never subject to change, as the deposit which was handed over for the intact preservation of this church, and for the protection of which the presence and assistance of the Holy Spirit of this very church is promised for perpetuity.

"But it is not unknown to anyone that social divisions also arise from this discord of doctrines and opinions, and that from these countless communities and sects have their origin, which are becoming more and more widespread day by day to the greatest detriment of the Christian and civil community. For whoever sees in religion the foundation of human society, will have to acknowledge and confess precisely with this, what a great influence on civil society the disagreement in such principles and the quarrels of the religious communities contending among themselves has exercised, and how enormously the denial of God's authority to guide the convictions of the human mind and to direct the actions and deeds of men, both in private and in social life, has incited, promoted and nourished those most unhappy movements and confusions of things and of times, by which almost all peoples are disturbed and plunged into misery in a deplorable manner.

"Therefore, all those "who do not hold to the unity and truth of the Catholic Church" may seize the opportunity of this Council, through which the Catholic Church, to which their ancestors belonged, gives a new proof of its intimate unity and its indomitable vitality. According to the needs of their hearts, they may seek to break away from that state in which they cannot be sure of their own salvation. And they may not cease to offer the most ardent prayers to the Lord of mercies, that he may throw down the wall of separation, dispel the darkness of error, but lead them back into the bosom of the holy mother, the church, in which their ancestors had the wholesome pasture of life, and in which alone the whole teaching of Jesus Christ is preserved and handed down, and the mysteries of heavenly grace are dispensed.

"Since, then, because of the duty of Our supreme Apostolic office imposed upon Us by Christ the Lord Himself, We must fully discharge all the duties of a good Shepherd with the utmost zeal, and unweariedly embrace all the people of the whole world with fatherly love: therefore, to all Christians separated from Us, We issue this Our letter, by which We again and again

We exhort and implore them to hasten to return to the only sheepfold of Christ. With all Our heart We desire their salvation in Christ Jesus, and We fear that We would one day have to give an account of it to this Our Judge, if We did not, as much as is in Us, show and secure for them the way to attain eternal salvation. At the same time, in all prayer and supplication with thanksgiving day and night, We never cease to humbly and fervently implore for them the fullness of heavenly illuminations and graces from the eternal Shepherd of souls. And since We here on earth, although undeservedly, represent His place, therefore We eagerly await with open arms the return of the erring sons to the Catholic Church, so that We may most lovingly receive them into the house of the Heavenly Father and enrich them with His inexhaustible treasures. For on this much desired return to the truth and communion with the Catholic Church depends to a great extent not only the welfare of the individual, but of the whole Christian society, and the whole world cannot enjoy true peace unless it becomes One Sheepfold and One Shepherd.

Given in Rome at St. Peter's on September 13, 1868. Of our Pontificate in the 23rd year."

**Response to the Invitation.** - The first direct answer to the pope's invitation to the advertised council was sent to the pope by Werner McWhite, L. L. D., Presbyterian preacher of Liverpool, England. We translate the same from the English. It reads:

To His Holiness Pope Pius IX, King of Rome and Head of the Roman Catholic Church.

**Your Holiness (???)** has deigned to invite Protestants to return to your Church in connection with the proposed General Council. As a preacher of some standing and experience in communion with one of the greatest lections of Christ's Catholic (General) Church, allow me to say why I cannot accept your invitation. In the Westminster Confession of Faith, 25th chap, 6th section, to which I have solemnly subscribed together with all evangelical Presbyterian preachers and dignitaries in Great Britain and the whole world, and of course conscientiously believe it, it is thus written: "Apart from the Lord Iesu Christo there is no other head of the Church; nor is the Pope of Rome in any sense the head of it, but he is that antichrist, the man of sin, and the child of perdition, who exalts himself in the Church above Christ and all that is called God." Since this is so, I can no more acknowledge and approve of your position and action against Christ's crown and kingdom than I can of a Fenian conclave in Ireland to overthrow the rightful supremacy and wise government of our own.

In the beloved and gracious queen. Wishing Her Holiness all personal comfort and with the most fervent plea for your own conversion to the simple truth of the Gospel and the complete overthrow of your system, which for centuries has suppressed the civil and religious liberty of some of the most beautiful parts of the world, please allow me to sign myself as your faithful servant in Christ.

N. S. - I heartily congratulate Your Holiness for the better sentiment of your letter. May I advise you to take the sentiment you have adopted a little further, namely, to allow all the inhabitants of Rome the freedom to worship God according to their own convictions of conscience; as well as to use your great influence for those who, because they have read the Word of God, languish in Spanish and other prisons?

To this we add from the "*Lutheran and Missionary*" of November 5 the following resolutions of the Synod of the New School Presbyterians: "Since Pope Pius IX, on the 13th of September of this year, issued a letter or proclamation to all Protestants and non-Catholics of the whole world, with the purpose of uniting and urging all the designated persons and bodies to return with haste to the One Flock of Sheep, namely, the Roman Church; that in this letter, called paternal and apostolic, the Pope, in an unusual manner, as if he were conducting his cause before the barriers of public opinion, gives various reasons for its elaboration and publication; that among these reasons is found the assertion of his supremacy over the consciences of men as the Vicar of Christ and as "the authority which teaches men first of all what they ought to believe and do, and guides and directs them in all things pertaining to eternal salvation"; and that the rejection of this authority and the protest against it on the part of so many has promoted and nourished those movements of things in our day which the Pope calls deplorable, but which must be regarded by every friend of his race as most hopeful and significant; But since all these claims and assertions on the part of the Pope are in fact unfounded in the highest degree and contrary to truth, reason, Scripture and the whole spirit of Christianity, nay, if admitted, would overthrow all human rights and liberties: Let it be resolved that the facts here mentioned present to all Protestant Churches throughout Christendom a fitting opportunity to prepare and circulate by the same means as he does a proper reply to the Pope's letter, which reply shall contain an exposition of the reasons why his claims

cannot in any way be accepted,  
as being incompatible with a catholicity more catholic than the Roman, namely, with the authority of the infallible Scriptures and with the glorious supremacy of Jesus Christ." To this the "*Lutheran and Missionary*" remarks not unevenly: "It would be very fitting if all Protestants would set up as the due answer to the Pope, and to him as the only answer of Protestant Christendom, the words of Luther and Melanchthon of 1537 (the Appendix to the Schmalkaldic Articles)." —C.

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(Submitted.)

Avoid a heretical person.

In Cette, a French town on the Mediterranean, an assistant preacher was employed who became more and more notorious for not believing in the divinity of Christ. He finally dared, on Christmas Day of 1861, to preach on the words of Christ: "I and the Father are one": "This unity is no other than that which is established by prayer between God and every creature, or by love between different beings, e.g. between man and woman. Worshiping Jesus as God is therefore blasphemy and incompatible with the unity of God, this foundation of every true religion. Jesus was nothing more than an excellent man, etc." This was finally too much for the congregation. No sooner had the man concluded his blasphemous sermon than the entire congregation rose and left the church, nevertheless, that now the Holy Communion would begin and they would be able to participate in it. The whole congregation left the church in spite of the fact that Holy Communion was to begin and that they were to take part in it. This first act of confession on the part of the congregation was followed by a second one, because the new impudent Arian was asked by the church council to resign from his office. He did indeed give way for a moment to the unexpected impression and the general indignation; but only for a moment, because he soon demanded the submitted resignation from the church council again, because it occurred to him that a partial new election of the church council would take place soon, and it could possibly turn out in his favor. But when the election was not in his favor and the people stayed away from the church as often as he wanted to preach, he made a last desperate effort. On a Sunday, when the actual pastor, who despite his sickness was again trying to administer his office himself, was to hold the service and the congregation was therefore once again quite numerous, the assistant preacher appears like a *deus ex machina* and hurriedly and almost violently makes his way through the astonished congregation to the pulpit. But no sooner has he reached the top than, as if by magic, the entire congregation rises, goes out to the temple, man by man, in silence, and leaves

The unappointed blasphemer was able to preach his blasphemy sermon to an empty congregation. With that, the common people were freed from this man forever, because he did not dare to face this firm determination of a whole congregation for the second time.

Nota. - The example of this municipality would also be applicable to the high schools.

F. L.

### **Church consecrations and mission festivals.**

Since in recent times there have been so many reports of church dedications and mission festivals that the space of the "Lutheran" for articles that correspond to its actual purpose has been unduly limited, and there have already been well-founded complaints about this from several sides, the editors see themselves compelled to henceforth include only such reports that otherwise contain things of common importance. In the usual case, it will simply indicate such events. It makes a fresh start, as follows:

On the 6th Sunday after Trinity, July 19 of this year, the new church of the congregation of the Rev. G. M. Zucker at Proviso, Cook Co, JUS. was dedicated. - —

The congregations in and around Darmstadt, Ind. held their mission festival of this year on the 17th Sunday after Trin. in the church of Mr. Past. A. Wehet at Darmstadt.

On the 19th Sunday after Trinity, our dear brothers in Chicago again had the great joy of consecrating a new church to the service of God, the third in three short years. This is the church of the Immanuel congregation of the Rev. P. Beyer, this is the church of the Zion congregation of the Rev. A. Wagner.

### **Church News.**

On October 11 of this year, as the 18th Sunday after Trinity, Mr. Pastor E. J. Fleckenstein, having received and accepted a call from the Lutheran Paulusgemeinde in North East, Pa. was introduced into the midst of his congregation by order of the reverend Presidium östl. Distr. by Mr. Pastor W. Weinbach, e" ott give this his servant for planting and watering abundant prosperity from above.

C. Large.

Address: Rsv. R. 9".

Nortk Lu8t, Rris Oo., Ra.

Mr. Pastor C. Engelder has accepted a call to the third German Lutheran congregation at Pittsburgh, Pa. (a mission congregation newly established in a suburb of Pittsburgh) and has been installed by order of the Honorable Presidency of the Missouri Synod Eastern District on the eighteenth Sunday after Trin. (October 11) 1868 by me with the assistance of the Rev. C. A. Frank.

Address: Rev. C. Engelder,

39 HiZlr 8dr., Ritt8burZ1i, Ra.

Likewise, on the twenty-third Sunday after Trin. (Nov. 15) 1868 Mr. Pastor Jyh. v. Brandt, having received a call to Johnstown, Cambria Co., Pa. to a I have received and accepted the newly established mission congregation and have introduced it there on behalf of the honorable Syuodal Presidium.

Address: Rov. .1. v. Lranäd,

Onro ok No. L. ^ounZ, J>okn8tovm, The.

May God bless these two servants of His in their mission fieldsii and promote the work of their hands!

I. A. F. W. Müller,

39 Iligü 8tr., kittsdurZÜ, Ra.

On November 8 of this year, as the 22nd Sunday after Trinity, Mr. Pastor Eh. A. Weisel, who had received a call from the Lutheran St. John's congregation at Rome, N. Y., and had accepted by permission of his former congregation in West Seneca, was installed in his new office by the undersigned, by order of the Most Worshipful Presidency of the Eastern District. May God make him a blessing to many, that he may bring forth fruit to last for eternal life. C. Great.

Address: Rsv d ^Vs'i86l, l^o. 120 Inbert^ 8tr, Roms,

### **Conferenz display.**

The Springfield (Ills.) Pastoral Conference will meet, God willing, Dec. 8-10 in Quincy, Ills.

Since our newly built church is to be consecrated on the Sunday before, as the second Advent, all conference members are hereby also kindly invited to attend. Jakob Seidel,

7. street, zw. Zjork u. Kentucky str.

### **(Receipt and thanks.**

For poor students received from the Worth Sewing Society in Carlinviür, Ill, 6 pillowcases and 6 towels and from Mrs. Roth the same 510.00; from the Worth Sewing Society in Venedy, Washington Co, Ill, 12 shirts and 2 pairs of stockings; from the Women's Sewing Society in Belleville, ZU, 4 shirts and 3 pairs of woolen stockings; from the Women's Sewing Society in the Trinity District here, 32 shirts and 4 pairs of stockings.

C. F. W. Walther.

The undersigned hereby expresses his heartfelt thanks to the venerable Preachers' and Teachers' Conference at Fort Wayne for the 33 dollars which they have given him for support. May the God of all grace reward these brethren abundantly in bodily and spiritual benefits to His name Ebre! Amen. I. Karrer.

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Received:

For the seminary household: Through Mr. Past. P. Eirich from the Women's Association of his parish 516; from Mr. Meyer, a soap boiler, 2 boxes of soap; from Mr. Past. Sondhaus' parish 55 35, 1 bush. Potatoes and 25 cabbage heads; from himself 3 chickens; from I. Bäumlér daselbst 3 Bsh. Potatoes, 25 cabbage heads, Bsh. Turnips; from Mr. Past. Ruhland's parish 680 Psd. flour, 12 Bush. Cornmeal. 77 cabbage heads, 4j Bush. Turnips, 12 Bsb. potatoes, 3 Peck onions and 58baar; from Mrs. Past. Dubpernell 52.50 in gold; from Mr. Past. BurkhardS parish 2 sack of flour, 1 p. of welsh grain, ea. 6 p. car- toffels. 2 S. turnips, 4 Bush. Onions, H Bush. Apples, 1 doz. Broom; of d. Swatts Prairie community 52 baar, 19 Bush. Wheat, 4 bush. Oats, 4 bush. Potatoes, 80 cabbages; by Mr. Past. Bad collected at the wedding of Mr. Chr. Farmer 59 50.

For poor students: Through Mr. Past. König from Wittwe Harsch H dozens of woolen socks; from the Bremen Women's Association 12 bust shirts, 42 towels; through Mr. Past. lüngel from Mrs. Meier 55, from Mrs. Schopmann 52; by Mr. Past. Denke ges. at the wedding of H. Stell- baum 53.50 for Barth; by Mr. Past. N. Köhler Re- formationSfest-Eoll. \$6.30, by Mr. Past.'Claus 52; by Mr. Past. Linsenmann by s. Gemeinde 52.50; by N. N. 51 ; by Hrn. Past. Wyneken ges. on d. wedding ces I. Helms 57.65, of E. Krvg r 56, of H. Lämmermann 53.30, of 3. Wittinger 5l 80, thank-offering of A. d. H. 55, dSgl. of H. W. 5t for Wangerin, Dreyer and 3ohl. U. Crämer.

Dr. Sihler has received 5175.00 from Johann F. Schuricht, the treasurer of the General Synod, for the purchase of a missionary sergeant-at-arms.

Strle County, Minn, Nov. 11, 1868.

It was with great joy that my poor congregation at Atchison, Kans. received the collecte which the dear congregation of the Rev. P. Pissel in Mich. Ill, has collected, which amounted to 16 dollars and 10 cents. It is hereby acknowledged with thanks. May the Lord be a rich rewarder! G. Landgraf, Pastor.

With thanksgiving to God and the benevolent donors, I certify that I have received the following gifts for the church building at Quincy, Ill. r From the congregation of deS Herr Past. Nütz-4 at Neudettelsau, Union Co., O., and from M. Sch. 55, B. B. and I. B. each 51, an unknown 52. From the congregation of the Rev. Grüber at Warsaw, Ill, 522. I. Seidel, Rev.

By Dr. Sihler from the missionary fund 23 Doll. Travel allowance for two missionary trips", certified with thanks by H . Fischer.  
Earver, Carver Co, Minn.

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Cold

1. for duly c ollege students from the communion fund of Hrn. Past. Sallmann 55.00.

2. to support sick and poor pastors:

from Mr. Past. Strasens municipality 534.38.

It is hereby brought to mind that, according to an earlier provision of the Synod, only those gifts of love are to be acknowledged in the "Lutheran" which are generally sent into the support fund for poorer college students. If, however, the senders name specific students to whom these gifts are to go, they are required - and they will be diligently reminded when they receive them - to thank the loving donors in a special letter. W. Sihler.

Since March 13 of this year, I have received the following gifts for poor seminarians:

From Addison: from the poor fund of the municipality 526.70; 526.06 ; 542.40; from Mr. Bartling 55; Mr. Weiß sen. 52; Mr. Fried. Kruse sen. 55; Wittwe Weiß 54; Mr. Plagge 5lO; Mr. Fried. Krage 510.50; N.N. 55. from Altenburg: by B. for B. 510. from Aurora: by Br. Mgd. Seidelmann 510. from Bai- timore: by Hrn. Past. Stürken for Grote 515. from Bremen: by Mr. Past Wunderlich 52.50. from Bloomingdal: Eolonel Hoff by Mr. L. Stünkel 520. from Cincinnati: by Mr. Past. King for DdeiSdIO. From Chic a gor by Mr. L-Brauns 55; Mr. Thurn 55; Mr. W. Treide H5; whose Singverein 526.25. From Crete: by Mr. Past. Loßner for Klebe 55. From Cleveland: by the Jünglingsverein der Drei- einigkeitS-Gem. 5t5. From Dudleytownr by Mr. Past. Sauer: wedding - coll. at G. Lotker 511.33, at Hackmann 58.90; from Mrs. N. N. 51.50; H Holtmann 50 CkS. From Elkgrove: from the poor fund of the parish 576.50. From Euclid: from the parish by Hrn. Past. HuSmann 55. from Horion; from Mr. E. Arndt sen. 510; by Mr. C. Arndt Jr. from N. N. 57. from Kendallville: by Mr. Past. Wüstemann for Mießler 520; of which 55 from the Women's Association. Au. LyonS: by Mr. Past. Mertens for Mr. Muhm 510. from Milwaukee: by Mr. Kassirer Eißfeldt 57.60. from NewYork: by Mr. Bröning for Hargens 52 50. from Pittsburg: by Mr. Margstein for Richter 520. from Rich: by Mr. Past. Pissel for Möhlerbring 510. from Schaumburg: by Mr. Fried. Tbies 5lO. From Thornton Station: by Mr. Past. H. Löber by Mr. Richter 51, Mr. Werfelmann 55, Mrs. Rodehorst 53. From Waterloo: by Mr. Past. Kleppisch for Johan- ning5l0; wedding coll. by Mr. Johanning 56.50, by Mr. Wolf 59. From Waldenburg: by Mr. Past Böling 510. From Waupaukonetta: by Pastor Jungk for Bonneront 5l4.

I. C. W. Lindemann, Dir.

For poor SchKler: by Mr. Ellsfeldt \$20; by Mr. Bonnet \$101.22; for Strobel \$10, for Theis \$6 ;by Fr. Kruse sen. in Addison \$5; by the parish Rich for Möhlenbring \$10.51; parish Cape Girardeau for Paar\*Pl; by teacher Siemon at Hern Probst at his daughter's Confirmation Stage ges. for Wiesbeck \$1.50; sür Schöder vom Frauenverein in Lincinnati \$5, vom Jungfr.Verein \$6; vom Jungfr. . Association in Past. Wunders Gem. for Müller \$10; by teacher Weisel from his Gesang, verein \$3.70, on Hrn. M. Fritz' wedding ges. \$6.30; by Jimgl..Verein in Echester \$10; for Schmidt from Jungfr.Verein der St. Johannismgem. in Chicago \$5, from FrauenVerein \$4, from Jungfr.-Verein d. St. Paulsgemeinde \$3; by teacher Arndt \$2; by Mr. Lührs in Addison \$5; by Th. Miller from St. Johannis-Jüngl.Verein in Philadelphia \$10; in Rock Island by Mrs. Lothringer \$4, by D. Strecker & Mrs. Schlegel each \$2, M. Schneider, C. Häuschen, I. Bruckmann, H. Krlger, I. Zeis, Mrs. Schellmann & N. N. each \$1, H. Schröder & son, G. Ries, G. Scherer, Mrs. Schaab & N. N. each 50 Ets.; in Lrete by I. Diersen. Wm. Diersen, I. O. Meier ie \$5, Fran Seehausen 50 Cts.; by Past. Frederfing Kindtauf- Eoll at Mr. Köhler \$2 25; from Sheboygan Falls for Bro. Selle by Mr. H. Wedebohl \$1 50, C. Sammsen\$1, Kindtaufe Coll. at H. Wedebohl jun. \$3.20; for Strodel by Rev. Jox from d. Gem. Peru \$13.50; for Mack by Teacher Leutner from Gliedern from Past. Schwan's Gem. \$40; for Tröller by Past. H. Löbers Gem. \$7; by teacher Ries Kindtauf - Coll. at Mr. Hertlein \$2 75; for Frederking from Past. Heinemann's Gem. \$8.25, Mrs. H. Günther \$1.

To the HauShaltir By Mr. Bonnet \$5; by teacher Bunge of his schoolchildren \$2.

Einnegaunen to Lolleyebau in Fort Wayne: (since October 6, 1868).  
By Mr. Past. Schöneberg by Sattler \$5, DeichMüller \$3, Hinders \$3, Hdrrie \$3, Schnable \$2, zus \$16. Don Past. Horst's branch parish \$5.50. Of Past. Schäfer's parish (2nd mission) \$21.75. By Past. Dultz of F. Ahlsrde \$3. By Past. Michaels Gmrinde \$42. past. P. Rupprecht's parish \$60. past. Reichbards St. Johannismgemeinde \$20. Past. Th. Gotsch's parish \$13.25. Past. Ottmann's congregation (2nd mission) \$19. Past. Heid's parish \$25. past. Wynekens Wem \$5N. Past' Fleischmann's Gem. \$13.50. Don Mr. Griek in Past. Schwan- Gem. \$20. Past. Hoffmanns Gem. \$5.15. Its Filialgemeinde \$2 10. By Oskar Roßbacher of Kappet and Franke \$10. Don Past. ErnstGem \$16.50. Past. G. Grubrs Gem. \$25. Past. M. Meyers Gem. \$7.10. By the same of Heir. Schott \$5. Don Past. Hattstädt Gem. \$28.55. Past. FritzeGe", (the consignment) \$15. Past. Bodes Gem. \$22.50. of two members from Past. Königs Gem. \$10. Past. E. Seuels\$1.41, whose St. Johannis Gem. \$5.59, whose St. Paul- Gem. \$3. Past. Sievers' Gem. \$118.06. Past. Seisel's Gem. in Williamsburg \$163.20. Past. Markworth's Gem. \$50. Past. Daib's Gem. \$30. Past. Partnfeldrs Gem. \$8. Julius Knothe in Dr. Sihler's Gem. \$46.47.

In thanking you for the above gifts, I would like to urge the communities that have not yet contributed to the construction of the college, or have contributed only a little, to contribute to the construction and to send in their contributions as soon as possible, because the construction committee has already been forced to borrow money in order to put the building under a roof, so that the great loss would be prevented, if the building would have had to remain without a roof over the winter. Therefore, it would be very desirable that the dear congregations would all contribute, so that the debts could be paid again quickly, and not only that, but that we would also be able to complete the building; for if all would cooperate, so much could soon be raised.

Christian Piepenbrink,  
Treasurer of the Construction - Committee.

Received for vas orphanage in St. Louis: (since July 15, 1868).

Don Past. Jung in Waupaukvetta, O., \$4.00. From teacher G. L. \$1. Don Stockmüller in Vincennes \$2. Don an unnamed person in St. Louis \$5. By Mrs. Rohlfing from the Austrian Knitting, Crocheting and Sewing School of the Immanuel District in St. Louis surplus \$10. By Past. Reisinger thank offering for happy birth of a son \$5. from Peter Nelson in Des Peres \$5. from Heinrich Beck in Honey Creek \$5. Mrs. Fey in Echester, Ill, \$5. Mr. Steinbrick in Pittsburg, Pa. \$1.50. G. F.

Wamhvff \$10. mrs. doctor Hagrmann \$5. fr. mustard in St. Louis 50 cts. G. A. Dobler in Baltimore \$10. Mrs. Flügge in St. Louis PS. N. N. there \$5. Ernst Krieg there 50 Cts. Claus Halßhagen in Lafayette Co, Mo, 50 Ets. N. N. in St. Louis thank offering for celebrated silver wedding kl. Past. Brügemann's Filialgem. \$1. By Fräulein Elisabeth v. Behren of the Young Women's Association of the Immanuel District in St. Louis, given at its annual celebration \$42.62. Past. John's congregation at Eisleben Mo. Kirchweihfest coll. \$10.65. Past. Husmanns Gem. in East Cleveland, O., \$5. coll. at dedication of orphanage \$176.20. subsequently by some persons \$13.35. by Chr. Lowes in St. Louis County, Mo. \$1. by Past. Popp in Estingham County \$3.50. Wedding Cvll. at Chr. Halßley by Past. Baumgart \$4. collecte by Past. Wege \$2.25. don Wittwe Gönner in St. Louis \$5. a groom there \$5. C. H. Moritz there \$3. by Messrs. Wiebusch L son proceeds of the book "das Geheimniß der Bosheit" after deduction d. printing costs \$237.50. Fr. Riefle in St. Louis \$3. by I. G. Pfeffer there \$20. by the dear women of St. Jobanni'Sgem. of Past. A. Winter in Loganville, Ind, \$5. For donated Rail-Road tickets from various persons in St. Louis \$13.40. Mr. Küfner there \$1. Mr. Wehking that. \$5. Christine Brunning \$2. P. Linssemann \$2. collecte in Past. Ruhland's comm. in Pleasant Ridge, ' Ill, \$12.65. Marie R. \$1. P. R- \$1. Of a widow in St. Louis \$1. Mrs. N. N., Carlinville, ' Ill, \$5. Miss D. Hagedorn in St. Louis \$1. Of Mrs. Schepmann in Past. Jüngel's parish \$2. Mr. Fangmann in St. Louis \$1. Mr. F. Schneller there \$3. Mr. Past. Vetter in Calhoun Co, Ill, \$1. Mr. W. Kahle in Gutenberg, Iowa, \$2. Summa \$673.12.

In addition to the above-mentioned monetary gifts, a great deal of building material, unpaid work, donated food, etc. was contributed, which will be acknowledged later. In thanking the kind donors for their kind gifts in the name of the poor orphans and wishing God's rich blessing for them, I also take the liberty of asking for further kind support, since we are in need of help right now due to the construction of the orphanage and the establishment of the farm, and I would like to ask especially those who have not yet done anything for the orphanage and the asylum, to kindly lend a helping hand for this "beautiful" purpose, if they can.

St. Louis, Nov. 25, 1868.

I. M. Estel, Cassirer.

From Trinity Distinct in St. Louis \$44.30. From Mr. Benemann, Sr. in Thornton Station, Ill, \$5. Kindtauf-Coll. at Mr. Stock, St. Paul, Favetr Co, Ill, \$5 1.->. Of the Immanuels - District in St. Louis \$9.85. Past. Meyers Gem. in Leavenworth, Kansas, \$5. Past. Hoppes Gem. in New Orleans \$35. Past. Heitmüllers Gem. , Rodenberg, Ill \$8. Past. Heinemann's Gem. in New Gedlenbeck. Ill' \$20.25. Past. Brohm's Gem. in St. Louis \$11'55". I Past. Markworth's Gem. in Danville, Ill, \$6.60. Past\* Muckel's Gem. in Staunton, Ill, \$4.75. Past. Stephen's gem. in Echester. Ill, \$8. past. Dorn's Gem. in Elk Grove, Ill., Harvest Fest eoll. \$17.55 Past. Wunders Gem., Eh' cago \$50.30. Mr. Past. Frese, BiSmark., Cunnn'ng Co, Mo, \$2 50. Past. G. L'öbers Gem. in NileS, Cook Lo., Illrd, Harvest Festival Eoll. \$25. Past. Köstering's Gem. in Altenburg, Perry Co., Mo., \$17. Eoll. of Gem. in New Wells, Eape Girardeau Eo., Mo., \$5.50. Coll. on Reformation Feast of Gem. of Past. Schwenftn, N. Bielefeld, Mo., \$12.85 Ets. Dom ZionS-District in St. Louis, Mo., \$12. Two Coll. of the Gem. of the Past. Bergt, Paitzdorf, Perry Co., Mo., \$22. 50 Cts. Eoll. of the comm. of Past. Blitz, Lafayette Eo., Mo.7 \$6 15 Ets. Of Die-trich Meyer by teacher Fathauer, Erete, Ills, \$5. Don the Gem. of the Past. Richmann, Schanmburg, Ills. \$18. don of the Gem. of the Past. Love, New Orleans, La., \$22.

To college maintenance fund from Trinity - Distr. in St. Louis, Mo., \$22. Vo" the comm. of the Past. Löber, Thornton Station, Ills, \$37.75 cts. From the Immanuels Distr. in St. Louis, Mo., \$11. don of the Gem. of the Past. Fick, Collinsville, Ills, \$19.65 Cts. Harvest Festival Coll. of the comm. of the Rev. Friedrich, Steele Co, Minn, \$9. don Aug. Mueller there, \$1. of F. Kemnitz, Chicago, Ills, \$1.

To the Synodal Mission Fund: From the Trinity Distr. in St. Louis, Mo., \$7. Don the Gem. of the Past. Heid, Proria, Ills, \$7.  
For inner mission: don of the comm. of the Past. Bock, Boeuf Creek, Franklin Co, Mo, \$6 of Bate Johannes by Past. Burger, 50 cts. Of Gem. u Hannibal, Mo, ges. in mission strinken by Past. Linssemann, \$1. from Mrs. Benemann, Thornton Station, Ills, \$5. by the Gem. of the Rev. Fick Collinsville, Ills, \$10 10 Cts. From the comm. of the Past. He-d, Pro-ria, Illr., \$8. Coll. of the Gem. of the Past. Stephen, Echester, Ills., \$7 25 Ets. Coll. of the Gem. of the Past. Städt, Fremont Co, Iowa, \$6.25 Ets.

For college construction in Fort Wayne: Don Erns Meyer, Rodenberg Ills, \$2. By Johannes Becker ir i St. Louis, Mo, \$5. by the comm. of Past. Bergt, Paitzdorf, Perry Co, Mo, \$20. by Don Immanuel Guenther in St. Louis, Mo, \$1. From the comm. of the Rev. Litz, Lafayette Co, Mo, \$19.  
On seminary construction in Addison: by Johannes Becker in St. Louis, Mo, \$5.

For poor students: By Mr. Past. Nolte, Corning, Mo, \$5. cts. Coll. ges. on P. Tindau's wedding, Echester, Ills, \$14. From P. Horstmeier, S>. LouiS, Mo., \$3.25 Cts Eoll. ges. on Paul Hob's wedding Paitz dorf, Perry Co, Mo, \$7.25. From the co. of Past. Litz, Lafayette Co, Mo, \$2.65.

For widowed Mrs. Past. Röbbelen: From L. Trampe through Past. Schwenen, N. Bielefeld, Mo., \$1.  
For poor students in Fort Wayne: From dn Gem des Past. Love, New Orleans, La., \$8. From a reader of the „Lutheran" in Mich. \$5. E. Roschkr.  
Entered into her Ralte of the holy district.

For inner mission: Don der DreifaltigkeitSGemeinde in Freistadt \$8. E. v Renner, Roseville, Mich. \$1. Past. Hattstäbts Gem. in Monroe \$6 84. from Rosa Cron as thank offering 60 Ets. H. von d. Missionsstet Louect in Sheboygan \$100. by Past. Speckhard mission coll. \$1.

For Past. Buß: HochzeitS-Collecte bei F. Purvw in Tywn Granville \$6 16.  
For Past. Bünnns Anstalt: Don Past. Speckhard's congregation, Collecte on 8 Sonnt, after Trin. \$2.97 From the school children in Past. Daib's congregation in Grand Rapids \$5. From Iran E. D. there, thank offering for happy delivery \$1.

To the seminary household in Addison: From Past. Speckhard's Gem. Eoll. on 16 Sonnt, n. Trinit. \$3.54.  
To the orphanage in St. LouiS: HochzeitS-Coll. at F. Lendri in Freistadt \$k \$1.  
For poor seminarians in Addison: 11. Eite of Harvest-Festival Coll in Past. Lits Gem. in Adell \$7.25.

About the hospital in St. Louis: From Mrs. E. D. in Grand Ravids thank-offering for happy delivery \$1. From Past. Daib's children contents of their piggy banks \$3.38.  
For poor students in St. Louis: HochzeitS-Coll. at Aug. Wirzig in Adell \$7.

For Synodalschuldentilgungskasse: Don Past. Röbbelack's Gem. in Oshkosh \$5.27.  
On college construction in Fort Wayne: Don Past. MullanowSky's branch community \$34.50. Past. Winter \$1. H. Hellberg \$1.  
On the emigrant mission in New York: From Past. Daib's. From members of his congregation in Grand Rapids \$5 80. in Grand Haven \$4 05.

For poor students in Fort Wayne: The Eite of the Harvest Festival - Collecte in Past. Lits Gem. in Adell \$7.25. from N. N. in Milwaukee \$3.23.  
On the synodal treasury: From Past. Schumann's Filialgemeinde \$2 15. Kindtauf - Coll. at G Lutz \$1.44. Eoll. in Past. Speckhard's parish on 3rd Sonnt, n Tr. \$3.43. on 7th S. n. Tr. \$4.47. on 15th S. n. Tr. \$3.78. Past. Lits Gem. in Adell \$16.

For travel allowance for poor students: From Past. Dorn's congregation in Granville \$3.31.  
For teachers: By Past. Speckhard of N. N. S. Kindtauf - Coll. at L. Pfele 75 Cts. Harvest Festival Co." in Past. Strasens parish \$31.19.  
For beathen mission: From Past. Röbbelack's congregation in Oshkosh \$5. Past. Soasens Gem. in Watertown, MissionSfest-Coll. for Hermannsburg \$33.

For Past. Bergt: From Past. Speckhard's parish Eoll. on 12 Sonnt, n. Tr. \$3.  
For the Gymnasium in Milwaukee: From Mr. Architect L. Griefle in Cleveland \$10. By Past. Grossberger by his congregation in Auburn \$2.30, in Awaskum \$1.30, by himself 40 Ets.

For the purchase of musik. Instruments in 'Addison: From Past. Schumann's Filialgemeinde \$4.

C. Eißfeldt, Kassirer.

## Changed address r

Devf. Ont8csr, teacher, ou-is of I?. KörÜA, Lox 2638

Omeinnuhj, O



**Volume 25. St Louis, Mo, 15 December 1868. No. 8.**  
**Excerpts from Christmas sermons of St. Augustine. \*)**

I.

Who is so sensible and eloquent that he could worthily praise and extol the grace of this day? If there is no one, let us not be ashamed, even if we lack brilliant eloquence, and if we dare to speak of the fruit of the Blessed Virgin and of the origin of the Body of the Lord. Dearest! Today, then, is the birthday of the Savior, on which the light went out to the world and immortality, which was lost through sin, was restored to mortals. Today is the birthday of the Savior, of whom the angel speaks to the shepherds: "The Savior is born to you today!" of whom also the prophet says: "A child is born to us, a son is given to us!" So he is born of whom another prophet testifies that he is the King of the Gentiles, and he is born of a virgin, as it is written, "Behold, a virgin is with child, and shall bring forth a son, and shall call his name Immanuel," which is interpreted, God with us! Today we preach the Savior born of a virgin, and we pray for the Child laid in the manger.

Augustine, who died at Hippo in North Africa as a bishop in 430, was known to be the faithful teacher of the Augustinian monk M. Luther.

with the watchful shepherds, prompted by the angels themselves. O let us believe in the heavenly powers, let us reverently trust the holy witnesses, Simeon, who recognized the Lord, Hannah, who confessed him, John, who baptized him, the bathing in the Jordan, the descending Holy Spirit, the opened heaven, the Father bearing witness from the clouds, the virgin remaining virginal, the shining star, the descending dove, and the Lord himself, the conqueror of all temptations of the devil. Let all sorrow be ended today; Christ, the true security, has come to us. Let all weakness be heeded; for today the Savior has appeared. Let there be an end to wars, an end to all strife; for today true peace descended from heaven. Let all bitterness cease; for today the heavens have become flowing with honey throughout the whole world. Let death flee, for today life has been given to us from heaven; today the angels sing above the earth, the archangels rejoice, the prophets give praise and glory, the saints are summoned, the wicked are dismayed, the good wish for happiness, the blind receive sight, the lame give birth, the deaf hear, the afflicted are cleansed, the mourners rejoice, the sick are healed and the dead are raised. Only Satan and all evil spirits with him frightened, because by Satan's downfall, the human spirit. badly restored now. Christ the Savior, has appeared to you today! †)

II.

The celebration of the birthday of our Lord and Savior Jesus Christ, on which the truth sprang from the earth and light was born from the light to our light, has begun for us today in the cycle of the year: let us rejoice and be glad in it! For what lowliness has given us of such great majesty, the faith of Christians possesses, but is far from the hearts of the ungodly, for God has hidden these things from the wise and prudent, and revealed them to babes. May the lowly therefore hold fast the lowliness of God, that through such great help they may attain to the majesty of God. But those wise and prudent, seeking the divine high and not believing the low, passing by it and therefore not attaining it, hang empty and light, puffed up and conceited, as between heaven and earth in the midst of the wind region. For they are wise and prudent, but of this world, not of him that made the world. For if there were true wisdom in them, which is God's and God himself, they would see that God could have taken on the flesh, and that he could not have changed into the flesh.

†) See Augustine's works, Benedictine edition of 1797. tom. XVI, 1021.

They would see that he took on what he was not, and yet remained what he was; that he came to us as a man, and yet did not depart from the Father; that he did not cease to be what he is, and yet appeared to us as what we are; that omnipotence dwells in the child's womb, and yet this is not withdrawn from the universe. They would rather regard this great miracle as a fictitious one than as an actual one. Because they cannot believe in Christ, man and God, they despise the human, and because they cannot despise the divine, they do not believe it. But the more repugnant his human body is to them in the lowliness of God, the more dear it is to us, and the more impossible virgin motherhood is to them in the birth of man, the more divine it is to us. Therefore, let us celebrate the birthday of the Lord in crowds. Let the man rejoice, let the woman rejoice; for the man Christ is born, born of a woman; both sexes are honored. Now let us go to the other Adam, who was previously condemned in the first. A woman brought death upon us, a woman gave birth to life. Born is the likeness of sinful flesh, that through her sinful flesh might be purified. He was born without guilt, so that everyone who was guilty might be born anew. Rejoice, you righteous, today is the birthday of the Righteous One! Rejoice, you who are weak and sick, today is the birthday of the Savior! Rejoice, you prisoners, today is the birthday of the Savior! Rejoice, you servants, today is the birthday of the Sovereign! Rejoice, you free ones, today is the birthday of the Liberator! Rejoice, all you Christians, today is the birthday of Christ! Born of a mother, he consecrated this day to the world, who, born of the Father, created all worlds. This birth could not have a mother; that one did not need a human father. Finally Christ was born of father and mother, and without father and mother, of the father as God, of the mother as man; without mother as God, without father as man. Who, therefore, can excuse his birth, be it that without time, or that without man's doing; that without beginning, that without example; that which always was, that which was neither before nor after; that which has no end, that whose beginning is its end? Therefore the prophets rightly proclaimed the one who was to be born, but heaven and the angels proclaimed the one who was already born. In the manger lay the one who spans the world; a speechless infant, and yet the Word! Whom the heavens could not contain, a woman carried in her womb. She governed our ruler; in whom we are, she bore him; who is our bread, she suckled him. O manifest weakness and marvelous lowliness, in which the whole Godhead was thus hidden! The mediator, to whom his infancy was subjected, was governed by his power; and whose breasts he sucked, he nourished with his truth. O may he complete his gifts in us, who was not afraid to accept the nature of our origin, and make us sons of God, who for our sake wanted to become the son of man. \*)

W. [Walther]

### **A colloquium and its consequences.**

As often as divisions arose in the church, the orthodox were always anxious to heal these divisions by arranged conversations, disputations, conferences or, as it was also called, by colloquia, The old Strasbourg theologian Johann Conrad Dannhauer (died in 1666) writes: "As by speech and dialogue, as it were, the first apple of discord has been sown, and therefore a rich seed of fights and quarrels has grown up: so it was also the will of Divine Providence that the quarreling minds should be united again in no other way than by word, by colloquia, by the sword of God's mouth." †)

A particularly strange colloquium in the ancient Church is the one held in 411 at Carthage in North Africa between the orthodox and the Donatists by order of Emperor Honorius. There were 286 orthodox bishops and 279 Donatist bishops present. An imperial commissary named Marcellinus, an excellent man, as wise as he was godly, presided. On both sides seven colloquists and as many representatives of the same and four minute-takers had been elected. On the side of the orthodox was the incomparable Augustine, on the side of the Donatists their Carthaginian bishop Primianus! main speaker. The emperor himself had provided, at great expense, for carriages so that the bishops could be brought from all places and take part in the colloquium. The place chosen was not a church, so that especially the Donatist party would not be afraid to go to the church of orthodox believers, which they considered a synagogue of Satan, but a large hall in a bathing establishment, which had been chosen, among other things, because it was extremely airy and healthy here, an important circumstance for the then North African oppressive summer heat at the beginning of June! The Donatists arranged it in such a way that they all entered Carthage at the same time with great pomp, while the orthodox arrived quietly one by one. Since the Donatists alone wanted to be the true church, they did not hesitate to use deception themselves in order to appear<sup>^</sup>genuinely numerous. Therefore, when both parties after their arrival

\*) A. a. O. V III, 881. sqq.

†) dissertatia instit. ad Collationem p. 1.

In Carthage, when the imperial commissary ordered them to submit the list of those who had arrived, it was found that others had signed the list of the Donatists for several of those who were absent. When a name was read out and no one answered, the Donatists wanted to explain it by saying that the person called had died on the way. The orthodox asked how it was possible that he had signed in Carthage if he had already died on the way. Embarrassed and dismayed, they did not know what to answer. After prolonged hesitation, they finally gave such an explanation, the falsity of which was made clear by what had already been recorded from their mouths and was now read out to them. So the president ordered the matter to the court of God and now ordered the remaining names to be read out.

When the negotiations were to begin, the Donatists did not want to sit down, because, they said, it was written in the first Psalm: "Still sit where the scoffers sit"; but when it was pointed out to them that in the same Psalm it was written: "He who does not tread in the way of sinners", that they had therefore already transgressed this Word themselves, they calmed down. The Donatist spokesman, Primianus, had already responded to the call for a colloquium: It is an unworthy thing that the sons of the martyrs gather with the traditory breed". \*)

The main issue was the question with whom the true church was, whether with the Donatists or with the orthodox believers, who at that time bore the name of the Catholics. The Donatists claimed that because there were still sinners among the orthodox and among their bishops there were even some who had been guilty of denials during the persecution, they ceased to be the true church and all official acts of the bishops of the orthodox were without power and validity. The true church is only in North Africa among the Donatists.

Almost the whole first day the Donatists did not let it come to the point. Sometimes they wanted to decide on the behavior of the orthodox according to the historical acts, sometimes they wanted to decide according to the Scriptures. But the skilful chairman conducted it in such a way that the Donatists finally had to submit, and at the end of the third day everyone who had been present saw that the Donatists had been defeated. Although most of their colloquists remained stubborn, did not want to sign the minutes and denied what they had said, the imperial commissary forced them to do so by reminding them seriously of the promise they had made at the beginning, which was recorded in the minutes of their debates and considered to have been spoken by them.

\*) From which one can conclude with which thoughts of peace the Donatists had now appeared to the colloquium forced upon them by the emperor.

I will be instructed to confirm this with her signature.

Nevertheless, the result of the Colloquium was glorious beyond all expectation. The Donatist people returned to the Orthodox Church in droves; Augustine testifies that there were "innumerable" of them, including many of their bishops.

But since the Donatists had founded opposition congregations in most cities, the difficult question arose how to heal this rift. Here the orthodox, if one may speak so, showed themselves to be highly liberal. They followed the principle: *Salus populi suprema lex esto*, that is, the salvation of the people must be the highest law.

From the following passages found in Augustine's writings, one can see how they proceeded.

Since the returning Donatists were not baptized again and many Donatist bishops, even those who had established oppositional congregations, were left in their offices, this greatly annoyed those who remained stubborn; they now declared this to be a self-contradiction on the part of the orthodox believers, who had previously claimed that the Donatists were in a damned error. To this Augustine replies: "They (the Donatists) speak: This is what is wrong with us: If we were unrighteous, why do you seek us? To these we answer: We seek you unjust, so that you will not remain unjust. We seek those who are lost, that we may rejoice over those who are found, and may say: This brother was dead and is alive again; he was lost and is found. (Luk. 15.) - But why, saith one, dost thou not baptize me to wash me from sins? I answer: Because I do not want to disgrace the imperial mark by improving the deserter's error. But why, they say, must I not repent with you? I tell you, if you do not repent, you cannot be saved. For how can you rejoice that you have been made right, if you do not grieve that you have been wrong? - What then, saith one, do we receive among you, when we pass over unto you? I answer, Ye receive not baptism, which ye could have without being joined together in the body of Christ, but which could not profit you there: but ye receive the unity of the Spirit through the bond of peace, without which no man can see God; and love, which, as it is written, covereth the multitude of sins. (1 Petr. 4, 8.) But this is such a great good, without which, according to the testimony of the apostle, neither the tongues of men nor the tongues of angels, nor the knowledge of all mysteries, nor prophecy, nor faith so great that it can move mountains, nor the giving of all possessions to the poor, nor letting oneself be burned, is of any use.

Therefore, if you consider this great good to be small

If we repent of being outside the church and against the church, so that we can be saved, then how do we remain after that repentance? If, then, says one, it is necessary that we repent of having been outside the church and against the church, so that we can be saved, how then do we remain preachers, even bishops, with you after that repentance? - This would not happen, because in fact (it must be confessed) it should not happen if it were not outweighed by peace (nisi paei8 ip8IU8 60MP6N8LtioN6 8Lna,rotur). But this may be said to them, and in the most humble way they may be sorry, by those who lie in such a great death of being cut off that they can come to life again only by wounding the general church. For when a branch that has been cut off is grafted in again, a new wound is made in the tree so that it can be grafted in again. . . . Therefore, when those come to the root of the general church and after their repentance for their error the dignity of the office of preacher or bishop is not taken away from them, something also happens to the bark of the motherly tree against the due severity of church discipline. . . . This displeased Lucifer when the same thing happened in the reception and healing of those who were lost by the Arian poison; and since it displeased him, he fell into the darkness of schism, having lost the light of love. Did not the Donatists themselves think so, when they received the Maximianists, whom they condemned after the judgment of their council as being in an ecclesiastical schism and in whose place they had already ordained others, nevertheless in their dignities and did not question the baptism which they had given outside under their (the Donatists') condemnation, seeing that the people wanted to leave them, lest all should perish?" \*)

In regard to those who had rightly been in church discipline with the Donatists and wanted to convert to the orthodox church, Augustine writes: "If it pleases God, I observe this way, that everyone degraded with them (the Donatists) for the sake of discipline, if he wants to convert to the orthodox church, will be received in the humility of repentance, to which also they might require him if he had wanted to remain with them." †)

Concerning the case that in a city there was both a Donatist and a right-believing bishop, Augustine

writes that the right-believing part had already declared itself in writing against the appointed presiding bishop before the colloquium (which was also immediately read out to the Donatists): "They commit themselves and promise, if the true church follows them in the party of Donatus, that the bishop of the city will be the true church of the Donatists.

\*) ve correctiooe Donstibt. lid. să Loniksc. c. 43 - 47. Lăit. Leneătct. Opp. lom. II, 859 syy.

†) Lp. să Luseb. 35. lb. p. 90.

If, however, in their community the truth of the church would be proven, they would not want to deny the episcopal dignities to the Donatists; and this would be done by them for the sake of peace, so that those to whom this would be granted would realize that the orthodox do not abhor Christian consecration in them, but human error. If the people in one (city) congregation could not bear two bishops, both bishops should give way and one bishop each should be appointed." ‡)

### **The negotiations of the "general church assembly**

on the known four points have unfortunately not led to any desired result. Although it is a great gain that these evils, which have been torn into the church by the sleep and infidelity of all the so-called "Lutheran General Synod", are no longer praised by the *Church Council* as liberal virtues of love, but are recognized and deplored as damage in part; and although we do not fail to recognize the particularly great difficulties which stand in the way of the removal of these evils: we must nevertheless deplore the resolutions that have been passed, for they will not serve peace, but increase discord, because they do not bring the dispute to a decision, do not overcome the differences, but only cover them up. This much is certain, the *Church Council* does not reject communion, pulpit fellowship, chiliasm and secret societies, but unfortunately the resolutions read as if it did, and as if it did so with all seriousness. Thus, 1. on communion with those of other faiths, it is said: "We firmly hold to the principle that communion is to be regarded as church communion. False believers and those who err in fundamental articles are not to be admitted to the table of the Lord." This sounds quite excellent, quite unequivocal, quite decisive. But later it says: "It is true in our church today, as it was before ages, that "we have no doubt at all that many pious, innocent people are to be found even in the churches which have not hitherto compared themselves with us. What does this sentence mean? Why is it quoted here at all? It wants to say that the *Church Council* also wants to admit "pious, innocent" Presbyterians, or Methodists 2c. to the Lord's Supper, without them leaving the false-believing church and becoming Lutherans. And yet "communion is to be regarded as church communion," and "false believers" are not to be admitted to the table of the Lord. Much, much better

‡) Brevicul. collat. e. 5. tom. XII, 686.

it would have been better if the *Church Council* had stated its position clearly and unambiguously, namely: it considers it right to have communion with "simple, innocent and pious" false believers, - than to issue its sentences in such an exceedingly ambiguous and ecclesiastically concealed way. This old leaven of untrue phrase-making, which is still genuinely synodistic, is very harmful to the initiation of ecclesiastical unity, for it can so easily destroy the trust that one has gradually gained in ecclesiastical opponents. Regarding pulpit fellowship, it says: "We are of the opinion that the purest doctrine should be guarded with the greatest conscientiousness in our pulpits, and that no one should be admitted to our pulpits, whether he is called a Lutheran or whatever, about whom it is doubtful whether he will preach the truth of the divine word according to the confession of our church. Here the actual point of controversy is again obscured by the phrase: "he is called a Lutheran or whatever he likes. For it is not a question of careless abandonment of the pulpit in general, but of the quite definite and specific case of whether a Lutheran preacher may permit the preacher of a false-believing community to interpret the Word of God to his congregation. Against Methodist and Baptist 2c. A *Church Council* preacher warns his flock against false doctrines and communities, but he allows Methodist and Baptist false teachers into his pulpit. Why? Is it so that the dear flocks get a deeper disgust for the false doctrine (this would be the happier case, if e.g. a Methodist swarm spirit would lead out with his attacks against the golden doctrine of the Lutheran church of the means of grace)? Or rather, so that the dear sheep may learn quite clearly that the dangerous false teacher is indeed a gifted, dear, Christian brother and gentleman who wears unctuous friendliness on his venerable lip? And if the false-believing preacher is so little dangerous, so thoroughly irreproachable, so amiable, must not the false-believing community be just as harmless, irreproachable and amiable? So what does it do when a Lutheran converts to such a false-believing community? has his own Lutheran preacher already left the pulpit to the false-believing one, and have the two shepherds nevertheless dealt with each other so lovingly and quite brotherly and church-community-like. And that means then a congregation rightly shepherded and faithfully warned against all wrong ways! - When the resolution says: "that no one should be admitted to the pulpits of whom it is doubtful whether he will preach the truth according to the confession of our church," this is a meaningless phrase, or can there be a false-believing preacher who is an undoubtedly true-believer? Also those words of the "greatest conscientiousness" are obviously often only phrases, for in what will this "greatest conscientiousness" of the Lutheran preacher towards the believer of another faith consist? Will he examine him carefully and conscientiously according to "our confession," or will they smile at each other and then shake hands brotherly and conscientiously?

Such Lutheran conscientiousness should be left to the old General Synod. - —

3 About secret societies, again, in general, there is just as much decided and firm talk as in particular, undecided and loose talk. Thus, for example, it is said: "All and any societies for moral or religious purposes which are not founded on the Word of God in the A. and N. Testaments and recognize its supreme authority; all who do not acknowledge the Lord JEsu Christum as the true God and only mediator between God and men . . .; all those who take oaths without a clear explanation and understanding of them - are unchristian, and we therefore warn our church members and preachers with all seriousness that they should have nothing to do with such associations. - We consider any connection with unbelieving and immoral associations to be absolutely reprehensible and believe that persons who participate in them should be taken into church discipline with all firmness. - This would be quite excellent if this decisive discussion about societies in general were now also applied to secret societies in particular. Otherwise, what is the point of this instruction, which no one has asked for, because both parties are in complete agreement on the point. Where the resolution refers to the secret societies in particular, the words are: "We must give serious consideration to the question of whether the advantages which, in their opinion, are connected with the secret societies, could not be achieved in another way which would be less exposed to abuse. Well, what is not everything exposed to abuse? It would have to be a strange lodge brother whose conscience would be so disturbed by this decision that he would leave his society. In the fourth point on chiliasm, too, the solid wall and at the same time the open back door are found. The wall is erected with the following words: "the general church assembly has no fellowship and does not want to have any fellowship with any synod which condemns the -Jewish -synods condemned in the 17th article of the Augsburg Conf. Conf. condemned -Jewish opinions" and -chilastic errors." The back door is thus indicated: "But there are also points on which our confession does not pronounce itself, etc." But we would like to ask "does not the Pennsylvanian Synod tolerate" a chiliasm, which is nothing

other than a completely crass "Jewish opinion", and which is not only opposed to the Augsburg Confession, but also to the "Jewish opinion".

sion, but also against the apostolic creed? Dr. Seiß says: "O do not tell me that this is the glorious kingdom of the Messiah! Do not tell me that these are the scenes to which the ancient saints looked with so much joy! I will not so dishonor my Savior or His Word as to admit for a moment that this dispensation is the exalted Messianic kingdom. No, no, no, Christ does not yet reign in the kingdom which he promised and for which he taught us to ask." So Dr. Seiß still hopes for another, as it were, more decent messianic kingdom here on earth than the "holy, Christian church" of the third article. What Jewish blindness!

We are not alone in our assessment of these "resolutions. In the "Luth. Kirchenzeitung" No. 23, Prof. Lehmann of Columbus, among others, expresses himself as follows: "Unmistakably, the Church Assembly has taken a step forward in the resolutions in question. After the declarations of the previous year and the statements of some predecessors and leading spirits since then, an actual response to the four points seemed to be in the farthest distance. Now at least the beginning has been made, and, although in some respects only a beginning, the door has been opened for further discussion and debate. In the beginning made in this way, there is also the prospect that the initiated matter will continue, like a leaven, until the goal, which is so dear to the healthy ecclesiastical sense, comes closer. And while the difficulties and obstacles that always surround such things, and with which experience has made us familiar, hover vividly before our eyes, it cannot remotely occur to us to fail to recognize in these resolutions a progress toward better conditions. It is not without hope, therefore, that we look forward to a better arrangement of things, and confidently expect that in the circles to which the resolutions apply many things will be gained by them. Indeed, we know that they have already begun to exert a warning and beneficial influence. We are therefore sorry to have to add to our statement that the resolutions bear the unmistakable stamp of a certain double-sidedness. For while on the one hand they declare the intention of getting to the bottom of the ills touched upon, on the other hand they cautiously avoid the definite touching upon them and in part also the unambiguous testimony against them, and their force is often lost in generalities in which the matter itself is blurred and no special application is made because of all the citations. We must also fear that for those who do not want to take the points in question seriously, a back door is wide open for evasion. A concise testimony, in which the matter is clearly explained

If the matter had been clearly stated and rejected without further ado, it would certainly have corresponded far more to the essence and purpose of a confession than such abstractly held resolutions, from which one senses throughout that a certain shyness to name and attack the matter has prevailed. Therefore, one should not be surprised if the resolutions miss the purpose of a testimony in many cases, and leave the erring person in undisturbed comfort in his error, on the assumption that he is not meant.

(Submitted.)

### **Test what is best.**

The holy apostle Paul prays for his Christians and admonishes them at the same time Phil. 1, 9. 10. that they may become more and more rich in all knowledge and experience, so that they may examine what is best, so that they may be pure and unobjectionable until the day of Jesus Christ. If this admonition has ever been necessary to Christians, it is especially necessary to us Christians in this last and sorrowful time, because even within the Lutheran Church, which has set forth the pure doctrine in its confession, there are people who lead false doctrines, place their principles above the Word of God and oppose it, or the principle of Scripture, so that it should be subordinated to them, be judged and judged according to them, and only find acceptance if it does not come into collision with them. The principle of reason, the principle of utility, and other principles are to be the touchstone by which the doctrines of Scripture and of our creed are to be tested and judged, which, if they are not in accord with them, are to be cast aside as new, extravagant theories, as impractical doctrines, and the like. That this is quite wrong and that the reverse is the right should no longer need to be said to any Christian, let alone a Lutheran. Everyone can easily see that when such principles are put forward as the standard of doctrine, then things have gone far enough, and anyone who lets himself be misled by them must lack Christian knowledge or Christian earnestness, so that he is not yet afraid of the Word of the Lord.

Nevertheless, there are simple-minded Christians who stand before this confusion of views and opinions and do not know which ones they should agree with and which ones are right and which ones are wrong. To one, this principle seems good, to another, that. What is the cause and reason of this indecision? They cannot "examine what is best," because they are not "rich in all kinds of knowledge and experience. For he who is this, is not misled by such confusion, but knows how to find his way easily through it, because he can "examine" and distinguish "what is best"; he, because he has the one right principle, the "good principle," is not misled by it.

He knows that the teachings of the Holy Scripture are not weighed and weighed by all kinds of winds of doctrine, and that they are based on all kinds of principles, on sayings of the fathers, as they wish; he is not misled by any mischievousness and deceitfulness of men, because he believes as much as he can. And even if all the world believes differently from him, even if the most respected fathers, the most learned theologians, the most practical businessmen say differently; yes, even if he violates all views with his teaching, all principles established by men, that does not make him mad, but he says: "I have recognized and experienced that I have the right teaching, because here is the word of the Scriptures, here are the "clearer" sayings of the mouth of truth, to which everything must give way, according to which all principles must be judged, and what is not right with it is of no value.

On the other hand, Satan causes much trouble in life, and some sins have become so naturalized by common usage and long habit that no man considers them sins any longer, therefore he must be considered an innovator, an eccentric, an extravagant theorist, an impractical theologian, who wants to build up new impractical theories, to overthrow all reasonable civil orders, to overthrow business and utility principles, to make Christians have false consciences 2c.. whoever calls such things, which are in general use and sanctioned by longstanding custom, sin and invokes the Scriptural principle alone for this purpose. How many a Christian stands there like Peter at the crossroads and does not know what to say or what to do. What is the cause? They cannot "examine what is best" because they are poor in knowledge and experience. But he who is rich in these things can easily find his way, for he knows what the Lord says and what the meaning of the Lord's words is, and that the Lord must be right in his words. Therefore such a Christian says: "Whether all the world thinks this or that is right or innocent; whether many pious and learned people approve of it; whether it has been in use since Adam, and whether so many human principles should still demand it: that does not concern me; God's word is higher to me than everything else, and from it I have recognized and experienced that it is sin. Even if my doctrine and



practice are contradicted everywhere, this does not disturb me, but only makes me more certain, because I know from God's word that in the last days people will not suffer the wholesome doctrine, will not allow themselves to be punished by God's spirit, and because faith and love have been extinguished in most people, they can no longer judge what is in accordance with faith and love.

Such Christians who are rich in all kinds of knowledge and experience, who become more and more rich in them, and who are able to examine what is best, remain pure and honest.

Those who are steadfastly waiting for the day of Jesus Christ will get through all obstacles without suffering any harm, while the others will be hindered by all obstacles and will suffer harm to their faith and their souls. And because Satan would like to seduce into error, where it is possible, even the elect, and tries his utmost in it, everyone may take the above mentioned admonition of the Holy Spirit to heart.

One of Luther's words may still find place hereafter: "Thus one has gone along: This man was holy, this is what he said, this is what he did, therefore we want to follow him, and also teach and do so. Jerome, Augustine, Gregory have said this, therefore it is right, I will believe it. Franciscus, Benedictus, Dominicus, Bernhardus have lived like this, have done this and this, therefore I also want to live like this and do what they have done. . . Reason is so blind and foolish that it accepts even a shell and a fictitious thing, when only God's word is to be accepted in the matters of salvation.

"Would any man say, Behold, wilt thou be wiser than all the fathers and saints, than all the bishops and princes of the whole world? Far be it from me; I do not wish to be wiser than they; but this is true: It is impossible that what is wise, prudent, great, handsome, powerful and mighty in the sight of the world should agree with the word of God." Erlanger Ausg. Bnv. 14, p. 261.

Wisconsin, Nov. 18, 1868, W.

### **To the ecclesiastical chronicle.**

**The President of the Canada Synod** has given a speech in Montreal at the Mount Royal Cemetery at the unveiling of a monument for the German immigrants who died four years ago in the Be-loit railroad accident and has also had this speech printed in Brobst's magazine! In this presidential churchyard speech, the following sentences would appear: "If the seriousness of the churchyard does not bring the secularly disgruntled heart back into a more correct, higher mood, another effective means would not be easy to find. . . "As the flower sprouts from graves, so eternal life gladly germinates from death's shudders." . . "Each gravestone raises its white cold marble finger aloft and says: 'There!' . . there is the blessed finding of those whom we have lost from sight here on the churchyards and among the mortuary stones - for a short time." When reading this Kirchhof speech, we ourselves became a bit churchyard-like, a kind of musty smell of the deceased rationalistic-supernaturalistic stirring and shuddering spirit wafted at us. "ÄuL death showers "shall come like "a flower from graves" the "eternal life"? And on top of that the eternal life shall "gladly" come out of death showers? Why "gladly"?

The Bible says that "eternal life" comes from the Gospel and faith. The Bible also knows a sure means to bring secularized hearts into a more correct mood than cemetery seriousness, namely the word of God, which is alive and strong and sharper than any two-edged sword. And the fact that every gravestone raises its cold white marble hymn to the heavens and speaks of blessed recovery is again not in accord with Scripture, which certainly does not teach that anyone lying under a gravestone will be blessed, but it does sound eerie and touching. - —

How the rights of the congregations are respected among the Methodists. It is well known that the Methodists, who think themselves so free of the spirit, are under a true priestly rule, in that the congregations can by no means choose and appoint their preachers, but must be satisfied without contradiction with the preacher sent to them by the presiding bishop of the annual conference. Recently, dissatisfaction with this seems to have arisen among them in many cases. How badly this is noted in higher places, however, can be seen clearly from the way in which Bishop Morris expresses himself about such dissatisfaction. According to the "Lutherische Kirchenzeitung" of November 15, he says: "To station hundreds of preachers with their families on as many fields of work is a difficult, responsible, thankless job; and it is no wonder that among so many interested people there are some who grumble and speak in this way: the conference has adjourned and Br. A. is our pastor. It is unfortunate!; we asked for Brother B. and expected him, but were defeated. Someone was sent to us whom we neither asked for nor desired: a measure which we must call tyrannical and oppressive, and therefore will neither cheerfully welcome nor support the new preacher! - Such views are entirely anti-Methodist and unbrotherly; yet they are cherished. When these malcontents were received into the Methodist Church, they made a promise that they would observe and keep the rules of the church, upon which promise their reception took place. But any effort to choose their own preacher is virtually a violation of their solemn promise. The Church Order requires every preacher to act in all things as a son of the Gospel, to go where he is sent, and to do the work which is assigned to him. On the other hand, it requires every congregation to willingly receive and support the preacher sent to them. If anyone does not love these rules and opposes them, why was admission to the church sought under them? Or if one has to deal with the idiosyncrasies of the organization of our church can no longer agree, why not relieve yourself of the heavy burden by withdrawing, by leaving the church at peace, as you found it at peace?"

Outrageously cruel treatment of the Missouri Synod on the part of the Iowa Synod! One should hardly believe that it would be possible! It is terrible to say! What shall, what can, what must become of us now? Inspector Grossmann, in his synodal report, has made a ghastly suggestion to his synod. He says: "What is to be done now (namely with the Missourians)? My answer is to go on our way without taking any notice of what Missouri says or writes. I don't mean a haughty, but I do mean a self-confident passing." There, now we have the confirmation. "Passing by!" Uno, moreover, such a virtuous passing, so without all loftiness, so without all noble aristocratic stiffness in the backbone, such a thoroughly irreproachable, an un haughty passing. That is the crushing thing! If there were still some human weakness, it would be easier to bear. But with such perfection no mortal can stand. For this virtuous "passing" is not only such a happy, well-suited natural disposition, oh no, the "passing" is also, secondly, a "self-aware" one. According to their president's instructions, the lowans are not only supposed to pass Missouri at random, but they are supposed to be aware of their humility as well as of the "passing" itself. "Self-conscious passing"! Was it not enough just to "pass by"? Must it now also be a "self-conscious" one? "Self-conscious passing by"! O, cruelty!

The famous Canadian climber of the Amminadibs fighting vehicle has again given a performance in the "Luth. Herold" and produced extraordinary, unheard-of power pieces and, as was to be expected, stabbed poor "Z." through and through and then ran over him three times. But the matter is too sad! Therefore, something more pleasant shall be communicated. The Synod of Canada had adopted a new constitution in 1865, in which many un-Lutheran things were found, e.g. the licensing system and the hierarchical exclusion of the congregation from the right to judge the doctrine. After the "Lutheran" had reprimanded these parts, the Canada Synod, at its last synodal meeting, decided to improve the relevant paragraphs, as we are told. Is this not gratifying? Admittedly, the battle-wagon inspector did not say anything about these improvements, probably his great modesty prevented him from doing so. - It is also gratifying to be able to communicate the correction.

that the Canada Synod was founded by a synod belonging to the General Synod, and has always been in the closest connection with it, and, if we are not very much mistaken, has accepted missionary funds from the General Synod for years, but according to its name it has not been a member of the General Synod.

This is also gratifying! - Finally, we still cannot give up the joyful hope that the Hermannsburgs will act as a good leaven in the Canada Synod. For when they have gained a clearer insight into the conditions here, they will also learn that the consciences of righteous Lutherans cannot remain calm as soon as they realize that they are members of a body, the *Church Council*, which does not openly and clearly renounce open unionism in the pulpit and at the altar, chiliastery and the secret society, but, as Luther says, "throws porridge in the mouth" and confesses "yes" and "no" at the same time. Little! ens, nothing was more repugnant to the blessed, honest, German Harms than church-political, unionist surreptitious ways.

Z.

### **Mittheilungen über unsere höheren Bildungsschulen.**

To all those parents who should be willing to send their already confirmed sons or daughters for their further education for their future civil life to the higher Lutheran schools newly founded in this place, I can, thank God, make the following pleasant announcements with a clear conscience.

Both schools, the "Höhere Bürgerschule" as well as the "Höhere Töchterchule", about the purpose of which I refer to the essays published by Prof. Walther and Pastor Schaller in the "Lutheraner", are already at the end of their first quarter, by God's special blessing, in a situation that is more favorable than expected under the present circumstances. As far as their numerical ratio is concerned, the boys' school already has 35 students; the girls' school 24 students, a not inconsiderable number in itself, which we have the best hope of increasing significantly, if not doubling, in the course of the school year. Far more important and gratifying than this favorable numerical ratio, however, is the fact that it has pleased the Lord in His abundant goodness to imbue these two schools with the spirit of order, discipline, and diligence to such a degree as I have never found in any school in my many years of practice as a teacher. No less excellent is the internal and external organization of the schools, which they owe, next to God, mainly to the mature experience of our professors and pastors here, as well as the

The school society's liberality and the tireless zeal of the school's board of directors are to thank for this.

Neither effort nor money has been spared to make the attendance of the young people at school beneficial for body and soul. Thus, a complete gymnasium has been set up for the boys, whose good influence on the health of the students I am glad to see; for the school is always full and excuses due to illness are extremely rare exceptions. In addition, the school fees are so low, namely \$40.00 per annum for the boys and \$20.00 per annum for the girls, that the use of the schools is possible even for the poorest students. Also, cheap accommodation for foreign students in Christian families of local communities is provided. If one adds that the entire course lasts only 2 years; that the young people are thoroughly instructed in all the knowledge necessary for their future civic life; that the moral life of the young people is strictly supervised during their stay here; One must truly feel compelled to do the truth the honor of admitting that these institutions are two splendid ones, and that it would be a sad sign of our times if parents from near and far, who have no other opportunity to educate their children in this way, did not send them here. Therefore, there is no need for my further request. May the Lord grant that all that is taught and learned in these two schools may be for the glory of His name alone.

A. F. Brackmann, Director of both institutions.

Address: 1'. LraoLLwamn,

Uosatti 8t. 1928, 8t. l^ouis, No.

### Jefferson City.

The capital of the state of Missouri, the state from which once, with the appearance of the "Lutheran" of the Lutheran Church of America, the old, almost completely lost light of the eternal gospel emanated in new splendor, the state in which our theological teaching institutions are housed and from which we have received the name "Missourian", the city of Jefferson City has already among its inhabitants a significant number of German compatriots, most of whom are Lutherans by origin, but to this day it still has no German, Lutheran congregation and church. A local pastor has managed to ensnare most of the Lutherans there in his nets; only a few have remained faithful to the confession of their fathers. Too weak to form their own congregation, these few, who remained faithful and steadfast, joined a neighboring Lutheran congregation in the country, from where the attempt was made repeatedly.

was to spread the church in the city through Lutheran preaching and to establish a pure Lutheran congregation there. However, the attempt always failed due to the lack of a suitable location. Now, when on the one hand the ecclesiastical need of the people has risen to the highest level, since they would have to give their grown children into the hands of a Catholic teacher if they wanted to have them taught German, and when on the other hand Jefferson City, due to its location on the Pacific Railroad and due to the stream of immigration, is rapidly increasing in German population, now of all times a wonderful opportunity would present itself to buy an old church in the best part of the city, which would still be usable for many years. If this could be obtained, if regular German Lutheran preaching and especially a German Lutheran school could be started in Jefferson City, all the conditions would be in place for a flourishing congregation to soon be gathered there, which could form an important mission post for the far West. But the church, as cheap as it could be had right now, would cost over H2300, and that is of course much too much for the poor people, who, however, would like to do the utmost themselves. This would, however, be a nice opportunity to do something very necessary and very profitable for the inner mission, if not by giving, then at least by lending. The writer is only too well aware of how unfavorable the time is for such appeals. But the word of the apostle, to never tire in doing good to everyone, but most of all to his comrades in faith, encouraged him to grant the request made to him and to bring this to the attention of the dear members of our synod and to warmly recommend it to their hearts. Any contributions could be sent immediately to kev. 0. Dburovv, "lellorson Oit^, No., "dressirt. -C.

### Mourning newsir.

Again the Lord, according to His inscrutable counsel, has brought home two of His faithful servants who worked only a short time in our midst.

On November 16 of this year, our dear brother Moritz Hamann was finally released from his severe suffering by what we have no doubt will be a blessed death for all eternity. As our readers know, he had

to resign from his office in Carondelet, Mo. in the early summer of 1866 due to a throat and chest ailment. He then traveled to Germany with his wife. At times it seemed as if the use of various excellent sanatoriums there, with God's blessing and under the untiringly faithful care of his wife, would restore him to his old health and strengthen him so much that he could continue to serve the Lord here at his church. can. But the will of the Lord was different. The wife of the Blessed writes: "The deceased still had a lot to suffer in the last half year and sighed constantly to God for his dissolution, but he had a quiet, gentle death and in the last days before his end also some relief.

The Lord demanded a second similar sacrifice from our synod in the dear Hermannsburg brother Lorenz Menge. In October 1867 he too, afflicted with the same suffering as the aforementioned, had to resign from the pastorate in Atchinson, Kansas, which had become so dear to him and which he had administered so faithfully, although only for a short time, and he too returned to Germany in order to recover here, if it pleased God, especially through the use of a healing bath. But it pleased the Lord to give the faithful worker his reward of grace after such a short time of work. On November 1 of this year he passed away in Merrhausen in Hesse-Cassel under the tears of the family of his fiancée's father, in whom he had also found the most faithful and careful care.

May the Lord Himself raise up other faithful shepherds instead of those taken from His church; for even now the church must lament: "The harvest is great, but the laborers are few"; indeed, it often seems as if the Lord wants to fulfill that terrible threat to some congregations, which went through the mouth of Amos, Amos 8:11, 12, 13. 12. 13. Let us therefore, dear brethren, pray ever more earnestly that the Lord himself will send laborers into his harvest, laborers who do not seek their own, but who, like Barnabas and Paul, offer up their souls for the name of our Lord Jesus Christ, i.e., for his holy, precious name, for his holy, precious word. Phil. 2, 21. Acts 15, 26. To Him be praise and glory! Amen.

W.

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### **Church dedications.**

On the 14th Sunday after Trinity, September 13, 1868, the newly built church of the congregation of the Rev. M. I. Schmidt at Weston, Platte Co, Mo. was dedicated.  
Leavenworth, 9 Decbr. 1868.

M. Meyer.

On the 22nd Sunday after Trinity, the small congregation of St. Paul's, founded by Don Rev. Cl. Seuel, had the joy of dedicating their new little church in Centre Grove near Lyons, Iowa.

On the 2nd Sunday of Advent the little St. John's congregation at Miners-town, St. Louis Co, Mo. had the joy of dedicating their new church and school building. - —

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### **Church News.**

On the 24th Sunday after Trinity, Rev. F. Pennekamp, having received a regular appointment from the Lutheran congregation at Darmstadt, St. Clair Co., Ill, and having accepted it with the consent of his former congregation, was appointed by the sub-

He was inaugurated in the midst of his new community on behalf of the honorable Presidium of the Western District.

May the Lord Jesus also fulfill His promise to His servant in many things: The teachers are adorned with many blessings. They receive one victory after another, so that one must see that the right God is in Zion.

P. Baumgart.

Address: 4". RenoekLwx,  
Oarnisraclt, 8t. Olair Oo., III.

After Pastor L. A. Detzer of St. Paul's Lutheran Parish in Narrowsburg, Sullivan Co., N. Y., my previous branch, had received and accepted a regular appointment, he was assigned to his new field of work by me on the 24th Sunday after Trinity by order of our honorable Lord President.

H. Walker.

Address: Rev. I" Oetrer,  
Rarrorsdlli-A, LuUivsm Oo., N.

### Conferenz displays.

The Cleveland Special Conference will meet, God willing, January 5 and 6, 1869, at the home of Rev. Schwan in Cleveland (east side). I. Rupprecht.

The Fairfield Special-Confcrenz will meet, God willing, at the home of the Rev. Mees at Columbus on January 12 and 13 next.

H. Maack, Secr.

### (Receipt and thanks.

For poor students and namely Brunn's received from the FriedenSgemeinde near Perryville, Mo., 86.00 and from the Immanuelsgmeinde in Perryville itself 84.70.

For poor" students, further: On Mr. C. Better's infant baptism in Bellville, Ill, collected 81.20. Bon Mrs. Ellenberger in Philadelphia as thank offering 85. On Mr. Kritsch's infant baptism in Buffalo collected 83.50.

C. F. W. Walther.

With thanksgiving to God and the benevolent donors, I certify that I have received the following gifts for my poor and small congregation in Minertown, St. Louis Co, Mo. for their needed church and school building: From several members of the congregation here 894; from the congregation of Rev. Sauer 823.50; from the congregation of Rev. Jäbker 815; from the congregation of the Rev. Ranschert 810; from the congregation of the Rev. Jüngel 820; from the congregation of the Rev. H. Löber 821.65; from the congregation of the Rev. MieSler 810.25. Although the poor congregation itself has made an honest effort, it has still been left with a heavy burden of debt. Shouldn't this move you dear congregations, which have otherwise been asked for a mild contribution, to let their poor brethren also receive a mite wherever possible? It would be accepted with great gratitude and would be a real strengthening of faith for those who ask. A. Crämer.

To Col l e g e - H a u S h a l t inFortWayne: From Past. Stock's congregation Thanksgiving - gifts, r from Heine 5 Bush. Grain, 2 Bush. Wheat, 29 heads of cabbage; from Fried. Bradtmüller 2 gall. Molasses, 1 sack potatoes, 33 cabbages; Lenker 30 do.; Gombert 1 p. potatoes; Weisheit 1 p. potatoes, 4 p. apples; Hiezemann 1 p. potatoes, 1 bush. Wheat, 10 cabbage heads; H. Rotenbeck 4 bush. Grain, 23 cabbage heads, 1 bush. Potatoes; D. Ro- tenbeck 1 S. potatoes, 1 S. grain, 14 cabbage heads; C. Rebber 2 Bsh. Turnips, 2 Bs. Grain, 2 Bsh. Potatoes; H. Meier z Bsh. Turnips; W. Bradtmüller 3 Bsh. Potatoes, 2 Bsh. Wheat, 4 Bsh. Turnips; Gallmeier 2 Bsh. wheat; Marhenke 1 Bsh. Potatoes, z Bsh. Turnips; C. Prange 2 B. potatoes, 1 Bsh. Wheat, 21 heads of cabbage; G. Schapcr 100 Pfv. Flour, 2 Bush. Grain; Gehle 2 Bush. Wheat, 2 Bush. Potatoes, H Bush. Beans; Hormann 2 bush. Potatoes; F. Prange 12 cabbages; C. Bradtmüller 1 bush. Potatoes, 2 Fuder straw, 1 Sheep, 2 Gall. Syrup; König 2 Bsh. Potatoes; Piepenbrink 12 haum heads; C. Meier 1 Bush. Turnips, 1 bush. Grain; Wittwe Christine Bradtmüller H Bsh. Turnips, 1 peck onions; Möller 1 p. apples, 1 p. rye, 1 p. potatoes; H. Hartmann 1 p. wheat, 1 p. potatoes, 1 bush. Turnips; L. Niemeier 2 p. oats; F. Rebber 2 bsh. Wheat, 4 Bush. Potatoes, 17 heads of cabbage; Wiese 4 gall. Syrup; Ernst Schaper 1 vrtl. Beef. From the St. John's parish of the Rev. Evers in Allen and Adams counties 7 S; wheat, 7 S. rye, 6 S. potatoes, 23 S. Grain, 1 p. turnips, 42 cabbages. From Past. Dulitz's parish: from Schöppel 1 p. wheat, 2 bush. Potatoes, 13 cabbage heads. From Past. Jäbker's parish: from I. Wehring 1 Vrtl. Beef meat; Eickhoff 1 p. wheat, 3 p. grain, 1 p. turnips,

1 pot of canned beans; Prange 2 bush. Potatoes, 7 cabbages, 85 for poor pupils; Stubbenhagen 2 S. potatoes, 2 S. turnips, 1 S. wheat, H Bush. Beans, 2 gall. Syrup. From Past. Lehnrs Gem.: from Schüler 9 cabbage heads. From some women from Past. Michael's parish 3 quilts, 4 shirts, 4 pr. stockings, 1 pair of underpants, 2 sheets. From Past. Fritzges Gem.: from Mr. F. Boken 85; F. Kükel 82; N. 81; from Hobrock 1 sheep; W. Werke 1 sheep; I. H. Füllinger 1 Vrtl. Rndfl i cd, 4 p. cabbages, 1 p. turnips. From Past. Reichh r ts Parish: from H. Fischer 1 Vrtl. Beef, 1 p. wheat, 2 p. grain, 2 pieces of woolen yarn; C. Lücke 2 sack wheat, 2 p. grain, 1 vrtl. Beef. From Rev. Traub's parish: from Piepenbrink 38 lbs. of cheese. From Past. Bode's parish: from M. Bröck 2 s. potatoes, 20 lbs. coffee; E. Dannenfelder 1 s. potatoes; I. Vöglein 2 s. turnips; Joh. Vöglein 2 s. grain, 30 cabbage heads, 2 Bush. Onions; Don der Au u. H. Meier 2 s. grain, 1 p. wheat, turnips and cabbage heads; from other members of the same community 2 s. potatoes, 1 Bsh. Rog- gen, H Bush. Reuben, 1 Bush. Grain and several cabbage heads. From Past. Rupprecht's comm.: from Preacher 1 S. flour, 20 cabbage heads. From Past. Zagels Gem.: von Trier 1 barrel syrup; Bleke WO cabbage heads; Hobrock 1 Vtl. meat; Wittwe Schröder 4 Bush. Wheat, 2 bush. Rye, 2 S. grain; Frosch 3 S. potatoes, 28 cabbage heads, 1 Fuder straw. From Past. Jungs Gem.: from Engelhaupt 1 barrel- chen apple butter. From Past. Fleischmann's parish: from Dal. Meier 3 bush. Potatoes. From Past. C. Evil's parish: 3 Bush. Wheat, 2 bush. Rye, 13 cabbage heads, 1 roll of butter, 82 baar; from quite a few women 3 towels, 4 pairs of stockings, 1 undershirt; by Mr. Past. Biewend on s. wedding ges. 85; for the student Dan. Walter from some members to Past. Horst's parish 85.20; for the same collected by Rev. Müller in Amelith at the baptism of children at Fr. Burk 84; from Past. Weyels Gem.

Harvest Festival Coll. 827\*5. From Dr. Sühler's parish: from Bleke 2 p. wheat, 6 p. grain, 1 vtl. beef. Through Past. Stubnatzy on Mr. W. Schwier's wedding s. 818.32. From Franz Lischeit, Pekin, Ill, 85. From Past. Rinke 10. by the congregation at Black Oak, Ill, for d. pupil H. Fischer 810. by F. W. Reinke.

Received in the Lasse Northern District: (Addendum to No. 24 vor. Jahrg. des "Lutheraner".)

To the seminary building in Addison: from Pastor Strasen's church in Watertown (2nd broadcast) 833 5". Past. Schumann's congregation in Freistadt (2nd broadcast) 815. From Grafton: M. Zanke 82, D. Strau 83, I. Strau 82. From Frankcnmuth congregation 852. z from proceeds of anniversary medals sold 8695.44. Past. OttmannS Gem. in Sheboygan Falls 821, in Plymouth 838. Gem. N. N., Pentecost Coll. 85. past. Hahn's Gem. in Hillsdale 82, by Past. Sievers in Frankenlust by I. G. Weiss 82, A. Koch 82, Jak. Schmidt 82.04, P. Pound 81.50, A. Pound 81, I. M. Arnold Sr. 81, P. Forester 81. F. Werner of Hillsdale 81, C. Eißfeldt, Kassirer.

^Entered in the Lasse North Districts:  
To the college household in St. Louis: from Past. Miller's congregation at Amelith Coll. 82.13, from the communion treasury 82.87.  
To the orphanage near St. Louis: From the same parish, half of the harvest festival coll. 84.40. Collecte at the funeral of Franz Hilgendorf 83.52. From Past. Bauer's congregation at Swan Creek 85.

For P. Crämer's sons: From Wittve Stern in Frankcnmuth 82.  
To pay off synod debtCash Bon Past. Aulich's congregation at Howards Grove Harvest FestivalColl. 812.50. Past. Werfelmann's congregation in Grafton 88.21, in Cedarburgh 85.59. Past. Mueller's congregation in Amelith, Coll. 85. surplus of deputies' travel money 82.

To college construction in Fort Wayne: Rev. Steges Gem. in Monroe Connty 812.12. Tl. Liarer in Howards Grove 50 Cts. Past. Bauer's Gem. on Swan Creek 85th Past. M. Moll's comm. in Mequon 819.75, Andr. Galsterer in Frankcnmuth 85. by Past. Sievers in Frankenlust by I. G. Arnold 85, I. M. Arnold Sr. 82.50, Seb. Bauer 81, P. Böhmländer 81, A. Denrike 84, I. Eichhorn 83, M. Engerer, I. J. Eschenbacher each 82, L. Eschenbacher 82.50, M. Feinauer 84, I. Fischer 83, M. Förster 94 Cts. P. Förster 84, A. Götz 810, I. Gehringe, 82, A. Grammet 81.50, Fr. Grammet 86, L. Hachtel 81, A. Hecht 87, W. Heitzig 81, I. G. Heilmreich 810, I. G. Jttner 82, I. G. Jttner jun. 81, A. Jttner 25 Cts. B. Koch 85, W. Kernstock 85, P. Knorr 85, G. Lang 81, E. Müller 82, H. Pfund 85, P. Pfund 81, L. Prehm 81, I. Reim 81, Chr. Reuter 83, I. Schmidt 83, I. Schwab 85, Wittve S. Selle 85.19, B. Staudacher 85, G. Staudchei 84, I. G. Sturm 85, P. Sturm 81, Ehr. Voß 81, L. Wegener 82, W. Wegcnr 37 Cts. P. Weggrl 50 Cts., I. G. Weiß 83, I. A. Würth 82, I. G. Zeilinger 85, Mich. Ziegler 83, Br. Zill 81.50, Br. Böhm 50 Cts. Klein, Nrberchiisse 25 Cts. G. A. Bauer L5 Cts, Mich. Forst' 81, W. Heitzig 82, F. Keith 85.25, C. Müller 82, I. Neumcyer 82, M. Schwab 84, H. Wüpper 81. from Amelith by Past. Müller 816.

On church construction in the parish of Berlin, from Wittve Scheumert 50 Cts. A. Jäger 83, Ecke 82, Händel 81. Langeudorf 81. C. Bischofs 81.  
For church building in Quincy: Coll. of the congregation, in Frankenlust on 24 Sonnt. after Trin. 829.25.  
For church building in Sheboygan: Coll. of Trinity Parish in Milwaukee on AdventsFeste 846 10, For Franz Damköhler; Wedding Coll. at Dopperphul in Freistadt 86.20.

For Georg Häfner: Wedding collection at Mr. Schmagel's in Granville 86.50, N. N. there 83.50.  
For teacher salaries: Bon Past. Links Congreg. in Watertown 816th Cong. in Monroe, Mich. 816.40th No. Fest. Coll. in Frankenlust 820.  
ForHeidenmision: Past. Rohrlack's congregation n

Oshkosh 85.

To the seminary building in Addison: Past. Stieget Filialgem. in L. R., Harvest Festival - Coll. 86.38, Past. Linkt congreg. in Watertown 840.  
To the college hau Shalt in Fort Wayne Past. Miller's congregation at Amelith, Coll. 83.12, from dere, communion box 81.88.  
For inner mission: Past. Links Gem. in Watertown 812.  
For Milwaukee high school, Vpl. C. Claver at Howards Grove 50 Lts. Past. Rohdack parish in Oshkosh 86.50, Past. Grossberger's congregation 81. Past.  
Horst's comm. in Waconia, Minn., 84.50. A Scheuert in in Amelith 50 Cts. By Past. A. Stamm thanksgiving IV. in Kirchhayn 88.95, in Cedar Creek 85.41 Kindtauf  
coll. at Ferd. Grothe 83.01.  
To the synodal treasury: Reformation Feast Coll. de Immanuels congregation at Milwaukee 816.46, Chr. Wetz" in Freistadt 85.87, Pentecost Coll. of St.  
Johann's Gem. in Fall Creek 812, Past. Rolfs Gem. in St. Paul 85.27 Coll. in Past. Muller's congreg. in Amelith 86.10, Reformation Festival coll. d. congreg.  
Frankennuth 821.70. Contributions of congregation members" there u zw. of: P. Schluckebie 85, G. L. Sohn 83, P. Trinklein 81, F. Rittmeyer 81, L. Reichte 81.  
Teacher Bunning, thank offering for happy delivery 82. Mich. Ziegler m Frankenlust 81. I. G. Weiss daselbst 82.  
For the acquisition of musik. Instruments, in Addison: From Past. Schumanns Gem. in Freistadt 827.18, Chr. Wetzat daselbst 82.  
To the Hospital in St. Louis: Erntzeit- Coll. II Past. Ahners Gem. in Frankentrost 89.65, Coll. on 19 Sonnt. n. Tun. 83.60, Haid. d. Harvest Festival Coll. in Amc lith  
84.40. From Mr. Past. Levers thank offering for happy recovery from illness 83. Mich. Forster in Frau kenlust 82. Fr. Zill there 82.

C. Eißfeldt, Kassirer.

## Changed addresses r

Rev. RrariL ^V. Leirmibt, Reserve, Lrie Oo., N. L

## Volume 25. St. Louis, Mo, Jan. 1, 1869. No. 9.

### From Canada.

Pastor Ehinger from the Canada Synod has sent in a harsh epistle against the Missourians in No. 10 of the "Herold". At first we thought to remain silent and preferred to bear the disgrace so that the public controversy would come to an end. But because we see how other hostile papers also use the article, we must not remain completely silent; otherwise it would be said: He who is silent admits. First of all, we must confess that we are heartily sorry that two synods, both of which profess the symbols "without reserve," are nevertheless fighting each other publicly. How we would like to have peace and "dwell together in harmony"! But this is hindered by the fact that the Canada Synod does not want to suffer our testimony against it. - Our "Lutheran" has already several times emphatically called the attention of the Canadians to certain articles in their Synodal Constitution, that they do not agree with God's Word and the Lutheran Confession. If the Synod of Canada had considered such testimony in the fear of God, it could easily have found that we are right, and should have honestly confessed and admitted it. Instead, however, it is becoming more and more hostile and thinks, as Mr. Ehinger says, that it cannot have any fellowship with us. Of course, we have to think more and more about the honesty of these people. Synod in doubt. Also the article in the "Herold" by Pastor Ehinger is by no means of the kind that we could cast such doubts out of our hearts.

Pastor Ehinger is crazy about the argument and point of view, we do not want to say intentionally; but he is crazy. The "Z." in the "Lutheraner" does not want to prove in his article that the Canada Synod is not good Lutheran because it is said to have once belonged to the old General Synod\*); or that it needs unpublished hymnals, does not have confessional registration, etc.; for he himself says that he does not know the latter. He says himself that he does not know the latter, but that the Canada Synod deprives the laity of the right to judge doctrine in the Synod, and of other important articles that interfere with doctrine and confession. Pastor Ehinger leaves these accusations untouched, makes short work of the matter, and says that he "has no breath to argue about the points of his synodal order that are not well Lutheran, as laid down by Mr. 'Z.'". On the other hand, he hangs on to these points, which he has discussed with some semblance of the

\*) By the way, Mr. "Z." has committed a historical error. The Canada Synod as such never belonged to the old General Synod. However, it is true that some of its older members, when they still belonged to the Pittsburg Synod, were in contact with the General Synod. D. E.

However, it must be emphasized once again that Mr. "Z." does not want to prove the "not good Lutheran" nature of the Canada Synod, but only questions it. We cannot possibly recognize such a procedure as an honest one. All the more so, since several pastors of the Canada Synod (among them also Mr. Ehinger himself), at their last meeting, have proposed to change these points in their constitution, which were criticized by the Missourians, because they are contrary to God's word. If the proposed amendment is made out of conviction of the truth - and not merely to silence the Missonians - it is impossible to become angry and hostile, but one would have to be even more grateful for the rebuke.

Since Pastor Ehinger's submission contains three serious accusations, especially against the Missourian pastors in Canada, we must also respond to them. The first accusation reads: "A local Missourian preacher has accepted a United Protestant congregation; on accepting this congregation, he asked the people whether they understood 'United' to mean that they wanted to be quite united? then the name would not matter, in such a United Protestant congregation he could gladly remain, and - he remained." Since the undersigned himself is the one who has started such a congregation, he has



If he has a nominal one, he must and can also give an account of it to the reader. - This poor congregation has had a coarse nationalist as its preacher for 30 years, later an even coarser one who was also a drunkard, and finally even a Presbyterian. Since the better people in the congregation saw that their congregation was degenerating more and more, they came to me in their distress and sought advice and help. If it were not written in the Bible: "Preach the gospel to all creatures" and "God wants all people to be helped", then I would probably have turned them away and told them: "Go to hell or help yourselves as best you can. But I could not do that, remembering the words of our Savior and His apostle. Whoever wants to punish me for this, may do so. So I went to the people, and after an ordinary sermon about the Sunday Gospel, there was a congregational meeting. I have a bunch of witnesses, outside of said congregation, who heard that I did not hide my Lutheran confession, but I told the people most emphatically what they would have to expect from me, if they appointed me as their preacher; and I gave them the most necessary conditions (among them also a Lutheran hymnal), under which I could only get involved in a profession. And behold! God gave grace beyond expectation, so that the calling came and could come. It is now long over a year that I have accepted this calling, and to the glory of God and in defiance of the devil I want to confess herewith that I have not regretted for a moment that I have accepted these people; for one cannot say that they "do not want to suffer the wholesome teaching", but rather that they "receive the word quite willingly". But the rude unbelievers and the stiff-necked reformers all withdraw quietly, and I have nothing to do with them.

Whoever has a Christian heart cannot possibly be displeased that our all-merciful Savior is so kind and finally lets these poor people preach the gospel purely and loudly. Of course, I could imagine that I would be challenged for this action, that I would have to bear shame and disgrace, but that could not stop me. Moreover, I can reassure the reader that the name "united" is not found in the original documents of the congregation, but crept in later. By the way, that I should have said: that the name of the congregation is not important/ cannot be proved by anyone and is, to put it mildly, an untruth. If God gives further grace, everything will be judged right. But I only wish with all my heart that all such worshippers would be made partakers of the pure gospel. - —

The second accusation of Mr. Pastor Ehinger is this: "The Canadians had a There was a parish in which a Freemason had to be disciplined and deposed as a leader. Then Missourian preachers came, lifted the church discipline, made him an overseer, and he went to Holy Communion for five years. He is still a dominant member of the congregation today."

If one reads this accusation, it makes the impression as if Ehinger wants to say that the man was taken into church discipline by him (because he had the congregation) for the sake of Freemasonry. Ehinger, however, never spoke a word to the man about Freemasonry; but he undoubtedly wants the reader to think so with his description, so that we might be placed in a brighter light. But the thing is this: The man has not been taken into church discipline at all, but has been deposed by Ehinger and some in the congregation, à la Grabau, as a leader, and that in a dispute because of preacher's resignation. Here, unfortunately, it must be said that Mr. Ehinger let himself be rented by contract for a certain period of time with prior notice, as is required by the constitution in many a Canada parish. In such a dispute the man came to his deposition. - Since this removal was only done by some in the community, he remained in office until the next election, when we came to the community, whereby he himself wished not to be re-elected. Because of his membership in the secret society, he was instructed in detail as soon as we found out. He may have been a "dominating" member under Pastor Ehinger, but with us he has long since ceased to be, for with us it is not individual members and heads that dominate, but God's Word.

Finally, the third accusation of Pastor Ehinger. He says: "We had another congregation, which, also kept under control by Freemasons, was taken into church discipline by the Canada Synod itself. Like that ruler, this whole congregation was locked in the same way into the maternal mercy of Missouri, and taken out of discipline, nothing to it."

Here again, one gets the impression that the Canada Synod has taken the congregation into church discipline because of those Freemasons. But this is not the case at all. Exactly why, I am not able to say. From old synodal negotiations of 1864 one can only see that the congregation "unconstitutionally? resolutions were passed against the Canada Synod, and that they deposed their pastor in a manner contrary to the Constitution". (Note readers: In the area of the Canada Synod, the congregations only always sin against the Constitution, one never hears and reads: against God's Word. - Shouldn't the "exaggerated addiction to form" be at home there?) If the congregation may have proceeded

"unconstitutionally", we do not want to deny that; but if so, a "uuconstitutional" procedure can never have the consequence that a synod imposes the interdict on them. Is it a small thing to interdict innocent people, such as women and children, God's children? By the way, we did not "take this congregation out of discipline", but it already had two preachers before us. As far as we know, the congregation initially and partly disintegrated with its preacher from the Canada Synod because he attended the Methodist meetings and did not want to be resisted. - The (two) Freemasons, however, who are supposed to "keep that congregation under control", happen not even to be voting members of the congregation and have never taken Holy Communion with us. They have never taken Holy Communion with us.

Now the reader may form his own opinion about the misdeeds of the Missourians in Canada. Finally, we promise to remain silent as long as possible, if such or similar accusations should appear again later. We would rather carry and swallow in silence; but it will occur to the reader that some things may be laid heavily on. - The "Herold" is asked to copy.

Elmira, Canada, 10 Decbr. 1868.

A. Ernst.

## **The victory of the Gospel over paganism among the Pomeranians.**

I.

All is yours; be it Paul or Apollo, be it Cephas or the world, be it Level or death, be it the present or the future; All is yours.  
1 CDr. S. 21. 22.

The writer of this is not a Pomeranian by birth, but a Frank; for eighteen years, however, he has administered the holy office in a parish. He has often thought with pleasure about how close Franconians and Pomeranians once came to each other through the Gospel in ancient times and how they come into contact with each other again in the same way here in the land of colonization. Some of the readers will know that almost eight and a half hundred years ago the Gospel came from Franconia to the then still heathen Pomeranians, that the Pomeranians are therefore originally the spiritual children of the Franconians, and again that not only in our Synod of the Northern District is the Franconian and Pomeranian element very strongly represented, but also that in Wisconsin, where from the beginning the stream of Pomeranian immigration poured and still pours, especially in some of the oldest branches of the Pomeranians preachers from Franconia work on the word and in teaching. The readers will therefore find it in order that the writer of this article not only familiarize himself with the character of this tribe, which since its Christianization has become more and more Germanized.

He also tried to tell the story of his conversion through the Gospel, and that he told the most important things from this part of the older history of missions in the shortest version on the occasion of some missionary festivals. However, if he now repeats his mission-historical stories in a more detailed manner before the larger and more composed circle of readers, it should be noted that this is done in particular as a result of the request of several dear brothers in office. The conversion of the Pomeranians by Otto of Bamberg is

Indeed, it is also one of the most beautiful. It is also one of the most beautiful parthies of the older history of the mission, so that it should not be of interest to every Christian man and therefore should be distinguished like others for our and our children's piety in this sheet; also it is, since it belongs to the time of the reign of Pope Gregory VII.

;The fact that the gospel of the Antichrist falls in the midst of the heathen is at the same time one of the most glorious proofs of how Christ reigns in the midst of His enemies, how He was able to preserve the gospel so wonderfully in spite of the church robber in Rome, so that it could be carried out to those who at that time were still sitting in darkness and the shadow of death in our old fatherland, And how the spiritual temple was built on Him, the only foundation, out there in the land of the Gentiles, even though the chosen equipment of God was not made of gold and silver, but also of wood, hay and stubble, according to the nature of the time. Whatever tribe the Christian reader may belong to, he should be reminded of the above apostolic words and called to attention:

When JEsus transfigures his time of grace Soon there, soon there. So rejoice in mercy,  
The other happens.

## II.

You know that you have been Gentiles and that you have gone to the  
You have gone to the dumb idols, as you have been wallowed.

1 Cor. 12, 2.

Take your map of present-day Old Prussia, dear reader, and look for that narrow stretch of coast on the Baltic Sea, on which the mighty Vistula flows in three arms and which stretches from southwest to northeast about 60 miles long and nowhere more than 20 miles wide. Here once, as far up as we can trace history, lived side by side people from those two nations which we find in ancient times everywhere in what is now eastern Germany: Slavs and Suevi. The latter were actually Germans and lived more to the south, the former, related to the Poles,

Russians and Bohemians, had more the more northern part in possession.

People of short, stocky figure in wide, woolen clothes, those Slavs had come over from Asia at the time of the great migration of peoples around the year 400 AD. But while the various tribes of the Germans were devoted to hunting and warfare and therefore

lived in the open, these Slavs built houses, laid out gardens, farmed, raised livestock and Gardens, drove agriculture, animal husbandry and trade and laid early the foundation for cities such as Elbing, Gdansk, etc. Active and skillful, they became then also with this way of life soon prosperous and rich, so that there were no poor and no beggars among them, as blind pagans but also of course just as greedy,

as splendor-loving and opulent. Like all Slavs, they hated the Germans. They were therefore in constant feud with their German neighbors, the Suevi, until the latter, tired of the eternal quarreling, finally went out of their way by emigration. As a result, by the time Christianity came into contact with them, they were no longer masters of that narrow coastal strip, but of the entire area extending along the Baltic Sea from the Vistula to the Tollense, from Poland to Mecklenburg,

Yes, it had"" the same"" even a few posts advanced to the Baltic Sea. This tribal feud between the Slavs and the Germans was naturally lost through the Gospel. When also the Pomeranians - and these are those Slavs - called Jesus their Lord by the Holy Spirit. When the Pomeranians - and these are the Slavs - called Jesus their Lord through the Holy Spirit, they recognized and loved their fellow Germans.

The people of the former Germanic tribes, who were the first redeemed brothers, mixed with them in the course of time by marriage and became so predominantly German in language and manner that only still existing place and personal names together with some good and bad customs point to the original tribal difference. Only the old Adam makes more or less perceptible here and there the original national antipathy on both parts.

The native name among them was "Slavs", i.e. people who were

whereas they called their western neighbors, the Germans, the *njem* or *njmetz*, i.e. the mute, the incomprehensible. The Germans, however, called them "Wends", a name derived from the Germanic word "Wand", "Watten", "water". words Wand, Watten, Wasser (wall, mudflats, water), and means as much as

"Meeranwohner" means, which interpretation also the word "Pommer" should have. The sea dwellers, however, did not all stay at the sea, since they, with all inclination to fixed residences, as such also had desire to the Auswanderung and colonization. In the three Frankish provinces of Bavaria, as well as in the Upper Palatinate, Wends settled soon after the migration of the peoples and have remained in their descendants to the present day, likewise in the Saxon lands, in the Harz and in Lüneburg. Their number was subsequently increased in the Franconian lands, for example, when Emperor Carl the Great, after the victory over them, raised the tenth man with his wife and child and transferred them to Franconia in colonies.

left. Still, as already mentioned, many names in Pomerania, as in Franconia and elsewhere point to the Wendish origin. Wendish, for example, are the words that end with itz, nitz, mitz, witz, gastj laff or lav; thus the Frankish river names are Wendish: Pegnitz, Negnitz, Rednitz and the Pomeranian place names and personal names: Pyritz, Mitzwitz, Nadelfitz, Trieglaff, Gützlaff, Wolgast and the like.

As far as the religion of the pagan Wendish Slavs can be determined from the surviving news.

In the first place, the Pomeranians had invented many gods for them, good and evil ones, but they had also invented many good and evil ones. As for the Pomeranians in particular, they had invented many gods for them, good and evil ones.

Gods and evil gods. In particular, they worshipped a white god, the Bijelbog, whom they believed to be the author of all good and, in particular, to govern the stars and the affairs of heaven, while his numerous sub-gods were in charge of earthly affairs; but they also had a black god, the Czernebog, who they believed lived under the Erve and was the instigator of all mischief. With the exception of this

Czernebog and several other deities, the numerous idols were depicted in human form; but all of them were hideous and horrible to look at. Most of them were multi-headed - two-, three-, even seven-headed. Some of them were in the shape of horrible armored men, others were in the shape of a human body with an animal head, the third ones were half human, half animal. But as there with the prophet, so also here it was said: "Many a city, many a god hast thou, Judah!" Among the many gods, each city chose one to whom it rendered special service. Stettin had a special god, Wollin a special one, Wolgast a special one, and so on. In particular, the island of Rügen, so rich in magnificent natural beauty, was, before

In the past, it was called Nugia or Rügen, the seat of pagan sanctuaries. On a free place in the city of Arkona stood here the huge, armed and many-headed image of Svantevit, i.e. the god of light.

or the white Vitus, to whose honor one lit in particular fires. A large number of priests served him in all kinds of fantastic ways and for his or rather his priests' enrichment by robbery and plundering of foreign tribes 300 horsemen were kept, but besides that a lot of gold and silver flowed through tares into his treasury. The people of Stettin and Wollin mainly worshipped the golden three-headed image of Trieglav (Trieglaff), whose face was covered with a golden blanket to show that he did not see the misdeeds of the people. Another god was the Radeväst, i.e. the god of war, who was worshipped both in Western Pomerania, as well as

also served at Rhetra on Lake Tollens among the Wendish Obotrites, the ancestors of today's Mecklenburgs, and reffen gruesome image was found again in later times. Those at Kamentz worshipped the huge image of Rugevit vver Rugeveit, who had seven faces on one head and seven swords on one belt. Next to the Trieglaff in Wollin stood a half-naked image, which had a fiery sun instead of a head and a fiery wheel on its chest. Also a female deity, the Hertha or Erd mutier, was worshipped on Rügen.

Not only animals, but also humans, especially captured Christian slaves, were sacrificed to the supreme deities. The blood spilled was collected by the priests in sacrificial bowls and poured into the mouths of the idols, from the entrails they prophesied, but the remaining flesh of the sacrificial animals was cooked in sacred cauldrons, which was then eaten by the sacrificers and those invited by them, dancing and rejoicing. As rich, prosperous and splendor-loving people, the Pomeranians spent a lot of money on idolatry. A magnificent temple was built to Svantevit on Rügen; the images of Trieglaff in Stettin and Wollin were entirely of gold; the priests appeared in splendid robes at the idolatrous festivals, and they were extraordinarily merry and lavish. The highest priest, Griewe, was held in high esteem, like the pope among the Christians. He rode on a white horse that no one else was allowed to mount and with which he prophesied. But when he grew old and gray, he sacrificed himself to the gods on a funeral pyre.

One of the main festivals of all pagan Wends, and thus also of those in Pomerania, was the Spring or Death Festival. On the first day of the new year, which began for them in March, the entire population, old and young, went to the place of death, which was located at the end of the town or village, but where they did not bury their dead, but burned. Here they renewed the memory of the deceased by sacrifice. After the Wends had become Christians in general, they celebrated instead of the earlier pagan feast of the dead with all kinds of folk customs around that time the commemoration of the extermination of paganism, namely on Sunday Daetare, which since then has also been called "Death Sunday", and of which, for example, in Nuremberg the so-called "Death Carrying" has been preserved, of which Schreiber still remembers quite well from his childhood. On this Sunday, girls carried a doll around in a basket and sang:

*We carry death into the water, well is the 2c.*

As with other pagans of older times found

In this (pagan) "pious and thinking" people, too, there are many beautiful natural virtues. It is said that they showed honesty towards each other, were averse to theft and perjury, but were especially devoted to marital fidelity to a degree that all old missionaries remember with praise. St. Boniface emphasizes the latter as a characteristic of all Slavic tribes of his time. "Chastity," he wrote in a letter, "was held in such high esteem by the Slav pagans that when a virgin was convicted of fornication, a married woman of adultery, they were strangled and their bodies burned. Her seducer was hanged in the place where her ashes lay. Sometimes these women were also stroked with rods by persons of their own sex and repeatedly stabbed with a pointed iron. And so they were led from village to village until they succumbed under this torment." It is natural that the more prosperous the Wends living at the Baltic Sea became and the longer they persisted in their idolatry, the less this happened in later times, although even then they still shamed many of their neighbors who had become Christian. With all this, however, enough abominations and vices of paganism prevailed. Drinking, dancing and gambling went on abundantly among the Pomeranians. As honest as they were towards their fellow countrymen, they did not take honesty towards others very seriously; they were only too happy to make occasional robbery raids on neighboring tribes. They were great lovers of war and brawls, and their greatest joy was to capture Christians and, as already mentioned, to sacrifice them to the gods. Besides polygamy, infanticide was also common (as, unfortunately, here again, only in a different way!). In particular, one used to throw newborn daughters into the forest, so that they starved there 'or otherwise perished. Old people were beaten to death, because it was believed that whoever died of illness or old age would go to hell, while whoever died in war would go to heaven. In short, the moral condition of these Pomeranian pagans was by no means better than that of the German pagans and others. Their mind and spirit was only much more defiant, unbending and cruel. When the German pagans had already become Christians, they still had to say the prayer prescribed by the church for a long time: "Lord, you will ward off the tyranny, violence and bloodshed of the Slavs.

See, dear reader, that was the people of Pomerania, when they did not yet call Jesus Lord by the Holy

Spirit, but went to the mute idols in the fatherly way, as they were led. And this night of paganism lasted long, very long!

(To be continued.)

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### **Ans of the history of Paderborn.**

In Paderborn, a new Protestant church is to be built from the ruins of the former Abdinghoff Abbey Church; the city was once Protestant. As early as 1532, the most influential inhabitants of the city professed the Protestant church, appointed two Protestant preachers to the market church and the Gau church, abolished auricular confession and the sacrifice of the Mass, and celebrated Holy Communion after the institution of the Lord. They celebrated Holy Communion after the institution of the Lord, under both forms. They united by handshake and solemn oath to uphold the gospel. - On October 13, 1532, the citizens of Paderborn were summoned to the garden of the Abdinghoff Monastery by Archbishop Hermann von Wied of Cologne, who had also become Bishop of Paderborn, and who was there with great military force. When the citizens were gathered there, the entrances were occupied and 16 of the most respected citizens were captured. It is touching to read how they exhort each other to faithfulness, "Dear brother, do not be frightened, neither by fire nor by water, indeed remain steadfast with Christ our one Savior and His word. Amen." Soon after, they are led to the marketplace and are to be beheaded. Because no one wants to take care of them, the executioner, Veltius by name, lays down the sword before the authorities with the words that he would rather die with these pious and innocent men than do anything to them. And now the women and virgins raise such a great lamentation and weeping that the prince is moved to tears and gives them life, but keeps them in their houses for a year and fines them. Miraculously, the same bishop was converted to the Protestant faith. A beautiful story is told about an old paralyzed man named Trippemacher, who by God's grace had also come to the right faith. When he heard that his fellow believers were in mortal danger, he began to crawl to the marketplace with the help of his crutches, wanting to suffer martyrdom for his Savior. After he had worked his way through the armed men, he called out in a loud voice: "Seize me, too, and hand me over to death along with them."

Later, the youth itself helped to spread the work of the Reformation. When Martin Hoitbrand traveled to Speier in 1567 to invoke the emperor's protection against Bishop Rembert, Johannes from Brake! had the market church opened by force and began to preach. Then a number of boys gathered at the church door and sang the song: "Oh God from heaven, look into it and have mercy on it 2c." Immediately they were driven away by the town servant. No sooner had the servant

When they were far away, they sang again: "Glory to God alone in the highest" 2c. The servant comes a second time and chases them away under violent threats; they retreat, but soon raise their song again in a bright, clear voice: "Keep us, Lord, by your word 2c." At this, the Papist preacher must leave the pulpit.

A vigorous evangelical life of faith had awakened in the city of Paderborn; despite the counteraction of the cathedral chapter, according to a visitation report of 1570, hardly 12 people in each parish church of the district had received Holy Communion according to the Roman rite at Easter. The Holy Communion was celebrated according to the Roman rite. After many battles, the Reformation had won a complete victory in 1580; it seemed to have gained a firm foothold. Suddenly a counter-reformation occurred. In 1585, Bishop Theodor von Fürstenberg came to power and succeeded in completely overthrowing the Reformation. Already after 14 days he could dare to close the market church by force, no more evangelical service was allowed to take place. In 1604 there was a bloody battle, Theodor von Fürstenberg won the victory; now the Jesuits became the masters of the city, they took over the schools, no bride and groom were allowed to marry if they had not first returned to the Roman church, no Protestant was allowed to be buried in a consecrated churchyard. Parish priests suspected of heresy were locked up with bread and water until they recanted or resigned their posts. The Reformation was eradicated by force and cunning. To this day, a great jubilee celebration is held in honor of Bishop Theodor von Fürstenberg. In 1622, when Christian of Brunswick conquered the city, the Protestants made another attempt to rise up, but they were rudely deceived by this prince and had to suffer so much under his despotic despotism that their faith was broken forever. It soon came to pass that the Protestant faith, for the possession of which the inhabitants of Paderborn had fought the fiercest battles for almost 100 years, was persecuted as a plague. Even if the sovereign decree, according to which no Protestant was admitted to the city if he had not first publicly renounced his faith in the cathedral, was abolished in 1803 thanks to the Prussian regime, the hostility against the Protestants did not end there. When the King of Westphalia sent General Morion to Paderborn, he was received with great jubilation, but immediately presented with the urgent request: "Immediately drive all Protestants out of the city. The Baron von Harthausen, the head of the municipality, a zealous Preu

In order to punish him, a gallows was erected in front of his door with kettledrums and trumpets, and he himself was hanged in effigy on it. Under such circumstances, it was certainly a great act of faith that the then clergyman Günther and the teacher Herfurth, although they did not receive a penny of salary for two years and had to endure much ridicule, did not leave the congregation, but persevered with it in the time of greatest need. Incidentally, the new government soon took care of everything the congregation needed. Appropriate salaries were granted for the preacher and the teacher, the small Alerius Chapel was made available for Protestant services, and a beautiful house was given to the parish. The congregation numbered about 250 souls in the town. Now, in the midst of a Catholic population, it has gradually grown to 1200 souls, but has no church of its own. After much negotiation, the Gemeinde is now thinking of rebuilding its crumbling hut. (Village Chron.)

### To the ecclesiastical chronicle.

**An Episcopal preacher** in Philadelphia, P. B., wrote on Oct. 24 of last year. B., an Episcopal preacher in Philadelphia, wrote a letter on the letter of invitation which His Unholiness, the present Pope, addressed to the Protestants and had it inserted in the newspaper "*Universal*". In this letter, the episcopal preacher expresses himself, among other things, as follows: "Protestantism is a 'failure' (a failed attempt). My own congregation is a sample of it. I have a precious, beautifully situated, crowded church, but who fills it? Not the people - not the poor of Christ, but the fashionable world. And what does their worship consist of? They wear costly clothes for show, sit on finely upholstered pews, and listen to a phraselike Speech. A speech by Dr. Ewers (a Roman) would go down like a bomb among them. If I were to address them like that, well - I would soon get my walking pass... They bow before me quite deeply and respectfully. But what do they do at the name of God? They would rather pull out their beards than fold their hands. The women do the same... How is priestly dignity compatible with marriage?" 2c. - The "Catholic Messenger of the Faith" of Louisville, which communicates this letter in its number of November 25, is naturally quite delighted with it. But as the bird is known by its song, so is the episcopal preacher by his letter. He complains that his congregation does not want to hear the truth, and what does he do? He is

silent! What prevents him from telling the truth (which he believes to be the truth)? The fear of the "passport", that is, his dear belly. As a good Jesuit in the midst of the Protestants, he follows the principle: "The end justifies the means"; whereas neither his end nor his means is a sacred one; his end is namely the keeping of a profitable position and the means the concealment of the truth. A clean patron! But probably the Jesuits will take pity on him and provide him with an even more lucrative position, which is all the more secure the more Jesuitically he preaches. The wretched man says: How is the priestly dignity compatible with marriage? Either he must not know that God instituted marriage, that the high priest and all priests in the Old Testament were married according to God's order, that according to the apostle's word a bishop should be the husband of his wife, who presides well over his household and has obedient children, and that according to the same apostle the prohibition of marriage belongs to the antichristic "doctrines of the devil" (1 Tim. 3, 2. 4, 1. 3.), or man must consider God's word a fable. If he is not already deposed after he has exposed himself in this way, this is a sad testimony against the Episcopal Church.

W. [Walther]

**The Iowa "Church Gazette"** of December 1 of last year reports with great pleasure that within the Norwegian Synod, which is in sisterly connection with our Synod, rumor has arisen in one of their congregations about the doctrine that slavery is not in itself a sin. To the writer, according to the well-known theory of the Iowa Synod, it is something frightening to be still arguing for that Bible doctrine now, "even after slavery has long been abolished in America." The writer, probably one of the well-known Iowa church politicians, obviously starts from the principle that in such matters one must not look at God's Word, which in many doctrines is "not clear and unmistakable", but at "the situation". Depending on the situation, one must either stand firm with a doctrine or abandon it. We know, by the way, from our dear Norwegian brethren that they were far from bringing the question of slavery themselves to the table, that rather the dispute about it was forced upon them, and that they only came out seriously against those who either publicly twisted and abused the Scriptures in favor of their view, or said: "This is indeed what the Scriptures say, but who may believe it now in the enlightened nineteenth century? For the sake of such a fight, these God-fearing servants of the Lord consider only their honor. That this disgrace of Christ now becomes even greater, they also owe to the Iowans, even if they have no reason to thank them.

W. [Walther]

**The President of the Canada Synod**



writes in his last annual report: "Br. L. H. Gerndt asked for advice in a matter in which someone in one of his congregations wanted to marry the widow of his deceased brother. The local laws forbade such a marriage, and even within the church voices were raised against it. The people later went to the "States" to be married there. May they be admitted to Holy Communion? Could they be admitted to Holy Communion? - My intemperate opinion was that because of this step they should not be deprived of the grace of the sacrament, since I could not convince myself that such a marriage was against divine order. The synodal report then says: "After the president's report had been discussed punct by punct, it was now adopted as a whole, in the foregoing version." - We cannot express our sorrow about this matter vividly enough. Does the president not have a Bible, or has he never read in it: "If a man takes his brother's wife, it is a shameful thing; they shall be without children" (Deut. 20:21, cf. 18:16)? Probably the Lord was thinking of the fact that in Germany here and there dispensations were made in that case; for it is becoming more and more common here in America, after the events of the lowans, that the meaning of "Scripture doctrine" is measured according to the judgment of weighty human authorities, and not according to the Scripture doctrines. The distress because of the degrees of relationship which, according to Scripture, prevent marriage, is great enough here, even if all preachers sharpen God's Word on this point; but what will it be like when the local synod presidents officially "dispense" with God's Word in this point by means of their "intemperate" conviction and their inexperienced synods say yes to it? This is an open pabstry in the midst of Protestants. W. [Walther]

**Lodge system.** In the "Luth. Zeitschrift" of Dec. 12, the dear Pastor Has- karl (?) writes: "When we read in the magazine of Dec. 5 an excerpt from the "Synodal Report of the Missouri Synod" about 'Acceptance of congregations which have not yet purified themselves from the lodge system,' the question irresistibly forces itself upon us: Whose turn is it now to wield a cutting sword of criticism over Missouri?" One can see from this that the dear man has never understood our whole struggle. He thought that when we testify against false doctrine and sin, it is done in a Pharisaic sense with the prayer: "I thank you, God, that I am not like other people," or as if we only want to see the right church in a good Donatist way where all error and all sinfulness has already been swept away. But that is far from the case. We Missourians have never concealed the fact that we also accept congregations in which there is still a lot of We would be afraid to be denied by the Savior of sinners if we did not do this. But first of all, we demand from each of our preachers pure doctrine and untainted life, and secondly, wherever we come, we immediately begin the fight against all ungodly beings. Thirdly, however, we punish only those preachers who either themselves pay homage to false doctrine or walk angrily, or who do not want to attack any ungodly being in their congregations, but tolerate it as something quite compatible with Christianity and Lutheranism, yes, justified. Whoever has not yet known this, well, let him know it now. If, by the way, Pastor Haskarl or whoever else wants to "wield a cutting sword of criticism" over us, we have no objection to it, and if the blows strike, we want to say "thank you!" for it, because, by God's grace, we care nothing for our own honor, but for God's honor and the salvation of souls. W. [Walther]

**The "Catholic Messenger"** from Louisville told some time ago, as our esteemed readers from the "Lutheran" will still remember, how **Melanchthon** is supposed to have told his mother that living Lutheran is good, but dying Catholic is good. That this story was a lie, we proved so clearly to the "Messenger" that he did not dare to complain about it. In its issue of Dec. 9 of last year, the "Messenger of Faith" comes out again with a similar anecdote. He writes: "To live Lutheran is good, but to die Catholic is good - Calvin famously (!) said to his mother on her deathbed." - As is well known, lies have short legs; therefore, this lie will not run long. - After the above was written, the New-York Catholic Church Newspaper of Dec. 17 of last year came into our hands. In it, "Andres" in the chat room, who has already divulged many a secret of the papal church, says: "It is gratifying to perceive how the misanthropic (grouchy) sectarianism is diminishing more and more, while our Catholic church, in which we live so leisurely, is gaining more and more ground every day." There the Catholic Andres blurts out that nowhere can life be lived more comfortably, more conveniently and more pleasantly for the flesh, than in the so-called Catholic Church, for nothing is easier for the flesh than to go along with a number of outward religious exercises as prescribed by the Catholic Church, if only then one is given hope of blessedness in return, without true conversion of the heart, as the true Protestants demand. Therefore it is and remains true: "Catholic is to

live well, but to die badly; but Protestant is to live hard, but to die easy .

**Iowa.** Rev. Brobst reports in his journal of Dec. 12 that "a highly respected member of the Iowa Synod" has written him, among other things, the following: "I think now all the members of our synod will be in favor of a complete union with the church convention." - This report is certainly nothing less than surprising. If Iowa hesitated even now to join the *Church Council*, it would be carrying the brittleness a little too far indeed. Iowa obviously has just as many, if not more, open questions than the *Council*; and even the chiliasm of the main leader of the Iowa Synod \*) finds the most hospitable reception in the *Council*, next to that of Dr. Seiß. Why, then, in this "situation", should we be so "courageous"?

W. [Walther]

**Madagascar. Death of the Queen and the Mission.** Several months ago, the Queen of Madagascar died. During her illness, the mission doctor Davidson attended to her. Frequent rallies took place among the people. Candidates for the throne were nominated by various parties. When the queen was dying, considerable noise and commotion arose; the great market was broken down, and much running to and fro with weapons and sticks took place. Her Majesty heard the tumult and ordered all loyal citizens to appear before her. She was then taken to the verandah of her palace. Most of the men in the city, however, immediately ran away. Her Majesty still spoke to them of the verantzah and introduced Dr. Davidson and Laborde as her friends, who had promised to stay with her until her death. A week later the dreaded event took place. The queen died. Her niece Ramoma was proclaimed queen under the name Na-na-va-lo-man-ja-ka. The missionaries were immediately told that they could trust the new queen. Great expense was made at the funeral of the deceased queen. Fifty silk cloaks were wrapped around her body, 400 dresses, several of which cost more than 100 pounds sterling, were placed in her grave. Also 20 watches, among which one is estimated at 200 pounds sterling (\$1000), along with many earrings, finger rings and other precious items. Everything the queen had loved was given to her to decompose with her in the grave. 22,220 French thalers, worth 4444 pounds sterling, were melted and the coffin was made of them. The body was brought to

As Prof. G. Fritschel stated at the Milwaukee Colloquium: "Our Synod has no chiliasm. It is known only from the fewest members whether they are chiliasts or not. It cannot possibly be the prevailing opinion," then Prof. Sam. Fritschel immediately added: "But I very much wish that, if it is not the prevailing opinion, that it would be!" (S. Stenographisch ausgezeichnetes Collegium, p. 130.) Now a large field opens up for the dear man in Oouueil to make propaganda for this chiliasm which he loves so much.

the coffin to the grave and laid there. The tomb itself is a square stone building, 12 feet high and partly painted green and decorated with gold. After the Queen's death was publicly announced, an order was issued to the people that the subjects should shave their heads, wear neither hats, nor shirts, nor breeches, nor shoes; nor should they wash their clothes or faces, nor lie in beds, nor leave their shoulders uncovered. A few hours after this order, some streets were literally strewn with human hair.

To the least two million

People walked in mourning with shaved heads. A nation barefoot, with bald heads and bare shoulders, must be a strange phenomenon. For the mission and the progress of Christianity in Madagascar, this event seems to have very important consequences. The national idols have since been eliminated. To everyone's great astonishment, no idol was present either at the proclamation or at the funeral. The queen, who had some knowledge of Christianity, had lost confidence in her idols some time before her death. When she felt this approaching, she called some of her Christian officials to pray to the true God for her. This circumstance may have something to do with the removal of the idols. Even the first minister, until recently a stubborn pagan, has begun to pray, to search the Scriptures and, with the help of some native preachers, to hold daily family services in his home. About the present state of the mission, the secretary of the London Missionary Society wrote in an English newspaper of August 17: "Our worst fears have been removed, our boldest hopes exceeded. The work of the Mission in Madagascar has been wonderfully blessed. Since the period of mourning for the deceased queen has passed, the places of worship for Christians in town and country have been crowded. So great is the desire to hear the word of God that on the Sunday before the departure of the last post in the church where Missionary Toy preaches, 2450 persons were present, and 230 outside listened to the sermon. The new queen and government have publicly renounced idolatry, the great national idol has been removed, and the queen sends her servants to Missionary Toy's congregation. Your government works are stopped on the day of the Lord. The envoy of a foreign power, who was on his way to the capital to obtain the ratification of a Hanvel treaty, had reached the last station on Saturday night. Instead of finding there the expected usual escort, he was told that he could not be received at the court before Monday. The

eldest son of the first minister, as well as his sister, are candidates for church membership. So extraordinarily has the word of the Lord increased."

(Evangelist.)

### Church dedications.

(Delayed.)

On the 2nd Sunday after Trin. (June 21, 1868) the Lutheran Immanuel congregation at Cold Springs, Ind. (branch of the undersigned) dedicated their church and school building to the service of God.

Aurora, Ind. Geo. Nunkel.

On the 22nd Sunday after Trinity, the sixth Lutheran church in St. Louis was dedicated to the service of the Triune God. This is a small church built at the west end of the city in the midst of a large German population by the congregations of St. Louis for the purpose of mission. H. G. Sauer.

On the 24th Sunday after Trinity, the new Zion Church was dedicated to the congregation of the Rev. Geycr in Carlinville, Ill.

### Church News.

Mr. Past. C. Wünsch, who received and accepted a call from my previous branch, was introduced by me on 1 Advent, 29 Nov. 1868.

I. s t r i e t e r.

Address: Rev. 6. vunschr,

Liereeville. Ve Oalb Oo., III.

On 25 Oct. d. J., being the 20th Sunday after Trinity, Rev. M. Stülpnagel, who had received a call from the Lutheran Immanuel congregation at Courtland, Nicolet Co, Minn, and had accepted it with the permission of his former congregation, was installed in his new office by the undersigned on behalf of the most reverend Presidency of Northern District.

On the same day, the congregation had the joy of consecrating its newly built Frame Church to the service of the Triune God. K. Schulze.

Address: R-sv. N. 8tū1pnsZel,  
Gourtlanä, Xioolet 6o., Ninn.

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### **Conferenz displays.**

The Cleveland Special Conference will meet, God willing, January 5 and 6, 1869, at the home of Rev. Schwan in Cleveland (east side). I. Rupprecht.

The Fairfield Special Conference will assemble, God willing, at the home of the Rev. Mees at Columbus on January 12 and 13 next.

H. Maack, Sccr.

### **Day conference in St. Louis** on the second Wednesday in January.

The Chicago Districts Conference will meet, God willing, January 12-14 at the home of Rev. Beyer.

A. Reinke, Secretary.

### **Baltimore Special - Conference.**

The meeting will be held on the second Tuesday of 1869, at 9 o'clock in the morning, at the home of the undersigned, and will cover the states of Virginia, Pennsylvania and Maryland, will last three days and will cover the travel expenses jointly. The "Theses on the Modern Theory of Open Questions" by Prof. Walther are available for discussion. See "Lehre und Wehre" XIV, p. 318.

Hugo Hanser.

### **Address for emigrants.**

In the course of the past year (1868), I have again received many complaints about fraud, drudgery and often significant losses to which emigrants who had been sent to our communities, or who had already settled here and were once again traveling to Europe, were subjected in New York, some verbally, some in writing. In addition to my official duties, it is not possible for me to take care of the distressed in their various needs in an effective and thorough manner; nor is it possible in most cases to call the cunning swindlers and scoundrels to account, since they carry out their treachery and deceit with astonishing skill and the transients also have no time to speak out against them before the authorities.

A more detailed account of the execution of perfidy and wickedness of these "compatriots and German brothers" I did not want to add here; about this see "Lutheraner", Year 24, No. 7.

Here I only wanted to give the friends of the "Lutheraner", who want to visit the old home again or have their relatives come over, the address of a proper hostel, where they can find good food, clean beds and friendly advice and assistance against reimbursement of the costs incurred. It is the following:

Joseph Strebens German Inn, Xo. 4 Oarlisle 8tr., Vork.

The house is located near "Caftle Garden" and most of the railroad stations and departure points of steamboats.

Mr. Strebe! will, as soon as this number of the "Lutheran" is in the hands of the readers, take the liberty of sending a number of his cards to the pastors of the Synod.

The pastors will then gladly hand them over to those who wish to make use of them.

F. W. Föhlinger,

602 Last Xintü 8tr., Vorlc, X. V.

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### **Announcement.**

Just now we hear that the second edition of the "stenographically excellent Colloquium" is ready for dispatch and can be obtained from dear L Vrauns, Narket 8tr. 6., ObieaKv.

## Image of Christ.

The painter Pfau, well known to most pastors and many members of our synod, our dear friend and fellow believers, has drawn with much love and care a Christ's head with the crown of thorns and had it lithographically reproduced. Mr. M. C. Barthel will execute orders here against payment of the low price of only 50 Cts. per copy.

It would have been perfectly suitable for a Christmas gift, but unfortunately we found out about it too late to be able to announce it in time. However, this will hardly do any harm to the rapid and numerous sales, if the dear readers hear and take to heart that an opportunity presents itself to them, not only to get a good picture for little money into the house, but thereby also to relieve an oppressive, bitter need. '

"C.

For poor students received from two bodes of the congregation of the Rev. Th. Miesler at Cole Camp, Mo., \$1.50. C. F. W. Walther.  
To the Semina rhaushalt By Mr. Pastor Hallerberg Collecte of his congregation \$13.50; by Mr. Past. Sapper deSgl. \$12; by the Gem. of Herr Past. Kleppisch 1 large Fuhre cabbage, Ruben u. potatoes and \$1 haar; by Mr. Past. A. Lehmann of Andreas Popp 1 bag Welschkorn, 1 S. potatoes, 25 Kraut'pfe; from the community of Mr. Past. Baumgart 2600 Psd. flour, 30 cabbage heads; from Herm Frerk in MinerstSM 60 cabbage heads, 1 Bush. Potatoes, 1 Bush. sweet potatoes; from Herr Past. Baumhöfners parish: from Chr. Hüsemann 5 Bush. Potatoes; from Barthel 5 Bush. do; from Klauen- berg iz Bush. do. and 1 S. turnips; from Herr Past. Riedel's Gem.: from W. KeiSker 1 bush. Potatoes, 1 S. cabbage; from H. Schürmann 1 Bsh. Potatoes; P. Brink- mann 1 Bsh. do.; I. Dittmers 2 Bsh. do., 1 Bsh. Reuben; H. Temming 1 Bush. Grain, 1 Bush. Turnips; Ch. Hesse 2 Bush. Potatoes, 1 bush. Turnips; of Past. Riedel himself 2 bush. Turnips, 12 cabbage heads; from Mr. Past. Sand- voß' parish 6 p. flour, \$17 cash; from Mr. Pastor John's parish 1 large barrel of preserved reuben, 1 barrel of sauerkraut, 1 barrel of potatoes; from Mr. Past. F. Schalters Gem. \$6.75, from Mr. Rev. A. Kl. \$3; from Mr. Past. Heinemann's parish 31 p. Flour, 41 bush. Bran, 2 S. Oats, 2 S. Welsh grain, 3 S. Turnips, 1 S. Onions; from Mr. Past. Baumhöfners Gem. 32 barrel potatoes, 2 bush. Ruben, 50 cabbage heads; from Mr. Pastor Sprengelers Gem. \$7; by Mr. Past. Asbrand Reformation Feast - Coll. of his congregation \$11 r from Lowell: from Mr. Teacher Emmerich \$1, 5 roosters, 1 doz. Eggs; from Mrs. Has.näger \$1; from Mr. Walke 1 box of soap; from Mrs. Walke \$5; by Mr. Rev. Endres gcs. from wedding of I. Fellrock \$1.50, on baptism at H. Gerke \$3.65.  
For poor students: By Hrn. Past. Johannes G. Walther at the wedding of the Rev. Lohr, mann \$4.05 for Kügele; by Mr. Past. Baumhöfners \$6.25 from s. Gemeinde for Gräff; by Mr. Past. Th. Miesler of his congregation \$7; by Mr. Past. Denke \$5.50 for Wangerin; by Mr. Past. Kleinegees and his congregations \$7; by Hrn. Past. Wagner from the women's association of his congregation \$18; by Mr. Past. Baumgart from s. Gem. \$7; by the Bremen Women's Association 15 undershirts, 4 pr. stockings, 36 handkerchiefs; by Mr. Past. Veiter from Mich. Friederich \$4, from himself \$2.

A. Crämer.

Get

ur construction - Raffe -es school teachers - Seminary:

Through Mr. Kalbfleisch from Concordia - District in St.

Louis \$73.50. By Hcrrn Brauns of the municipality to j chicken \$1.50.

Richmond, Va. \$6. by Mr. Kassirer E. Roschke in St. Louis \$24. by Mr. Past. Wunder in Chicago by Br. Koplien, Br. Krägl, H. Höft, Th. Reinhard each \$5. L. Heinke, Chr. Dörfeld each \$2. G. Dietrich, K. Kohnitz, F. Kohnitz, M. Oestermann each \$1, together \$28. By Mr. Past. ASbrand in Fort Dsdge, Iowa, \$6. by Mr. Kassirer Eißfeldt in Milwaukee \$46.82. by Mr. Kassirer Birkner in New York \$67. collecte in Past. Zuckers Gemeinde, Proviso, Ill. \$6.05. By Mr. Fr. Degener there \$5. By Mr. Past. Wynekens Gem. in Eleve- land \$18. Don Herr Past. Beyer's congregation in Chicago \$33. of the congregations at Aurora and Yorkville, Ill. \$22.75. of the congregation at Peru, Ind. \$37. of Mr. Rev. Henkel there \$3. of the congregation at North Dover, O., \$19.40. of the congregation at Cincinnati \$28. Don Gemeindegeldern at Addison u. zw. r of W. Thon \$3, Wm. Precht \$11, Jürgen Behn bOCIS., H. Matthews \$10, D. Kornhaaß \$2.50, Wittwe Schaper \$2, A. Heinberg \$1, F. Fedderke, B. Heinberg, Ph. Strauschild, W. Plagge u. Fr. Lührs each \$5, D. Lührs \$10; zus. \$65. From Mr. Past. Lehmann's parish in Pilot, Ill. \$7. summa \$495.52.

Addison, Ill., Nov. 16, 1868. H. Bartling.

Entered into -er Raffe -es middle District:

On the synodal treasury: From Past. Bode's congregation \$5.41. Past. Jäbker's congregation \$22, from himself \$2. Pastor Dulitz's congregation in Huntington \$6.40. Past. Sihler's u. Past. Stubnatzy's Gem. \$52.53. Past. Evers' parish \$20.23. Past. Bode's Gem. \$5.34. By Past. Sappert by Mrs. Helm \$1. Mrs. Schulte \$3. Mrs. Bippus \$2, at the baptism of children at Peterheim coll. \$4, by Fr. Eickmeyer 50 ct., W. Schnute \$1, Mrs. Burggrabe \$2. Past. Sapperts parish \$24, by himself \$1.50. Past. Schmidts Gemeinde \$14.50. By Past. Wyneken by E. H. L. \$2, by Past. Hochstetter's congregation \$11.40. By Past. Lothmann by Mrs. Thämert \$1. By Past. Zügel's Gem. \$10.38. By Past. Seuels Gem. \$23.30, by himself \$1. Past. Königs Gem. monthly contributions \$40, by himself \$1.50. Past. Wichmann \$1.50. Past. Wynekens Gem. \$31 8.40, by himself \$1. Teacher Hesse, Past. Schuster, Past. Jungk, teacher Röker, Past. Jox, Past. Horst, Past. I. Rupprcht, Past. Jükitzel, teacher Brust, Past. Wevel, Past. Sallmann, Past. HuSmann, Past. Stege, Past. Lothmann, Past. Meyer, teacher Konzelmann, Past. Sauer, teacher Nolting, teacher Cohrs, Past. Horn each \$1. Past. Jox's Gem. in LoganSport \$7.65, in Peru \$10. Past. Horst's Gem. \$5.50. Past. Jüngers Gem. \$16, best. Branch in Scymour \$6.30. Teacher Zitzlaff \$3. Past. I. Nupprechts Gem. \$6. Past. HuSmanns Gem. \$12. Past. Steges Gem. 3 Coll. \$23.50. Past. Trammis Gem. \$3.75, by himself \$1.25. Past. Kunz's Gem. \$11, by himself \$2. Past. Mee's' Gem. in Columbus, O., \$82. Past. Schumms' Gem. \$6.30. Past. Nützel's Gem. in Columbus, Ind. \$6.50. Past. Horns Gem. in Holmes County, O., \$10.70. Past. Merz \$1-50. By Past. F. Nützel from d. Gemeindekasse \$8, by himself \$2. Past. Buhl \$2. Past. Stocks Gemeinde \$7.59. Past. Schöneberg's community \$23.60. By Schnaible \$1. Past. Schäfer's congregation \$10.65, by himself \$1.35. Past. Schuster's parish in Bremen \$8, best branch in Woodland \$1.45, in Mishawaka \$1.52. Past. Kühn's parish and branches \$13.30. Past. Jungk's parish \$7.08. Past. Michaels Gem. \$10.50. Past. P. Rupprecht's Gem. in Fulton County \$3.75, in Williams County \$5.05, in Defiance County \$5.04. Past. Detzcö Gem. in Southridge \$26.27, in Defiance \$18.81, at Florida \$3.80, in Delaware \$5.50, Wed. - Coll. bci I. Mueller \$4.23, Past. Jox's Gem. in LoganSport \$24. Teacher Kirsch \$2. Past. Reichhardt's Gem. \$5, by himself \$1. Past. Bode \$6. pastor Lchner's branch \$2.68. Lchner's branch \$2.68. Rev. Jox's parish in Peru \$7. Rev. Kühn's Gem., October-Coll. \$1.36. Past. Maack's parish \$8.80. Rev. Horst's parish \$7.50. Past. Bauers Gem. \$9. Past. Bode's parish \$3.75. Past. Königs Gem. \$50. P st. Knhs Gem. in Minden \$15.40. Past. Böses Gem. \$3.88. Past. Jäbkcrs Gem. \$14.50. Past. Stellhorn's no. \$19.35.

To the Parish and Teacher Wittwen Fund: By Past. Lehner Wedding - Coll. at I. Winkler \$7.05. By Past. Bodes Gem. \$4.52. Pastors Dulitz and Reichhardt each \$1.50.

For Past. Kahmeyer's widow; Past. BodeS Gem. \$7.25.

To the seminary building in Addison: Through Rev.

Kühn by I. Büchner \$1. by Past. Scholz by W.

Past. Bodes Gem. \$12. Past. Sallmanns

Gem. \$30.50. Rev. Reichhardt's parish \$10. Pastor Schwan's parish \$85.89.

On church construction in Richmond, Va: From Past. Brackhage's Gem. \$10. Past. Wyneken's Gem. \$48.90.

ForSyuodalschilzidentilungSkasse: From Past. Kuchles Gem. \$12.50.

For poor students: By Past. Scholz' Gem. \$2.54. By Past. Wyneken from H. Alb \$1. wedding coll. at Hadde \$10.60. By Past. Lothmann of Mrs. Thämert \$1. Kindtauf - Coll. at Droge \$1.50. Past. Horst's branch \$3.15. By Past. P. Rupprcht by Val. Preacher \$5, p. Krup \$5, past. Weisel's parish \$10.80. Past. Bühls Gem., Massillon, O., \$20.111. By Past. Zagel wedding coll. at Franz Hvllmann \$12.50. By Past. Wüstemann House antler coll. at Jul. Lang \$3.75. For Karl Frinke from the Gem. in Indianapolis \$25. For the same from Wittve Reitz \$10. For D. Walter by the same \$10. N. Zelt \$5. by Past. Sievers for Franz Damköhler \$28.23. By Past. Wyneken for Fr. Lindemann wedding coll. at C. F. Neinker \$7.75.

For heathen mission: By Past. Scholz's congregation \$1.81. By Past. Lothmann by Mrs. Dolch \$2. past. Schöneberg's congregation \$2.50. I. Bierlein \$5. Past. Rup- precht's Gem. in North Dover \$6.87. Past. Th. GotschS Gem. \$3.75.

To the orphanage at St. Louis: By Rev. Scholz from Mrs. M. Muzler \$1. Tb. Stach \$1. I. Busch \$50 CtS. Through Rev. König by Mrs. Bracker \$5, child run - coll. at Past. Stock \$6. by Past. Schuster Kindtauf - Coll. by Ludwig \$2. by Past. Michael by Wittve Reitz \$10. by Past. Weyel by Mrs. G. Böhm \$2. by orphan W. Kortrcy 25 CtS.

For Brunn's Institution: By Past. Scholz' Gem. \$1.81. By Past. Kuchle MissionSfest-Collecte in Kendallville \$53.68. Past. Wüstemann's Gem. \$1. By the same wedding coll. at Fr. Hölzer's \$2.50. Past. Königs Gem. \$18.50.

For inner mission: By Past. Scholz by W. Huhn \$1.50. Past. Königs Gem. \$6, \$7.50, \$2.25. Past. Bodr's Gem. \$15.

For teacher salaries: Don Past. Scholz's parish \$4. from Past. Kunz' Gem. from d. bell bag \$7.50. Past. Kuchle's Gem. harvest festival coll. \$11.25.

On the emigrant mission: By Past. Hörnicks Gem. \$1.25. Past. Königs Gemeinde \$18.50. By Past. Lothmann by Mrs. Thämert \$1.

To the college budget in Fort Wayne: By Past. Sanpert v. Women's Club in Evansville \$6.75. surplus of Jubilee commemorative coins sold \$2.75. Mrs. Svindler \$5. cinema house coll. at Jde \$6.45. by C. Eißfeldt \$11. by Past. Sievers' Gem. \$3.61. pa- strö Wüstmann's Wern. \$12.25.

Tuition of college students: Don Aug. Dolke \$6. H. Karsten \$6.

For poor seminary students By Rev. Horst Kindtauf - Coll. with M. Riess \$2.40. Rev. Merz' Gem. \$18.75. By Rev. Michael for d. Schüler Stro- bel von Naquist \$5. by an unnamed \$5.

For the general presiding officer: From Past. I. Nupprechts Gem. in North Dover, O., \$10.03.

For the seminary in St. Louis: Bon Past. Dulitz's Gem. in Huntington \$4.20, in Lancaster \$2.15. Past. King's Gem. \$24.50.

For poor students in dying: By Past. P. Nupprecht by Mrs. Nagel Acknowledgement for happy delivery \$3 for Joh. Nupprecht, by himself \$2.

To the Inth. Hospital in St. Louis: By Past. Reichhardt by W. Lücke \$5. by Past. Hörnicks Gem. \$7. Past. Stellhorns Gem. \$8.

On church building in Norwich: By Past. Sihlers and Stubnatzy's Gem. \$93.85. By Past. Stubnatzy wedding - Coll. bci Holmeyer \$6.15. Past. Bode's Gem. '

\$11.35.

For the purchase of an organ in Addison: from the Women's Association of New Haven Township \$6.  
On church building in Quincy, Ill: By Rev. Zagel's Gem. \$15.75.  
Z n m s e m i n a r b a u in Addison: by Pastor i Scuel of I. Reimer \$3. C. Bonnet, Cassirer.

**modified address r**

Rsv. 2^.. ^VnZner, No. 58 Imko 8tr.

OlüeuZo, lil.

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Printed by A. W' ebusch u. Sohn. St. Louis, Mo.

Volume 25. St. Louis, Mo, Jan. 15, 1869. No. 10.

**Report on this year's meeting of the Iowa Synod.**

This report appears this time in the "Kirchenblatt der evang. luth.-Synod von Iowa". It says, among other things: "Our relationship with Missouri, as can be seen from various omissions published since the Colloquium in the "Lutheraner" and in "Lehre und Wehre", has not improved at all. On the contrary, the tone in which they have written against us since then is more irritated and biting than ever before. Our dear opponents, it seems, cannot forgive us that the colloquium we initiated not only destroyed the nimbus of infallibility, but also made it impossible for them to fish in the mud, that is, first to accuse us of all possible heresies, then to warn all the world against such dangerous people and to call upon all souls concerned about their eternal salvation to flee from such heretical fellowship, and finally to welcome with open arms those who, ostensibly for the sake of this false doctrine, but in reality for the dirtiest motives, escape, and to act as a protecting angel for them.

to stand by your side."

Now, first of all, as far as the "nimbus of infallibility" is concerned, the Missouri Synod does claim a certain infallibility. For it is convinced that its doctrine is firmly and unshakably founded in God's Word; and since God's word is infallible, it also believes to be infallible with it, although we confess with all humility that we can certainly err in the understanding and the conception of God's word. But such an error has not been proven to the Missourians at the Colloquium, as far as I know, so the "nimbus of infallibility" has not been destroyed. Or should it have happened that the Iowa Colloquium had to admit that a long register of sins of the symbols had been written by a pastor from their midst, but that the same had not been in a protocol (as the "Lutheran" had erroneously written), but in a lecture, whereby it was demonstrated to the Missourians with much expenditure of time and shouting that a lecture is not a protocol and a protocol is not a lecture? Or by the fact that the President of the Iowa Synod admits that through the open questions a hole is made in the protective wall of the church, in the symbols; but also promises that they, the Iowans, will stand as guards in front of it, so that foxes etc. do not penetrate through it into the church? Or by the assertion that one has written about the last things etc. in such and such a way, but not meant, as the words read, one has never taught in such a way, as was publicly written, one has been misunderstood etc.? whereby one only does not quite know whether one is thinking of

his own sound mind, or that the writer should doubt. Or by the instructive conclusion: no doctrine founded in God's Word may be considered an open question? The doctrine of the Lutheran symbols of Sunday is founded in God's Word, therefore it must not, yes, the must be considered an open question. Why is that? Well, because great men have deviated from this teaching. He who can be guilty of such folly certainly deserves no laurels; he should not set himself on a high horse, for in doing so he adds a new folly to the old. The President of the Iowa Synod, Grossmann, says in his report that those who transferred from his Synod to the Missouri Synod took this step "for the direst of motives. You have probably not considered correctly, Mr. President, what you said. We can only be talking about a number of pastors who have transferred to us from the Iowa Synod, or about a congregation here in Dubuque which has separated from the congregation belonging to the Iowa Synod. As far as the writer knows, the pastors came over to us because they did not feel comfortable in the hierarchical-chiliastic atmosphere of the Iowa Synod and thought that their well-being could perhaps be completely restored by a change of church climate. It is reported that they are now flourishing and

Certainly, one could have ascribed dirty motives to them only if they had remained in their former connection despite better knowledge (to which probably the agitated registers of sins have contributed their share). By the way, the brothers in office are probably all old enough to speak for themselves. It may therefore be left to their discretion whether they remain silent and let the accusation of the dirtiest motives sit on their hands, or whether they want to prove that their former president is a slanderer by explaining the reasons for their resignation from the Iowa Synod. The latter would be good, so that the comb does not grow into his mouth.

The accusation made should, however, apply above all to the local community, insofar as it consists of former members of our opposing community, because even more serious accusations are being made against them.

In numbers 5 and 6 of the church bulletins of 1866, Prof. G. Fritschel writes a letter about the events here, as far as they relate to the division of the congregation: Every faithful pastor must sometimes experience that this or that member of the congregation, whom he felt compelled to punish from God's Word for the sake of some sin, holds a grudge against his pastor for that reason. This happens everywhere in the world, where only God's word is preached with seriousness and faithfulness. In the free-church conditions of America, however, it sometimes happens that such people, who do not want to submit to the discipline of the divine Word, try to oppose the pastor in many ways, to oust him or, if that is not possible, to cause a schism. Such a case also occurred in Dubuque." In the further course of the letter, those who had formerly left are described as "those who resist the discipline of God's Word"; as "those who resist the Word and ecclesiastical discipline"; as "those who have been punished from God's Word" for their "sins"; "ungodly mind and reluctance" is said of them; they are "stirrers"; even the name "mob" is given to them in a public document! What an idea Prof. Fritschel tries to create of these people in the readers, especially in the readers of Germany. Such people belong in the ban and the Iowans should be glad to see themselves rid of them. The Missouri Synod, however, after much negotiation with them and their former pastor, has finally received these people as a congregation and provided them with a pastor. The above account is therefore by no means intended to paint only the local congregation, but to show "what sin and desolation of the church must follow from that unlawful, dishonest proceeding of the Missourians," and how the same "must have been destroyed by ungodly

The reason for this is that the Iowa Synod declares "the questions of church, ministry and the last things to be open questions". But, gentlemen, do you not "consider" at all that from your first appearance you served our opposing congregations and founded counter-congregations up to the present day, indeed that your appearance, your synodal formation should mean nothing else at all than to take up an opposing position against us, and all this for no other reason than for the sake of the "open questions"? Or is it that, in addition to the principle of "open questions," you also apply the principle that "we do that, but they must not do that to us"? Or have you asked thoroughly in only one case why the congregations left us or stood against us? Why raise such a tremendous lament other than to stand as a martyr among the ignorant here and in Germany?

But, all this would not justify the Missourians in the present case, if the events here, and the conduct of our Synod towards the same, were such as is written out to the world. The writer of the said letter or the authors of the same are, however, called upon to prove against which commandment of God or against which good Christian order, established by the congregation, the formerly resigned have sinned. If this proof is not provided, they will declare all the accusations made to be infamous slander.

They keep insisting that the people in question did not leave because of doctrine. Well then, let it be admitted here that the first impulse for leaving was not the doctrine. How could they have known the "wrong" doctrines and the wrong position of the Iowa Synod in the first place? The organ of the Iowa Synod, the church bulletin, makes the trip around the world with its readers from time to time, but does not even instruct in the basic doctrines, for which there would be reason enough here among the sects, let alone that it should illuminate the burning questions and present them to the congregations, if it does not offer chiliasm for sale. But (to use the words of one of those who had left), they felt that the shoe was pressing, but they did not know where it was pressing, because it was pressing everywhere. No wonder that our pastors, who were sent here to investigate the matter by our president, to whom the people had turned, soon pointed out that the wrong procedure came from the wrong doctrine, and only then did they become aware of the wrong position of the Iowa Synod in general. From then on, when the people gave the doctrine as the reason for their resignation, and in doing so



They had just recognized the tree by its fruit.

The dissatisfaction and the final rupture in the congregation had its cause in an arbitrarily established five-cent fund, which was supposed to provide the means for synodal trips for pastor and deputies. The matter was admittedly abandoned when resistance was encountered; but instead, the behavior of those who had not responded to this arrangement was sharply attacked in a so-called annual report, which was read from the pulpit before the assembled congregation after the end of the service; in the same way, other real or apparent grievances were attacked, which caused great excitement and discontent throughout the congregation. Immediately after the end of the service, the pastor was told by one of the leaders that he had caused a great deal of trouble. Instead of relenting, eight days later he preached an even harsher sermon, dictated by anger and wrath, which concluded with the words: My sermon is over, whether you liked it I do not know. No man of even slight Christian knowledge will demand that one should be silent about such courage. And whether the opposition was in the right or not can be concluded, without citing any further facts, from the fact that even pastors of the Iowa Synod gave the dissatisfied ones the advice not to give it up, because this would make a rotten peace. The so-called Rottirers had not yet turned to the Missouri Synod, but let their pastor know that they would do so if the matter was not settled honestly. Nothing happened. The former pastor of the congregation, Pastor Dietz, who is still well remembered by all, offered to attend a congregational meeting with another neighbor and to help settle the matter. The community was very pleased with this. A community meeting was also scheduled. When the appointed day arrived and one of the ministers appeared, he found the church and rectory locked. Since this promised congregational meeting, which had been prepared with all willingness in the hope of a legitimate settlement, had been thwarted, the congregational meeting requested by the president of the synod and initiated by him was not unjustly distrusted from the outset. And in fact, the investigation in this meeting cannot be called prejudice-free and impartial, because a complainant, a perfectly blameless man, was immediately forbidden to speak as soon as he wanted to begin. Is this the way to lift complaints and grievances and to make peace, or is it not rather the way to put a stop to the will to be brave?

To provide a semblance of justice? Have the congregations "by adoption of the church order" had to let the Iowa Synod, as a "church regiment, therefore, pull over their ears to be treated by the same with contempt and

To be treated with contempt? The grievances were heard, the defense was heard, the verdict was reached, and that was that. That one would have worked toward mutually admitting guilt, forgiving and pardoning, and thus restoring cordial harmony and peace, was not to be thought of, the "church regiment" did not allow itself to be involved in that. The work of the church regiment was done with the issuance of the verdict. That the matter was not settled was believed by both parties, that they had a just cause was believed by the plaintiffs, and they still call upon every non-partisan judge, especially the members of the Iowa Synod, to convince themselves on the spot, although it is not denied that sins and errors may have been involved in the whole deal, as is so easily done in such cases. Likewise, errors and oversights may have been committed in the investigations and negotiations initiated by our Synod. But it is at least very untrue when it is claimed in the mentioned letter that the pretense of doctrine and conscience is sufficient to "obtain everything" at Missouri. The letters of our president are available, in which all seriousness is warned against hypocrisy and exhorted to peace and unity, if such peace must not be bought at the expense of truth. However, when he wished to see the report in question, the bone of contention, he was given random passages from it, but he did not get his hands on the report itself. Oh, what is the use of all the complaining, the things

lie deeper. Between the Missouri and Wisconsin synods, such complaints and disputes can no longer occur; they are

stand on one faith and confession, they can now, thank God, build the church together and settle any disputes that may arise in the congregations in peace. Do the synods of Iowa and Missouri also stand like this? Oh no. Chiliasm is not only a false doctrine in itself, Dr. Munkel once wrote, but it also harbors a

whole network of false doctrines in itself. That is how it is. What would have happened to the Iowa Synod if from the beginning it had found zealous defense of this heresy on the part of other synods instead of serious opposition! Moreover

The congregations of the Iowa Synod are blessed with a congregational order, which is adorned with the following paragraph, the Cardinal's Sentence of the Iowans: "Since there are different directions within the Evangelical Lutheran Church, we confess to that which, in the way of symbols, by the hand of the Word of God, leads to a greater perfection of the Evangelical Lutheran Church.

strives." Yes, that is the thing. Not to build and maintain the Lutheran church with all humility and simplicity with the gifts God gives, but to pursue a special "direction" in the church, to lead it toward its "completion," to reform the church, that is the task one has set for oneself. But one has forgotten that the Reformation is a completed fact and that one is now 350 years too late, and one has not considered that our present time, weak in faith and yet so addicted to reformation, does not supply the squires for those men whom God has chosen for His work and has prepared through much inner and outer hardship. Our time does not need new reformers, neither great nor small, but faithful disciples of the Reformation. It sounds like a mockery when congregations, which according to the majority of their members consist of Christians who have been neglected in the church since Germany, profess that they want to bring the Lutheran church to its "perfection. Basically, this means nothing other than placing themselves and the congregations on the principle of the old General Synod. How far it has come is evident. In Germany, where people from many sides are also raising themselves to be masters of the Reformation, things are no better. The Lutheran Church could be a power there; but since in many cases the church is to be "led toward its perfection," the work has been taken from it by the Union, which understands reforming much better. To present the Lutheran Church as a society in need of reform is to expose it to the ridicule of its enemies.

How the reformation lusts succeed can be seen here in sad practical examples. The Lutheran church was led toward its "perfection" in such a way that from the beginning, with relentless reformation energy, long church ordinances and even longer service ordinances and liturgies were introduced, thus tearing the congregation apart and chasing the Lutheran co-religionists into the arms of the world and the sects. Yes, one has finally come so far that, in order to promote the temporal interests of the congregation, one

has led it, like all kinds of worldly societies, to lottery games and is not afraid, privately and in public worship, to worship and praise the life insurances, the much worshipped idol of the great crowd, which does not know faith and trust in the living God. That this opens the door to all kinds of evil societies and associations that trample underfoot the day of the Lord and mock the Holy One in heaven need not be mentioned. The fact that divisions and unrest in the congregations of the Iowa Synod did not take place even more often than they did is in any case due to the fact that many of the members and shepherds of the Synod did not accept the exuberant ideas expressed in that sentence. and considered them to be ideas of the overstretched theological zeitgeist.

When, finally, in the above-mentioned letter it is remarked "that by a strange irony of fate precisely the leaders of those who have left are not at all Missourian in the doctrine of the last things, but from ancient times of the counter-sacred view", then it is only to be assured here that, thank God, there is no Chiliast among those who have left. The Lutheran Christian people, thank God, also know on the whole and on a large scale nothing of these dreams. For the Catechism and the Augsburg Confession, the books of hymns, sermons and edification are not surrounded by this parasitic plant, which, where it has room, must suffocate faith and spiritual life. But it would have to go strangely, if now and then someone would not start to slur what is whistled to him over and over again. But this would only be a proof that chiliasm in the Iowa Synod does not want to be treated as a private matter and creep in the darkness, but is spread as the "counsel of God" wherever it wants to go.

E. Riedel, at the same time on behalf of the relevant members of his congregation.

## **The victory of the Gospel over paganism among the Pomeranians.**

(Continued.)

### **III.**

One calls to only from Seir: Guardian, is the night almost gone? Guardian, is the night almost gone? Isa. 2t, tt.

It has always been and still is a basic trait in the character of the Pomeranian people that they hold tenaciously and firmly to their customs and traditions inherited from their fathers and therefore do not love innovations, but rather bear them. This is good when the truth has won the victory, but it is all the more difficult until it finds its way in. So they held tenaciously to their paganism and resisted the gospel longer than any other pagan tribe in the old country. After the birth of our Lord and the spreading of the gospel to all the world, 1100, or rather, eleven hundred years had passed, and most of the tribes of Europe had become Christian, but the people of Pomerania were still in the darkness of paganism!

It is true that there were many missionary attempts among them until then. From his newly founded bishopric of Hammaburg (Hamburg), St. Ansgar, who was active in spreading the Gospel among the remaining pagans, also set his sights on the Pomeranians. From the monastery of Corbei, founded on the Weser River among the Saxons, death-defying Benedictine monks ventured below. In vain!

The Pomeranians were pagans and remained pagans. Only in the middle of the ninth century did Christianity seem to want to gain a somewhat firm foothold among them, succeeding in building a Christian church on Rügen; but behold, the pagans soon destroyed it again. Indeed, when in 962 Emperor Otto founded the archbishopric of Magdeburg for the conversion of the Slavs and appointed a missionary bishop for the Rugians, he not only had to leave without having achieved anything, but Rügen now entrenched itself against the Gospel and gained such an influence on the other pagans that for the moment there was only less hope of their conversion.

Because the gospel alone was not enough, the sword was used, or even better, the sword was used and the gospel was used to subjugate the Pomeranians not to Christ, but to the Duke of Poland. Like the Danes and the Norwegians, the Polish dukes had long longed for the prosperous Pomeranian land. Therefore, they undertook war campaigns there and did not rest until, after long, persistent, destructive battles, they had conquered most of Hinterpommern and forcibly converted it to Christianity. Such a conversion did not last, of course, and left behind an even greater aversion to Christianity. Hardly founded, the bishopric of Colberg disappeared again. Only after 121 years Boleslav knew how to make himself tributary to Duke Wartislav in a victorious battle, in which his father Svantibor also fell; he also had 8000 Pomeranians with wives and children led to Poland, in order to populate with them the areas that had become deserted through war, but before that he had them baptized wholesale.

But there was also a new attempt to convert the Pomeranians with the Gospel alone. About the year 1100, at the time when the aforementioned Polish Duke Boleslav already had a part of Western Pomerania in his possession, while Svantibor was still prince in the hinterland of Pomerania and his son Wartislav was duke over the rest of Western Pomerania, a hermit appeared one day at the Polish duke's house, who, because of his scribal learning and piety, had been urged by his friends to accept a public ecclesiastical office, but who, in order to avoid quarreling with another aspirant, refused the bishop's dignity offered to him by the pope, and asked permission to go on a mission among the Pomeranians.' This was the monk Bernhard, who had come to Germany from Spain. On the Duke's instructions, he went to the island of Wollin and preached to the people there through the interpreters he had brought with him from Poland. But the monk, who not only did not know their language, but also lived in a poor

The fact that he walked barefoot in a blessed robe and ate little and little food seemed extremely contemptible to these high-spirited people who did not know poverty and whose priests appeared in public in shining robes. When, on being asked about his origin, he declared that he was a servant of the true God, the Creator of heaven and earth, who had sent him for their conversion, the people of Wollin had their mockery and said: "If you were a messenger of the God of whom you say that he is so great, you would not come here so poorly and wretchedly; great gods do not choose beggars as their emissaries. Nay, thou art an impostor, and under this pretense thou only desirest to empty our bags; therefore only quickly pack thyself away, or we will make thy feet!" But Bernhard was not only showered with scorn and ridicule by the people of Wollingen, but he also had to be beaten and maltreated. Indeed, because he wanted to topple a statue held high by them to the ground in order to provide obvious proof that the idols of the pagans were nothing, he would almost have been murdered if the idol priests and city elders themselves had not saved him from the hands of the raging people, fearing that the Polish duke would avenge his death with bloodshed. On the other hand, they put him and his companions on a barge and let him drift in the lagoon, telling him to preach to the fish, for whom he was better suited and who would have more time and desire to listen to his talk.

As sad as the experiences were that the faithful Bernhard had to make, they in no way extinguished the fire of love that he carried in his heart for the poor, blind Pomeranians. No, they only aggravated it and increased his concern for their salvation. He realized that he could do nothing among them, especially since he did not understand their language in the least. So he went back to Poland and traveled around Germany in search of a suitable man for the Pomeranians. And behold, after a long search, he finally found the chosen equipment, for the hour of the Lord had now struck. He found it in the person of Bishop Otto of Bamberg in Franconia. With him, for whom everything that had happened so far had only prepared the way, a new period in the religious, but also in the secular history of Pomerania began. The night had passed, but the day had come.

#### IV.

I knew you before I prepared you in your mother's womb, and I separated you before you were born of your mother. And I will save thee from the people and from the Gentiles, among whom I send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, to receive forgiveness of sins, and an inheritance with them which are sanctified by faith that is in me.

Around the year 1069 a second son was born to Otto von Mistelbach, who was free of the empire, and his wife Adelheid in the former Bavarian county of Bregenz on Lake Constance.

They did not know, however, that he would one day become such a chosen instrument of the Lord, for at an early age he became an orphan without father or mother. Since Otto's older brother became heir to his father's ancestral estate, he devoted himself to the sciences in a monastery school, made significant progress and, after completing his studies, came to Poland as the educator of several sons of respected families. Here he became acquainted with the language, the character and the customs of the Slavs living there - a circumstance that served him well in his subsequent missionary activity. Since he excelled in every respect, the Polish Duke Vladislav Hermann II appointed him as his chaplain and secret scribe. On his behalf, he often had to attend to important matters with Emperor Henry IV, which took him to Bamberg in Franconia. As a result, he was called into the service of the emperor, who learned to respect and love him so much because of his loyalty and skill, but especially because of his acquaintance with the Holy Scriptures, that he later made him his chancellor and keeper of the seals, and, since he was also a master of noble architecture, also entrusted him with the completion of the cathedral at Speyer.

Since the death of Bishop Rupert on June 11, 1102, meant that the episcopal see at Bamberg had to be filled again, the emperor summoned the ecclesiastical and secular deputies of the diocese to Mainz. To them he said: "The welfare of the church is close to my heart. Many high people by birth aspired to your bishopric; but I wanted to confer it only on a man who distinguished himself by zeal for the church and wisdom, by pious conduct and governmental gifts." And now he took his chancellor Otto by the hand and said: "Behold, this is your lord, your bishop!" In the name of the latter, Count Verenger von Sulzbach finally took the floor and said: "Lord Emperor, we hoped that we would receive a noble from our midst from the old princely dynasty as our lord and ecclesiastical prince; but you have chosen, without our advice, a man whom we do not know, indeed of whose lineage we do not even know anything. May it therefore please Imperial Majesty to elect according to our wishes and ancient rights." Then the emperor said, not entirely without displeasure: "You want to know who is the bishop I have chosen? Verily, he is not so completely of unchurched descent as you fear; know that I am his father and Bamberg is his mother from this day forward, for I testify to you before God, who knows and governs all things, that I know of no one more fit for this episcopal office than he. Believe me, I do not like to separate

from a man who is the ornament of my imperial court and superior to all in heart and head. Therefore, whoever touches him touches the apple of my eye.

In spite of Otto's protest, who considered himself unworthy of such an office, and in spite of the dissatisfaction of the great ones, the imperial election remained; even the pope had to confirm it afterwards, in spite of years of hesitation, because the Lord in heaven had chosen. But the people were all the more happy about this election. When the bishop, who was only 33 years old, entered Bamberg on the day of the Purification of the Virgin Mary in 1103, he was received with great joy by the oncoming crowd, and everyone's heart beat for him all the more when he dismounted from his horse in front of the city gates, took off his shoes in the humble manner of the time, and walked barefoot into the cathedral church in spite of the cold and snow.

(To be continued.)

## To the ecclesiastical chronicle.

**Political Papers.** As unseemly as it is when religious papers use their influence to defend or fight certain political principles and measures and to work for or against certain candidates for political offices (as unfortunately so often happens here, to the shame and detriment of the church), religious papers cannot and must not remain silent when the editors of political newspapers use them to incite their Christian readers with the filth and poison of their blasphemous unbelief. Unfortunately, many local Christians are so deeply involved in party politics that they are very inclined to patiently accept even outbursts against their religion in the newspapers of their political conviction. They do not like to read the mockeries of religion in their favorite paper, but they think they have to overlook them in a secular paper. Such people do not realize that reading anti-Christian papers has already had its first terrible effect on them, that it has already taken the zeal for their God and Savior from their hearts, and that if they continue this daily (!) reading, they will finally become enemies of Christians out of dumb Christians, which has already been the result of many readers of anti-Christian newspapers all too often. It is true, of course, that almost all major political organs are edited by enemies of Christianity, or by those who regard Christianity as a position that has been overcome in our day, and who therefore, despite the fact that they fundamentally do not want to write anything against religion, continue to unearth un-Christian ideas and allow themselves allusions to the sacred in a way that is offensive to Christian feeling. Therefore, some Christians think, as little as

If the Christian could clear the world, he could not avoid holding and reading anti-Christian newspapers, especially here, where the Christian is also a citizen, and as such has duties that he cannot perform conscientiously without knowledge of the events in the political sphere. But as true as this is in one respect, the Christian should at least not hold, i.e. support, such papers that deliberately use politics to fight and ridicule Christianity. The Christian will excuse the support of this satanic press on that day in vain with his civic duty. He is a citizen and a Christian in one person; if the anti-Christian citizen goes to hell, where will the alleged Christian go? - We were prompted to make these remarks when some issues of the local "New World" came to our hands these days. This political paper, published in St. Louis, is without doubt one of the most nefarious organs that appear here in America. Our readers will forgive us if we share with them some of the characteristics of this paper. After the "Neue Welt" had already mockingly mentioned the "fairy tale of the holy Christ child" in its number of Christmas Day, a correspondence from New York of Dec. 25 followed in the number of Jan. 5, which begins as follows: "Since it pleased the church fathers to give the dear God a son on Dec. 25 of the year 0 (for the year 1 begins only with the following Jan. 1), who had the grace to come into the world as a child, it is still customary today in all realms of Christendom that its worshippers rejoice in the day with all the loyalty of a childlike heart by celebrating it as a real children's festival," and so on. We ask: Are readers and spreaders of a newspaper, which thus mocks and ridicules the highest and most godly secret of the Christian religion, worthy of the Christian name?

In the "Sendboten" of the local Baptists or Anabaptists of 23 December last year, there is the beginning of an essay which bears the heading: "Staats- kirchliche Irrthümer. In it, an Anabaptist seeks to prove that baptism is not a bath of rebirth. The writer appears very bold and pretends to have already won, as enthusiasts are wont to do. But how does he begin to deal with the sunny Bible passages that teach regeneration through baptism? He sometimes twists them in a truly ridiculous way. For example, when

Christ says: "Unless one is born again of water and the Spirit" (John 3:5), there is no mention of baptism at all, and these words, "water and the Spirit," mean as much as: "the Spirit, which is water!" Surely a lovely interpretation of Scripture! Yes, if the holy

If the Scriptures, as the Jesuits say, were really a waxen nose, then an Anabaptist could twist and shape them according to his will; but since the Scriptures are the word of the great God, which cannot and must not be broken (John 10:35), it is an abominable sacrilege to play such a shameful game with them and then call it the interpretation of the Scriptures. Yes, says our Lord Anabaptist, is it not written that Christ will baptize "with the Holy Spirit and with fire", but does this not mean as much as: "to give the Holy Spirit, who in the rebirth proves the kind and nature of fire"? Thanks be to the swarming spirit that he herewith reveals his ungodly spirit so clearly; for every child knows that the apostles were really baptized with both, with fire and the holy spirit, at the first Christian Pentecost. - Our enthusiastic Anabaptist does the same with the passages Titus 3:5 and Ephesians 5:26, where the apostle expressly speaks of the "bath of regeneration" by which Christians are saved, and of the "water bath in the Word" by which the church is cleansed. He actually denies that holy baptism is meant by these words. This is, of course, very convenient; but who will believe him but a fanatic? He further says, "If it is regeneration and renewal in the Holy Spirit by which God saves, it is not baptism"; but this is just as silly as if someone said, "If it is Christ who saves, it is not the gospel! (Rom. 1. 16.) Our Anabaptist takes the words: "cleansed by the water-bath in the Word" thus: "the Word of God cleanses like a water-bath." That the confuse head interprets these words in this way, one would at best give him credit, since, as it seems, he does not understand Greek; for if he did understand it, he would know that the words "in the word" must not be connected with "water bath," but with "cleansed." Hence the meaning is not that the Word is a cleansing water-bath, but that the water-bath cleanses for the sake of the Word, which water-bath cleansing for the sake of the Word is precisely nothing else and can be nothing else than holy water baptism. Finally, the brazen writer says: "These are all the passages (John 3:5, Titus 3:5, Ephesians 5:26) by which the Lutheran Church seeks to prove its doctrine of regeneration in baptism." That is clever, forsooth! Or should he not know that main passages on which the Lutherans stand in their doctrine of baptism are also Mark. 16,16. 1 Cor. 12,13. Gal. 3, 27. 1 Pet. 3, 20. 21. and others? Or does he believe that someone can be made blessed by baptism, as Christ says, or by the water in baptism, as Peter says, or, as Paul says, baptized by one Spirit into one body and thereby be clothed to Christ, without being born again? - It is indeed sad that the Anabaptists, for the sake of the outward

They have divided the church because of the form of baptism and the time at which it is to be administered to people, and yet they set out to nullify the beatific power of baptism and to tear the faith in it out of the hearts of the poor Christians. Thus they let themselves be led by their reason on a fool's rope, after they have thrown away the simple faith in the precious Word of God, which could be such a sure guide for them. - So much for this time. W. [Walther]

**State and Church.** After a local political paper had recently declared that Christians should not help to elect an atheist as a state official, but at the same time had praised the "proposed" person, who would represent the "free achievements in the field of religion" in Congress, the Cleveland "Christian Ambassador" of December 30 made the good remark: "We are not of the opinion that every office holder in the state household must possess the positive faith in the full sense of the Holy Scriptures in order to be able to administer his official powers worthily from the state point of view, however desirable this may be for other reasons. We are not of the opinion that every office holder in the state household must possess the positive faith in the full sense of the Holy Scriptures in order to be able to administer his official powers with dignity from the point of view of the state, however desirable this may be for other reasons; however, from the Christian point of view we must impose the condition with all determination on a candidate for office that he, in the case of his election, does not assert his official authority against the holy religion", that is, that he does not want to represent "the free achievements in the field of religion". To elect a man who wants to do this may be the business of a zealous politician, but it is not that of a good Christian in any case. W. [Walther]

### Church dedications.

On the 23rd Sunday after Trinity, the newly built church of the congregation of the Rev. Oetchen at Schmidts Creek, Keokuk Co, Iowa, was solemnly dedicated.

On December 6 of last year, on the second Sunday of Advent, the congregation had the joy of consecrating their little church. We could rejoice: The Lord has done great things for us, we are glad about it. For it is great that the Lord has allowed a congregation of pure confession to come into being in this place, where almost all sectarians and enthusiasts have their defeat, so that one could easily make Second Creek into Secten Creek. About two years ago, a false prophet, with the help of his un-minded helpers, had driven this congregation out of the church property^ after they had just finished building the church and parsonage. And since it became difficult for the small congregation, sixteen members, to undertake a new building, church and parsonage, they were prompted by this to call upon the love of the brothers last spring. The following gifts of love were received: From Mr. R. Bieth in Detroit tzl. From the congregation of the Rev. W. Sandvoß at Port Hudson, Franklin Co, Mo, \$14.50. From the congregation of the Rev. W. Matuschka at

New Melke, St. Charles Co., Mo., tz13, together K28.50. In addition, the latter congregation has given us another valuable gift, consisting of a pulpit and altar, both with velvet covering; which forms an ornament to our little church. In thanking the dear brethren for their gift of love, we ask God to preserve His holy word for us and to eradicate all evil. We ask God to preserve His holy word and to eradicate all false doctrines and fervour. Amen.

St. John's Lutheran Parish U. A. C.

Second Creek, Gasconade Co, Mo.

L. E. Knies, Past.

With God's help, we finally succeeded in completing our church to such an extent that it could be consecrated to the service of the Triune God on the second Sunday of Advent, Dec. 6, 1868. The celebration lasted two days, during which four sermons were preached in German and one in English. Two bells of steel composition were purchased by the young men of the congregation; the altar with an excellent altar painting, painted by Mr. Kuchle in Munich, a brother of our pastor G. Kuchle, the pulpit and a reading desk were provided by the women of the congregation, and the altar niche was covered with carpet by the virgins. A beautifully crafted baptismal font was donated to the church by a skilled woodworker named Althaus, who did not belong to the congregation. Thus, to the praise of God, the church is almost complete, although it will be without an organ for a long time; however, the small congregation is now burdened with a heavy debt, which, because the borrowers are all strangers, must be paid interest at ten cents. Therefore, if any brethren in the distance, who have money to lend, would lend it to us without demanding the oppressive interest, it would give us great joy, and many a petition would go up to God that he himself would pay interest according to his promise.

Jacob Seidel.

The two congregations of the Rev. Holtermann in Effingham County, Ill, built new houses of worship in 1868. The church at Blue Point was consecrated as early as Jubilate Sunday, and that at Effingham on the 4th of Advent, to the service of the Triune God and His orthodox church. Rev. H. Meyer of Kankakee



and the undersigned preached at this celebration.

C. Popp.

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### Church News.

On the third Sunday of Advent last year, Pastor C. W. R. Frederking was installed in his new congregation, the Lutheran congregation in and around Prairie-Town, Ill, by the undersigned on behalf of the Reverend President Büniger and with a commitment to all the confessional writings of our church. W. Heinemann.

Address: Rev. 6. R. I'roäerkjnA, krairis-l'onm, Naämon 6o., Ill.

On the 29th of November last, being aiy first Sunday of Advent, Rev. F. W. Oestermeyer, having received and accepted a regular appointment from St. Thomas Lutheran congregation at Van Wert, Van Wert Co, O., by order of of the honorable Presidium of the Middle District of the Missouri Synod, etc., was installed in office by me.

H. Sieger.

Address: Hev. I'. Oe8term6^er,  
Lox 62. by >Vert, Van Oo., Okio.

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### Display.

Just now published and available from the agent of our synod, Mr. M. C. Barthel, for the price of 75 cents, postage 12 cents, is the reissued, excellent book of Dr. Johann Möller, former pastor at the main church of St. Peter, senior of the honorable minister and inspector of schools in Hamburg:

### "The Luther Defended,

this is

**thorough refutation of what the popes accuse Dr. Martin Luther's person of."** That the Roman Catholic Church here in

It is obvious to anyone who looks around him with any degree of care that the Papists are spreading in America, that they are acting with ever more confident insolence, and that they are sparing no means to increase their power. The main weapon of the papists, to gloss over and hide their soul-dangerous heresies, as well as their even more shameful, idolatrous practice, and to fight the witnesses of truth against their antichristian kingdom, is, as from time immemorial, lying, and should the papists attain the power they are striving for, then, in addition to lying, another, a second one will infallibly take its place, the oppression, persecution, and murder of the opponents. For even if the pope's church now acts quite gently, and even seems to make unionist, fraternal embrace attempts by that splendid invitation to the general council, all this is only hypocritical sheep's clothing. For in the Church of the Pope the old spirit still prevails, the same spirit that in the time of the Reformation tried to fight down the truth with lies and murder, the same spirit that in the predecessors and models of the papists, the old Pharisees and scribes, wanted to exterminate the King of Truth, the Lord Jesus Christ Himself, by lies and murder. No one expects anything else from this Pharisaic priestly kingdom, it is the same under the pretense of peculiar piety the "mortal enemy" of the Christian church and its gracious King JEsu Christ, it is the same the kingdom of the "repugnant", who however does not sit in the beer pub, but, and this is just the so very dangerous, "in the temple of God".

That the Pabst Church has a very strange hatred for Luther is not to be wondered at, for he has inflicted wounds on "the Pabst of Rome and his dragon's tail" that have not even begun to heal in three hundred years, but continue to fester, bite and eat. For Luther has revealed the Antichrist through the Word of God and has restored the pure and righteous biblical teaching to the

The pope's teaching has been put on the path and placed on the lampstand. But against such a weapon of God and light of God there is no help for the papists, they also feel this, they are overcome in their conscience that Luther's teaching does not run against the revealed word and therefore cannot be refuted by them at all. What do they do now? They do as the Pharisees did in Christ's time: if they could not refute the teaching of the Lord Christ, they fell upon his person, belittled and blasphemed it, invented all kinds of false accusations that he was a glutton and a winebibber, a publican and a sinner's journeyman, an evildoer and a rebel of the people and a blasphemer of God, even that he had the devil. In the same way, the papists of Luther's time attacked the person of Luther with great malice and accused him of all kinds of terrible things, thinking that they would disgrace the Lutheran Church or even persuade Lutherans to fall away from their faith and return to the papacy. And as the old popes did it, so the new ones do it again: the old ones lied, so the new ones, such as the circulating Jesuit Weninger and the apostate M. Oertel in New York, warm up the old lies again. In the present book, Dr. Möller has undertaken the unpleasant but necessary work of collecting all the various lies and blasphemies spread by the Roman Catholics, as if on a dung heap, and then sweeping them out thoroughly. And every Lutheran does well to read this book, so that he may learn to refute the papists, and indeed to refute them decisively, so that they may become disgraced with their lies against Luther concerning his parents, birth, profession, ordination, doctorate, marriage, fornication, perjury, blasphemy, heresy, court, drunkenness, insincerity, volatility, sedition, lies, fellowship with the devil, falsification of the Scriptures, death, burial, etc., and whatever else may have been his fault. etc. and what else concerns his writings, words, customs and speeches. - As an example of how Dr. Möller refutes the accusations of the papists, we will let the fifth chapter follow here:

**"Of Dr. Luther's apostasy and perjury in resigning from the papacy."**

After Luther, through divine enlightenment, recognized the abominations of Pabstism and stepped away from the same to the Gospel, the Popes claim that he was an apostate and apostate man who had fallen away from his church and order, and that he was also a perjurer and had broken the vow he had made to God when he accepted his order and promised to propagate the teachings of Pabstism, which apostasy and perjury Luther was shamefully accused of. But we answer it thus:

As far as apostasy from the Papacy is concerned, Luther cannot be called an apostate because he renounced his former status, order and religion. For 1.

The apostle Paul was also an apostate, because he converted from the Pharisaic doctrine to Christianity. Yes, all Jews and pagans who have converted to Christianity could be considered apostates, because they left their former state, order and religion, which would be unreasonable to say, since the popes will not confess such a thing either; yes, of Abraham, St. Peter, Matthew and many other saints the same could be said. (2) Apostate actually means one who does not depart from the false to the true faith, but from the true to the false faith and religion. But since Luther did not do this, he cannot be accused of being apostate and derogatory. Dr. Luther remained in his monastic order and vow of chastity for eight years after he began to deny the Pabstacy. In 1517 the controversy over indulgences began, but in 1525 he resigned from the monastic order and the vow of chastity; what Luther taught during these eight years cannot be rejected by the popes on this point, because he still taught all this in the monastic order, when he lived outside of marriage. 4 The vow of chastity was also in itself of such a nature that Luther was not allowed to keep it.

For such a vow of chastity is 1. nowhere ordained and commanded by God the Lord. 2. there are no proven examples of holy people who have made similar vows. 3. chastity is based on a special gift of God, which is given to very few people, and it is impossible for a man to keep chastity properly and constantly apart from such a gift. (4) Such a vow is contrary to God's order, who wants man and woman to live together, be fruitful and multiply; indeed, for the sake of fornication, that is, to avoid it, he commands that man and woman live together in wedlock. 5 Such vows are the ordinances of men, that they may serve God in vain, and that no man may be assured that they please the Lord God. 6. Scripture calls it a doctrine of the devil, in which people are kept from the state of marriage. These are sufficient reasons why Luther did not keep such vows, but left his monastic order and dishonorable life.

Although Luther had promised with an oath that he wanted to live outside of marriage, he is not therefore guilty of perjury because he did not keep this oath. For 1. one is not guilty of keeping a vain oath that is made out of weakness, ignorance, carelessness or fear against God's order, God's Word and the

edification of the church. Such an oath of Luther, however, is against God's order, which binds man and woman together, where the special gift of chastity does not exist; against God's word and the church's edification, which requires the truth of doctrine and contradiction of error.

Therefore, he was not obligated to keep the same. 2. 2 In Dr. Luther's oath, God's order and truth have always been laid down and established beforehand. For Luther assumed nothing else than that such a vow of chastity was God's command and will; he knew nothing else than that the Roman church was the true church and led the right doctrine. On all this he based his oath. But when he saw that he had sworn to do what God had not commanded, that the papal doctrine was contrary to God's word, he justly renounced such an oath. 3 In the ecclesiastical laws, it is taught in this way that one should not consider a person to have perjured himself if he renounces his oath for the sake of legitimate causes, which Dr. Luther did. The papal teachers also admit that one should not consider a person to be in breach of his oath if he abandons the false religion to which he has taken an oath.

But if the popes reach into their own bosoms, they will be found to be true apostates. They depart from the Holy Scriptures, which they do not consider a correct rule of faith; they depart from Christ's institution in Holy Communion, that they mutilate it; they depart from the old apostolic Roman Church, which appears when their doctrine and Paul's epistle are put together. Thus the Roman Pontiff may be the greatest apostate and apostate, as ours have thoroughly demonstrated and executed the apostasy of the Roman Pontiff from God and His Church. B.

### **For your "kind" attention!**

After I published a description of the same area in the "Lutheran" about a year ago on behalf of my parishioners in Bates County, Mo., quite a number of fellow believers have bought there, so that there are now already twenty members, excluding some, from whom we still hope the best. I have now been asked several times to recommend the area again, so that the remaining land near the Germans may also fall to co-religionists who have urged to change their residence. The people who have arrived so far have expressed to me their great joy about their property there. The Germans all live next to each other, the English have been bought out, and so the community forms a round whole in terms of land ownership. The much-doubted point concerning commercial traffic will be overcome, for the railroad is to be built in the immediate vicinity of the settlement, because the directors of the railroad have agreed, in exchange for conditions, to lay it there. For further information, please contact: No. "I. ^oimnss, krrürö Oit^, Lates Oo., No. -

I also take the liberty of pointing out one more

I would like to call your attention to another piece of land in Henry County, 16 miles east of Prairie City on Bear Creek and the southeastern vicinity of the same. There are several German families to whom I have been preaching the gospel for the past year and recently had the pleasure of administering Holy Communion at their request. I recently had the pleasure of serving Holy Communion to them. They would be happy if this likewise very good landscape would also be cultivated by fellow believers. The lowest price per aora is H5.00 and ascending up to H8.00 under certain circumstances: No. ss. Drain, Oeep^ater D. 0., Dlevr^ 6o., No.

## N. Charcoal burner. (Receipt and thanks.

For poor students received from Mr. H. Baden in Alton, Ill, 51.00. By Rev. Hallerberg in Central Township, Mo. from members of his congregation 56.00.  
C. F. W. Walther.

For the seminary budget, r Received from Mr. Past. Schwensen's congregation 45 bush. Potatoes and 5 lbs. of butter; from Mr. Lange of the Zion District here for 52 coffees, 52 sugars, 51 teas; from Rev. Muckrls Gemeinde from the 3 Sievers brothers 300 Pf. flour and 8 Pf. Butter; from Häring 100 Pf. flour; from Mr. Pastor Heinmann's parish last summer 120 doz. Eggs and 200 Pfd. meat, now 3038 Pfd. flour, 40 Bush. Bran, 2 sacks of grain, 2 p. oats, 3 p. reuben; from some members of the Collinville congregation 53, 16 p. Potatoes. 1 barrel and 4 sacks of turnips, 1 sack of radishes, 20 cabbages, 1 shoulder, 1 vrtl. Beef, 2 gall. fat and 500 lbs. of flour; from the Faßholz brothers here 7 barrels of kitchen vegetables; from Mr. Gieseke in Bremen 4 barrels of kitchen herbs; from the millers Kalbfleisch L Lange here 12 sacks of flour.

For poor students: By Mr. Past. P. Bcyer 515.50 as Collecte of his congregation for Krafft; 52 from F. Andre for inner mission; by Mr. Past. Hudtloff 510 for some poor students; by Mr. Past. Sondhaus Kindtauf-Collecte at I. Müller 51.70; by Mr. Past. Brackhage 54.65 Hochz.-Collecte at T. u. F. Rolf and 52 by N. Nienhäuser for Stärker; by mein. Township in Miners- town Christmas-Toll. 55.35; from Mr. Griesse of Cleveland 52 for Christmas gifts. A. Crämer.

The Danish Lutheran congregation of U. A. C. in Indianapolis, Ind., wishes to express its heartfelt thanks to the dear German Lutheran congregation of St. Paul's there for the beautiful communion vessels with which it has delighted its little sister congregation.

The Lord bless the dear givers!

On behalf of the municipality

Concordia College, St. Louis, 15 Der. 1868.

M. Fr. Wiese.

For the pupils Wilhelm and Johannes Hattstädt is received from the community Monroe: On the wedding deS Chr. Schneider 51.65; on the wedding of W. Grau? 56.70; from the women G. Rummel, Kaußler each 50 TtS., Obr sen., H. Stenz each 51, Groll 35 CtS., Stenz 52.13, Standhardinger 1 shirt, Blankartz 4 sackcloths and 2 Pr.

Stockings, M. Graus knitting wool. From the Women's Club in the community at Sandp Creek 55.00.

Certified with thanksW . Hattstädt.

In support of the initiated but not yet completed

Church building at St. Genevieve, Mo. the following gifts of love have been received by me:

From Mr. W. Kahle at Guttenberg, Iowa, 52.00. From Mr. W. L. Wells at Philadelphia, Pa., 520.00. E. S. at St. Louis, Mo., 55.00. From Mrs. Cath. Pottebaum at Bear Branch, Ohio Co, Ind, 510.00. Mrs. Wittwe Hauelsen at St. Louis 51.00. Received from Mr. Grober at Genevieve: From Mr. Griesse in Cleveland, 55.00.

Heartfelt thanks to the donors and God's blessing!

I. F. Bünge.

With thanksgiving to God and the bountiful givers, I certify to have received for the church building at Quincp, Ill: By Rev. Daib of Grand Rap- ids, Mich.: from C. Sexton 55.00, from H. Bremer 54.00, from Past. Daib 51.00. from the congregation at Baltimore, Md. by A. Einwächter 523.00. from Past. Wyneken's congregation at Cleveland, O., by E. F. Brinker 558.45. By Past. I. F. Mueller of his congregation at Amelith, Mich., 511, by himself 51. By Teacher Bartling of the congregation at Addison, Ill, 524.75. By L. Häfele of the congregation at Eden, N. Y., 516.60. By Rev. Bartling of his congregation at Springfield, Ill, 517.17.

Quincy, Ill, 21 Der. 1868. I. Seidel, Rev.

With heartfelt thanks to God and the benevolent donors, I hereby certify the following contributions

for the new construction of our burned church and school

to have received: From Mr. Past. Werfelmann in Grafton, Wis. 56.00. From Mr. Griesse L Weile In Cleveland 55.00. Don d. Gemeinde des Herrn Past. Hügli in Detroit, 510.25. From mr. Past. Hörnicke in Ossa, Minn, 52. from Mr. Rev. Hudtloff's congregation in Berlin, Wis., 55. vod Mr. Past. Lochner's congregation in Milwaukee, 546.10. From Mr. Past. Sitzmann in Stettin, Wis., 51. From Mr. Past. I. L. Hahn's Gem. in Hillsdale, Mich., 53.50. From Mr. P äst. Runkel in Aurora. Ind, 515.00. From Cath. Pottebaum, Bearbranch, Ohio Co, Ind, 510.09.

Sheboygan, Wis. A. D. Stecher, Rev.

Received at Lollege-Lan in Fort Wayne: (from st. October to 11 December 1868).

From the congregations of the following pastors: Sandvoß 510, Stock 54, Hügli 546.75, I. A. F. W. Müller 5114.05, Sitzmann 54, Hudtloff 510, Markworth 51, F. Wyneken 512, Flerschmann 516.90, Seuel (ReformationsFest-Coll.) 518, Friedrrich 511, Kuchle 5102.50, Stamm 578, P. Beyrr (2te Sendg.) 540, Frese 510, John 513.50, Bernthal 522.50, I. G. Nützel 513.25, best. Filial 54.40, Stellhorn 530.75, Sihler 5424.17, Stubnatzy 5138.80, Zage! 520, Lehner (Filialgem.) 53.50, Lange 522. by Past. Asbrand wedding coll. 510. by Mr. Kassirer Eißfeldt 5227.87. by Mr. Ld. Häfele in Eden 510 50. by Wilh. Häusler 510. by Heinr. Brnning 55. by Kornhaas in Addison 52.50. by Frauen - Verein in Past. Lehner's parish 56. by Mr. I. F. Schuricht in St. Louis 52978.04.

Correction. In No. 7 of the "Lutheraner" read: 5118.06 by Kassirer Eißfeldt, not "von Past. Sievers' congregation".

\* \* \*

Now I can report to the dear congregations that the building is finished except for the roof, which is now being worked on and which, with God's help, will also soon be completed; also the windows will soon be put in. But, in order to pay for all this, we need money, which we lack very much. Therefore, I would like to urge the parishes to help us by sending in contributions, and to do so soon. It may seem strange to some that we are asked to do this so often, but we are driven by necessity. I therefore ask everyone to consider the cause as his own, as it really is. Then there will soon be as much money as is necessary.

Your lowly confrere

Christian Piepenbrink, Treasurer of the Construction - Committee.

Received in the lasse of the Eastern District: to the synodical treasury: vond. Congregations at Elmira & Flora 516.68, at Boston, Mass. 530.22, Olean 53.31, at Alleghany 54.36, at Richmond, Va. 520, at Williamsbürg 512.20, at Washington 518.88. From Emanuel congregation at Baltimore 533.37. From pastors: Ernst 51, Judge 52, Bernreuther 51, Walker 55.

On college construction in Fort Wayne: From the congregation in New York (3rd mailing) 534.75. St. Paul's congregation in Baltimore 572.75. Emanuel's congregation there 564.10. F. Drechsler 510. P. Walker 55. From Mr. Neidhardt 53.

To Synodal Debt Repayment Skasser From several members of the New York congregation 58. From the Martinsville congregation (2tc Sendg.) 512.95.

For college maintenance at St. Louis: From New York Parish 58.90 and 513th Emanuel Parish in Baltimore 533.18.

On seminar construction in Addison: Bo" Mr. Neidhardt 52.

For teacher salaries: From P. Döhler 54.

For poor Students: Wedding S-Collecte at Hin.

White 53.45, with Mr. Becher 55. M. Schühlein 51.

For internal mission: From the Gemeinde zu Richmond 55. Emanuel congregation in Baltimore 513.65.

To the Hospital in St. Louis: From the Gem. in Washington 511.14. Mrs. Brauer 51.

To the orphanage at St. Louis: Don Herr Brauer 51.

For Pastor Kah Meyer's widow: From Mrs. Charl. Heitmüller 55.

New York, Jan. 1, 1869. i. Birkner,

No. 92 William St.

Received in -er Lasse Western Districts:

On the synodal treasury: From the Gem. of the Past. Franke, Addison, Ill, 533.60. From! Fr. Lührs, there, 55.00. From the congregation of the cross of the Rev. Kleppisch, near Mater-loo, Ill, 56.40. From the Gem. of the Past. Burkhardt, Trvy, Ill, 57.50. Of the Trinity Distr., at St. Louis, Mo, 522.15. Coll. on the Reformation Feast of the Gem. of the Past. Schilling. California, Mo., 57.00. Don of the Gem. deS Past. Claus, St. Louis, Mo., 532.50. Bon of the Gem. de- Past. Köstering, Altenburg, Perry Co, Mo, 529. coll. of the Gem. of the Past. Döderleiu, Chicago, Ill, 533. of the St. Peter's comm. of the Past. Dörmann, Randolph Co, Ill, 511.30. of the gem. of the Rev. Kleist, Washington, Mo, 55.35. of the gem. in Port Hudson, Franklin Co, Mo, 515.80. of an unnamed in CollinSville, Ill, 52. of the gem. of the Rev. Wunder, Chicago, Ill, 551. from teacher Fischer, Chicago, Ill, 51. from the Gem. of the Past. Richmann, Schaumdurg, Ill, 512.85. From the Gem. of the Past. Frederking, Prairie Town, Ill, 58. from the Gem. of the Past. Heinemann, New Gehlenbeck, Ill., 57. from the Gem. of the Past. Streckfuß, Washington Co, Ill, 510. of the Gem. of the Cross of the Past. Kleppisch, near Waterloo, Ill, 55.25. Of its Immanuel S-Grm. there 85 Cts.

To college maintenance fund: from Trinity Distr. in St. Louis, Mo., 511. from Immanuel S Distr. there, 522. coll. of the comm. of the Rev. H. Löber, Thornton Station, Ill, 511.50. Harvest Festival coll. of the comm. of the Rev. Schlechte, Shelby Co, Ill, 57.

To the Synodal Missionary Fund: From the Trinity District in St. Louis, Mo" 53 40. Vond" Gem. of the Past. Thurner, Guttenberg, Iowa, 514. from an unnamed person in CollinSville, Ill, 52. from the Misfionsbüchr of the Immanuel's Distr. in St. Louis, Mo, 51.91. epiph.coll. of the Immanuel's Distr. in St. Louis, Mo, 525.81. from the Women's Association of the Gem. of the Past. Miracles, Chicago, Ill, 55.50. Epiph. coll. of Zion Distr. in St. Louis, Mo, 510.

For inner mission: By H. Matth.w.s, Addison, Ill. 51. By Past. Harmening's Grm., Cook Co, Ill., 51st Bon of the Gem. of the Past. Kleist, Washington, Mo., 54.05. Epiph.-Coll. of Immanuel's Distr. in St. Louis, Mo., 527.36. Epiph.-Coll. of CivnS Distr. in St. Louis, Mo., 512.69.

On college construction in Fort Wayne: Don Mr. Past. Fick, Gottlieb Hartmann and C. Kalbfleisch, Sr. in CollinSville, Ill, each 51. of the Kreuzgem. Past. HollS', St. Clair Co, Ill, 510. don the Kreuzgem. Past. Kleppisch's at Waterloo, Ill, 55.30. Of the Gem. Past. Lehmann's, St. Louis Co, Mo, 54th Harvest Festival Coll. of the Gem. Past. Schillings, California, Mo., 513. reformation feast; coll. of the congregation of Past. 4th', Lyonsville, Ill, 56.55.

For the seminary building in Addison: Von der Kreuzgem. des Past. Kleppisch at Waterloo, Ill, 55.50.

For poor students; From the St. Pauli-Gem. Past. DörmannS, Randolph Co., Ill., 58.50. Dom Frauenverein d. St. Petri-Gem. Past. DörmannS, Randolph Co., Ill, 58. from an Ung. in CollinSville, Ill, 52. by Past. Frederking child tau fScoll. at Kurlbaum 52.25.

For the Gem. in JeffersonCity: By L- Kohß, Chicago, Ill, 51.

For the Gem. in Quincy, Ill: From the Gem. of the Past. Heinemann, New-Gehlenbeck, Ill, 57.50.

For verw. Fron Past. Metz: Coll., ges. at the funeral service of the blessed Mrs. Stahlhut by Past. Seidel, Quincy, Ill, 58.55.

Ed. Nofchke.

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## Changed address r

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Volume 25. St. Louis, Mo., Feb. 1, 1869. No. 11.  
**"Cross out my name!"**

With these words, many a person bids farewell to his preacher or to the congregational meeting, and does not consider whether he is doing right or wrong. But a Christian should not and will not do anything in which he cannot take comfort in the divine favor. The question, then, is this: Is it also right to separate such a person from his congregation?

There is only one case in which it is right, and that is when false teaching is led in a congregation and one has sufficiently testified against it without being heard. In this case, it is not only right, but even obligatory, to depart and separate, so that one may save his soul and escape the deadly poison of false teaching, as Christ commanded: "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves," and: "A little leaven leaveneth the whole lump of dough"; lest, moreover, by lukewarm continuance you strengthen the ranks of those who, leading the false prophets, contend against the truth and its propagation, against Christ and his confessors, and thus make themselves partakers of their sins; as the apostle therefore commands: "But I exhort you, brethren, that ye take heed of them which cause division and dissension beside the doctrine which ye have learned, and depart from the same."

Rom. 16, 17.; 2 John 10. 11.

Whoever, on the other hand, does not separate from a false-believing congregation, but from a true-believing Lutheran congregation, that is, not because of false doctrine, but because of other null and void reasons, for example, because of resentment of revealed sins, or because of displeasure with the preacher, or because he is punished for his sins, or because of hatred against individual congregation members, or because of a sinful vow, or because of injured vanity, because perhaps the congregation or the pastor and school teacher do not do what he has just set his mind to: He commits a grave wrong, a grave sin, and is lost if he does not come to righteous repentance.

First of all, it is God's will that His Christians, as they are one in Christ through faith and therefore all members of one body, should also be one outwardly, i.e. live and remain in Christian unity, leading the same doctrine, words and opinion. Therefore it is not only said: "Here is neither Jew nor Greek, here is neither bond nor free, here is neither male nor female; for you are all one in Christ JEsu"; but also: "Be diligent to keep unity in the spirit through the bond of peace", and: "Now I exhort you, brethren, by the name of our Lord JEsu Christ, that you all speak one word, and let Do not be divided among yourselves, but hold fast to one another in one mind and in one opinion." And the first Christian congregation is especially praised for having remained constant in brotherly fellowship. So whoever separates himself from an orthodox congregation destroys Christian unity as much as there is in him. Luther earnestly warns against this sin when he speaks: "This is the very greatest and most harmful annoyance of the church, to cause discord and separation of doctrine; which also the devil drives to the highest and comes commonly from some arrogant, obstinate and ambitious heads, who want to be something special, quarrel for their honor and glory, cannot keep it equal with anyone, think it would be their shame, if they should not be praised as being more learned and of greater spirit (which they do not have at all) than others, granting no one the honor, even if they see that he has greater gifts, item, because of envy, anger, hatred or revenge against others, seek to make mockery, and to hang people on themselves." Erl. A. 9, 290.

Then also Christian love requires that one should not break away from lesser brothers in Christ, for the nature of love is that it strives for union, but not for separation; it is an affection, not a dislike of Christ's members. And this love among Christians as brothers and sisters

In Christ there is to be a special love, even more heartfelt and intimate than the common love for one's neighbor, as it says in 1 Pet. 4:8: "But above all, have fervent love for one another"; indeed, it is to be a special characteristic of Christians, as Christ says: "By this everyone will know that you are my disciples, if you have love for one another. Joh. 13, 35. But this love shows itself precisely in compatibility, modesty and patience with the neighbor's weakness and infirmities. But he who rips himself away from his brethren recklessly and wantonly shows that he neither knows nor feels anything of this love. The Apology of the Augsburg Conf. Conf. art. 3 says the following: "Love is a bond of perfection, i.e. it binds, joins, holds together the many members of the churches under itself. For just as in a city or in a house unity is preserved by one person's favoring another, and peace cannot remain unless one person gives much to the other, unless we bear with one another: So Paul wants to exhort to Christian love, that one should tolerate and bear the other's faults and infirmities, that they should forgive one another, so that unity may be preserved in the churches, so that the Christian cluster may not be torn apart and divided into all kinds of factions and sects, out of which great unrest, hatred and envy, all kinds of bitterness and evil poison, and finally public heresies may ensue."

"For unity cannot remain if the bishops, without any reason, impose too heavy burdens on the people. It also easily becomes a mob, if the people want to quickly change everything. If the people want to master everything and make a mess of the bishops' or preachers' lives, or if they soon tire of the preachers, for example because of a small ailment, much great evil will follow. Soon, out of the same bitterness, other teachers and other preachers are sought. Again, perfection and unity are obtained, i.e. the church remains undivided, if the strong tolerate and support the weak, if the people also have patience with their preachers, if the bishops and preachers again know how to take all kinds of weaknesses and infirmities of the people into account.

God has also ordained the ministry of preaching and has appointed certain persons to the public office of preaching his word, as it says: "He (God) has appointed some to be apostles, and some prophets, and some evangelists, and some pastors and teachers. Eph. 4, 11. With this he also revealed his will that his Christians should not be scattered to and fro in corners, alone and separated to lead their Christianity, but that they should gather in churches around their shepherds. The same is taught by Christ's command: "Tell the congregation", Matth. 18. For if one is to tell and indicate something to a congregation, i.e. an assembly of Christians, then it must certainly be Christ's will that his Christians also gather in certain places in special local churches.

communities together. Therefore, anyone who separates himself from an orthodox congregation for unfair reasons, such as those mentioned above, and wants to stand alone, is contradicting the clear order of God.

It is also the will of the Lord that he be confessed before all the world, as he says: "Whoever confesses me before men, him will I confess before my heavenly Father; but whoever denies me before men, him will I also deny before my heavenly Father. A true believing church confesses the Lord Christ as the true God and Savior of the world; it is a pillar of truth and raises it high so that all may recognize it; it testifies against all heresies surrounding it, against unbelief and against all ungodly, sinful life. Whoever therefore adheres to her, publicly confesses all this with her and becomes a partaker of her good works; but whoever sinfully separates himself from her, denies and wants no part in what she does.

It is also God's will that all gifts should be for the common good, for it is said: "In each one the gifts of the Spirit are shown to be for the common good," 1 Cor. 12. Although the gifts of the Holy Spirit are no longer present in the church to such a perfect degree as in the early days of the church, even today every Christian has his gift of grace. One has especially the gift of knowledge, i.e., that he can grasp pure doctrine in a particularly deep way; another has the gift of prophecy, i.e., to interpret the Holy Scriptures; or the gift of the Holy Spirit, i.e., to interpret the Holy Bible. Another has the gift of prophecy, i.e., to interpret the Scriptures; or the gift of discerning spirits, i.e., to soon recognize which spirit child a person is; or the gift of fervent prayer; or the gift of making the doubtful firm and certain, of straightening out the fainthearted, of urgently admonishing the frivolous, and so on. As long as Christians stick together, each can enjoy the gift of the other; but separation causes the one who separates to no longer use his gift for the benefit of his brethren, and the gifts of the others in the congregation, as much as they are in him, can no longer prove useful to him. Thus the intention of God with his gifts is thwarted by such a person and the building of the body of Christ or the church is hindered and stopped as much as is in him.

It is also God's will that we should diligently seek to maintain and extend His kingdom of grace through

the preaching of His word, as He says: "Go into all the world and preach the gospel to every creature. Marc. 16, 15. If Las is to happen, then the Christians must also unite externally, in order to establish institutions with united effort, to maintain teachers and to raise up disciples, so that there is no lack of preachers, and missionaries can be sent among the Gentiles. They must work with

We must unite our efforts to ensure that Bibles, catechisms, hymnbooks, prayer and devotional books, and church publications are printed and distributed, for how soon would the knowledge of the pure Word be lost if this did not happen! Where would competent preachers, teachers and missionaries come from if the church did not establish and maintain planting schools in which they could be trained? He who separates himself from the church ceases to promote these works of God, leaves the work and costs to others alone, and thus indicates. Let him care nothing for the preservation of the gospel for the present or for the future.

Finally, it is God's clearly expressed will that no one should be saved outside the church, that everyone must use the means of grace that he has given to his church, otherwise he cannot be saved. Only within the Church is the Word and the Sacraments; only where there is Word and Sacrament is the Holy Spirit, who works the beatific faith, where and when he wills, in those who hear the Word. Hence the proverbs: He who does not have the church for his mother does not have God for his father; and: Apart from the church there is no salvation. This Paul clearly confirms when he says: "Wherefore remember .... that ye were at that time without Christ, strangers, and aliens from the citizenship of Israel, and strangers from the testaments of promise; wherefore ye had no hope, and were without God in the world." Ephes. 2, 12. The church is the kingdom of grace of Christ on earth; whoever does not partake of grace here, will not partake of glory there. The church is God's house and city; but whoever is not a member of the house and a citizen in it, there will be no room for him there either. The church is Christ's spiritual body; whoever is not a member of this body here, will not come to the glory of this body there either. The church is finally the congregation of the saints above believers; whoever therefore does not belong to it is not yet a believer; but whoever has no faith can certainly not be saved. As once in the flood of sin only the eight souls were kept alive who entered the ark built by God's command: so on the day of the flood of God's wrath, i.e. on the last day, only those will be preserved to eternal life who have entered the ark of the Christian church built by God. Whoever therefore separates himself against God's commandment leaves the only ship in which God wants to take us across the stormy sea of this life to the heavenly shores, and perishes without salvation.

Lastly, the very name that they want to remove from the list of church members should remind us that we have to stay, because our name reminds us of our baptism, in which he gave us the name of the church.



It reminds us of the covenant we made with God to renounce his enemies and to serve and live for his good pleasure. It reminds us of the day when God also wrote our name in the book of the living and placed it among the congregation of the firstborn who are written in heaven, Heb. 12:23. And how can a man forget himself so far as to ask that his name be blotted out again in heaven? For this and nothing less is what he desires, if he wants his name to be deleted from the number of orthodox church members! He cannot console himself that his name will remain inscribed in heaven. For by tearing himself away from a faithful congregation against God's clear will, he commits a grave sin and thereby erases his name from heaven; for whoever does not overcome his own evil will, the world and the devil through faith in Christ, will be blotted out of the book of life, Revelation 3:5.

Behold, with so many bands God has bound his Christians together that they may all be one among themselves, even as he is one with his Son. What is the point of this clear, clearly revealed will of God in the face of such frivolous speeches as: one can also be saved here and there apart from the true Lutheran church; there are other congregations and preachers with whom one can achieve salvation, etc.? For from all false-believing communities, they may have much or little error, you are simply commanded: "Depart from them," and if you do not do this, but go to them, you sin against a clear prohibition of God; and if you do it against better knowledge and conscience, you grossly violate your conscience and thus cease to be a Christian, you may otherwise preach whatever you want.

What does it mean, then, to "strike out my name!" when one separates from a right-believing congregation with these words? It means: to wantonly tear apart the Christian unity of the church, to cause divisions, and also to incite others to do so by his example; it means: to destroy the bond of brotherly love wantonly, not to hear the. It means not listening to the congregation and its preachers, with whom God has united a man, but despising and scorning them, denying Christ and his truth, burying the entrusted pound of divine gifts of grace, not spreading the gospel but putting it under a bushel: Not to want to belong to the orthodox, visible church, not even among the number of those whose names are inscribed in heaven; it means: to deny God the covenant made with him in baptism and confirmation, to break the pledged allegiance, to sell the right of the firstborn, and to side with the unbelievers, if not the unbelievers, who go against Christ and his word, against his

It means, in a word, to want to turn a child of God and blessedness into a child of destruction and damnation. No Christian acts so wickedly; rather, he often reminds himself of the earnest admonition of his Savior: "Be faithful even unto death, and I will give you the crown of life," and he therefore often prays, not: "Cross out my name," but: "Write my name in the best possible way.

Into the book of life, And bind my name! finely firm

In the beautiful bundle

Of those that green in heaven And live before thee free, So will I boast forever That thy heart be true."

## **The victory of the Gospel over paganism among the Pomeranians.**

(Continued.)

With what holy seriousness Otto had taken over the episcopal office and with what faithfulness and conscientiousness he tried to lead it for the salvation of the souls entrusted to him, this proves sufficiently that the instruction and education of the people was primarily close to his heart, whereby he saw to it that this instruction took place in the language of the country. Indeed, as a true bishop, he preached diligently, comprehensively and forcefully. Just as he did not seek the episcopal office, so he did not seek human days through it. He therefore had few needs for his person. "Almost all of his many incomes he used for the glory of the Lord and for the advancement of the church. He was a very special friend of the poor and needy of all kinds. He wrote down the names of all the sick people in the city of Bamberg, so as not to miss any of them with spiritual and physical help. It can be said of him that he saved a bite from his mouth to give to the needy. Once, when a fish costing a lot of money was brought to him for the table, he said to his steward: "Far be it that the wretched Otto alone should eat so much money today. Bring this dear fish to the Lord Christ, who is more dear to me than I am to myself; bring it to him wherever you find one on the sickbed. For me, who am well, my bread is enough." And when another time a precious fur was given to him as a souvenir, he immediately gave it to a poor paralyzed man, saying, "I will keep the precious gift so well that no thieves can steal it and no moths can eat it."

That the man had the self-denial so necessary for the missionary service in a high degree, one sees well. And he also had a heart that beat mercifully not only for the Christians entrusted to him, but also for the distant ones.

Gentiles up at the Baltic Sea. Visible, however, are the traces of divine providence, which indicate his preparation for the evangelist ministry among them. Around Bamberg, along the rivers Regnitz and Rednitz, lived, as already mentioned, long since migrated or transplanted Wends - still today a place there is called "Pommersfeld". These had already become Christians three and a half hundred years ago, and thus belonged to Otto's pastoral care, but had preserved their folklore with their language. A new preparation for the "apostle of the Pomeranians" in the hand of the wise and merciful God! In addition, that monk Bernhard, whom we remembered in the previous chapter, had settled in the monastery of St. Michael near Bamberg, from whose mouth Otto received faithful news of the pagan Pomeranians, and who continually made his desire for their conversion heard by Otto, but who also asserted that whoever wanted to find entrance to the Pomeranians with the Gospel must be able to speak their language and must not come to them poor, like a beggar. Through all this, the desire for/their conversion was mightily nourished in Otto's heart. Nevertheless, he did not even remotely think that he should be the instrument chosen by God for this purpose and already equipped. Having become quite tired of the battles of that time between pope and emperor and the world and its hustle and bustle in general, he rather desired to put the bishop's staff into the hands of another and to end his days in the silence of a monastery under prayer and study in God's word. That is what he thought, but he was soon to learn that God thought differently.

For a long time, the Polish Duke Boleslav had been looking for a suitable missionary for the Pomeranians, who were now mostly subject to him. After many futile attempts, his attention was directed to Otto, and in his mind it was immediately said: "That's him! Therefore, he immediately sent him a written appeal, which reads thus: "To his dear lord and father, the worthy Bishop Otto, Boleslav, Duke of Poland, offers reverent, filial obedience beforehand! Remembering how you were with my father in your youth and how you always kept yourself honorable there, and that also now the Lord is with you, strengthens you, and gives you his blessing for all your undertakings, I heartily desire if you will take it upon yourself to reestablish the old friendship with you and to seek your counsel and help for the spreading of God's glory; for this he will give his grace. For you are undoubtedly aware of how the raw people of Pomerania were subdued, not by me, but by the power of God, and demanded that they be received into the fellowship of the church through holy baptism. But behold, in the three whole years I have labored and find none of the bishops and

I pray to you, Father, who are always ready for everything good and never tire of it, to do this for God's glory and your own good. For this reason, I ask You, loving Father, who are always ready for everything good and never tire of it, to do this for God's glory and for Your own welfare. I, however, as a humble servant of Your love dear to me, offer to bear all expenses, to provide companions and interpreters and whatever else is necessary; only that You, holy Father, do not refuse to come here. Whether this was pure zeal of the Duke for God's glory, whether his heart burned with desire for the salvation of the souls of his Pomeranians as the words read - enough, in Otto's heart this letter lit a pure and ever brighter blazing fire of love. He said to his own: "Although all kinds of things that are incumbent upon me hold me back here, I am moved and driven by love for Christ, so that for the sake of his name I will gladly take upon myself and bear all the hardships of the journey to Pomerania, so that I may show the Gentiles the way to the Father or suffer death for him who died for us on the cross. After he had arranged the affairs of his parish with papal permission and transferred the interim administration of it to Abbot Hermann of Michelsberg, he prepared for the journey. Although wealth and external splendor had no value for him, he provided himself not only with books, but also with all kinds of delicious church ornaments for person and place and with rich gifts for the Pomeranian duke and his own, because he remembered the advice of Bernhard, that one should not come to the Pomeranians like a miserable beggar, and the example of Paul, who for the sake of the Gospel wanted to become all things to all, a Jew to the Jews, a Greek to the Greeks and a weak man to the weak, so that he might make some blessed everywhere (1 Cor. 9, 19-23.), and the mission instruction of the Lord JEsu: "Behold, I send you as sheep in the midst of wolves; be ye therefore wise as serpents, and without guile as doves (Matth. 10, 16.)." But above all, he sought to surround himself with helpers and companions who, by God's grace, were entirely of his mind. When he made his proposal to those chosen by him and recommended to them to consider the matter for seven days in prayer and contemplation, one of them, named Ulrich, exclaimed: "My father, hear immediately what I will tell you even after seven days! Behold, I speak with the apostle of the LORD: I am ready to go with thee to prison and to death; let, O let me go with thee!" Otto's eyes glazed over at this speech and he looked with great hope at this co-worker. "But my thoughts are not your thoughts, and your ways are not my ways," says the Lord. During the preparations for the journey Ulrich fell ill.

Although Otto, in the hope of his recovery, delayed his departure from Bamberg by two days and then stopped at the neighboring monastery of St. Michael and, under fervent intercession, waited three more days, he finally had to decide to leave without him. There he also said goodbye to a large number of his church children who had followed him until then. With much weeping and wailing, he blessed them and said: "I go now out of love for the Gentiles and for my Lord, and leave you peace, yes, I leave you peace; oh keep it, my little children, and always remain in love, for our dear Savior also left such peace to his disciples when he departed from them, so that those who were one in faith might also become one heart and one soul through love!

It was around Georgii of the year 1124 when Otto, with six of his associates and a number of servants, set out from the laity of St. Michael. The way went through Bohemia, Silesia and Posen to Gniezno, where the Duke of Poland resided at that time. This journey was more like a triumphal procession. "Where he rested, the faithful crowd flocked to see the venerated bishop who left all the glory of his famous see to exchange it for the missionary's thorny path. In the dioceses of other bishops, he was asked to consecrate churches, to confer confirmation and blessing." His reception in Gniezno was particularly reverent, where Duke Boleslav met him and, after consultation, presented him with a rich gift and dismissed him with Paulitzky, one of his most distinguished councilors, and three of his chaplains, but sent an urgent messenger to Wartislav to inform him of Otto's arrival.

The way from Gniezno to the border of Pomerania led through an untraveled primeval forest six days long, through which only the signs still attached to the trees from the Polish military campaign served as signposts. After much hardship, they finally reached the border at the confluence of the Kùvdow and Netze rivers at the town of Uscz. Here the Duke Wartislav met the bishop with 500 horsemen and welcomed him with Pomeranian loyalty as a servant of Christ and representative of a new order of things; for Wartislav had been educated among the Saxons and had already secretly become a Christian. Otto, on the other hand, presented him with the gifts he had brought with him, especially a precious princely mantle and an ivory scepter, over which the prince showed particular joy. After both of them, with the help of Paulitzky, had discussed the plan of Otto's missionary work, the duke left, but Otto, delighted with the encouraging beginning, turned his attention to the missionary work.

He went west along the southern border of Pomerania. In thanksgiving to the Lord of the harvest and to

inspire confidence and hope, he and his companions sang the 126th Psalm: "When the Lord shall redeem the captives of Zion, we shall be as those who dream. Then our mouth will be full of laughter and our tongue full of praise. Then it will be said among the Gentiles that the Lord has done great things for them; the Lord has done great things for us, and we will rejoice. Lord, turn our prison, as you dry the waters at noon. Those who sow with tears will reap with joy. They go and weep, and bear noble seed, and come again with gladness, and bring forth their sheaves."-

Dear Reader! At that time, when Otto undertook his missionary journey to Pomerania, the well-known crusades were already in progress. Thousands and thousands of Christians, princes and subjects, masters and servants, men and women, even crowds of children, had already wandered in rapturous enthusiasm to the land where our Lord once lived and suffered, in order to snatch it from the Turks, and a few decades after this outcome of Otto's, a second crusade took place, which turned out to be very unfortunate, but during which time armed pilgrimages continued to stream to the promised land. This crusade of Otto against the paganism in Pomerania was a different matter, because it was carried out with the word and not with the sword and had the command and promise of the Lord Jesus!

(To be continued.)

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### **To the ecclesiastical chronicle.**

**Public schools.** After a contributor in the Wisconsin Synod Gazette of January 1 rightly declared that the higher citizen schools can only reach their goal when our parochial schools better prepare the children for them, which can only happen when the parochial schools are better supported by the parishes, the contributor also testifies against the fact that so many German parents send their children to the English public schools, which he calls Ward schools. He writes: "Finally, we will also have to consider such parents who, out of false prejudice or even out of sheer stinginess, hand their children over to the Ward schools at an early age, where they imagine that they will profit more for them; where they believe that they will be able to learn the English language in a shorter period of time, and do not even consider what will become of the native language of the children, which they need just as much as English. Of course, the German language is now also taught in the Ward schools, but every educated person knows how far it goes, and it is not without reason that students from the Ward schools often return to the parochial schools, because they do not learn anything there."

nents. But that is not the worst of it. - Do those parents completely forget that they are Protestant Christians? that as church members they also have the obligation to cultivate Christian discipline and customs in their home and also to make their children partakers of the blessings of a Christian church? - But what about the children who return to us from the Ward schools? If they have not, which is often enough the case, suffered serious damage to discipline and morals, they have usually only lost in every other respect and have to start all over again. - But with such people, who out of avarice send their children to the Ward schools in order to save a few thalers annually, we would prefer to speak justly, for they will reap what they have sown, since avarice is the root of all evil."

**Signs of the times.** Last year, a so-called peace congress was held in Bern, Switzerland. According to a report in the "Weltbote", the French delegate Reclu demanded: "Abolition of all borders, abolition of all states, freedom of all peoples and also destruction of the old state structure, the establishment of the United States of the Earth on the principle of free association. Another delegate Chatelard declared: "Religion, state, property, capital, community and above all the bourgeois must be destroyed, and on the bleeding corpses of the old the new world must be built. A Pole declared: "Religion must be attacked in the interest of morality. I am convinced that if one acknowledges the existence of God, there is no more freedom, for then I am compelled to submit to the God I worship, and no longer have my free will." Another of these apostles of freedom said: "One must not admit that everyone can choose his faith; man does not have the right to persist in his error." A program was published in which it is stated, among other things, as follows: "The belief in God, the belief in the immortality of the soul, and in general all idealistic or supernatural utopias based on a false principle have been a constant cause of slavery and misery for the peoples. It is evident from this that we are staunch supporters of of atheism, as well as of scientific and human materialism. We want: 1. the abolition of hereditary property; the complete equality of the political and social rights of women with those of men, and consequently the abolition of family law, of the religious, political and civil institution of marriage, this historical appendage of the right of inheritance; 2. the abolition of marriage leads to the question of the education of children, who are to be maintained and educated mainly at the expense of society until the age of majority. Consequently, in the

In the name of the political and social liberation of the masses, the destruction, or, if one prefers, the liquidation of the state, its radical destruction, with all its ecclesiastical, political, civil, juridical, financial, military, and bureaucratic institutions. We want absolute freedom for all peoples, with the absolute right for everyone to dispose of himself and to govern himself according to his own instincts." There you see, dear reader, what those are up to who do not want to remain halfway in the freedom aspirations of our time. There you see the goal toward which these efforts are hastening; it is ultimately the desire to be free from God. It is true that when these wretched earthworms cry out: "Let us break their bonds (i.e. the bonds of God and His anointed) and cast off their ropes," then it says: "But He who dwells in heaven laughs at them, and the Lord mocks them. He will one day speak to them in his wrath, and with his fury he will terrify them" (Psalm 2:3, 4); but one does not depke, so only some mad heads blaspheme, but they will not overthrow the world and its orders. Just according to the prophecies of the Scriptures, this kind of people will gain the upper hand in the very last time. Peter writes clearly, "And know this first, that in the last days there shall come scoffers, walking after their own lusts." 2 Pet. 3, 3. This is already beginning to be fulfilled and will be fulfilled more and more. One also does not think: but can it hurt, if one urges so much for freedom of all? Then also the Christians will have freedom! That is just the character of the freedom cry of this last time, that all want to have freedom for everything, only the Christians shall not be free to serve their God according to his word. So think carefully, dear Christian, what you are doing if you think you can join the freedom fighters.

of our days and still be able to be a good Christian. You are doing nothing but fighting so that your freedom to be a Christian is finally taken away from you. Also read 2 Tim. 3, 1-4.

2 Pet. 2, 1-22.

W. [Walther]

**Carl Vogt**, usually called Affen-Vogt (because he believes, or at least teaches, that humans are descended from apes), has been challenged to a public disputation by the Catholic professor Dr. Michelis, who is a proficient expert in natural science. But the one who did not accept the challenge was Mr. Vogt, who has a terribly big mouth when he writes or lectures, where no one can contradict him, but now that he is to be confronted with a scholar, the big-mouthed hero becomes as meek as Goliath when David's sling stone was already stuck in his forehead. The local gymnastics societies, which have invited Ehren Affen-Vogt to come over and brighten up their still so dark heads, now have a good out-

Since, with such challenges as Affen-Vogt is now experiencing in Germany, it is certainly no longer quite safe for him over there, he will certainly seize the opportunity to leave Germany, which is so dangerous for him, and to find here in America, instead of learned duelists, students who are eager to learn. W.  
[Walther]

**The Iowa Synod** is on its way to join the *Church Council*. Actually, with its "open questions" and "completion" theology, it belonged right from the beginning, internally and essentially to the *Church Council*, indeed to the old General Synod. For even if these ecclesiastical bodies differ from each other in that one has a somewhat more orthodox color than the other, they are still basically very much alike, all three of them as a whole do not reveal a Lutheran spirit, they have no such respect for and no such trust in the Word of God that they went or broke through all circumstances and difficulties with the same undaunted heart and cheerful courage, regardless of any and all consequences that this might have. They have too much respect for the "situation", for the scornful judgment of the great fashionable denominations, for the struggle in their congregations, for the great science of modern theology 2c., in short they have too much respect for people. The lowans have disgracefully abandoned a doctrine of the Word of God that they recognized, i.e. a Word of God that they believed, for the sake of human authority, and whoever can do this with one Word of God can do it with all, whose faith does not rest on the Word of God at all, but on human authority, and can do it somewhat un-  
more Lutheran! Now, then, these three bodies belong together, form only three species of one kind. We are therefore also of the opinion that the lowans would have already joined the *Church Council* in Fort Wayne, if the Ohio Synod had not held the fatal four points, urgent for decision, like a torch into the misty dnnkele church unification atmosphere. The lowans, who have to take certain family considerations into account, were now obliged, for the sake of the public, though certainly with a heavy and fretful heart, to ask three questions before they could shake hands with the courting bridegroom for the intimate and longed-for union. But what belongs together nevertheless draws and finds itself together, faithful love overcomes all obstacles. The lowans now swing into the camp of the *Church Council* and the union goes ahead. But what about the questions asked? Oh, the wicked Ohio people, how they have made the path of union so difficult for the loving lowans, they have not only held up the happy union for a year, but they are also to blame for the horrible, loathsome-

The first rock is still lying like big boulders in front of the wheels of the bridal carriage, and now it has to be climbed over in neck-breaking work. - Prof. Fritschel is now busy in the January number of the "Kirchen-Blatt" with the removal or rather the blasting of the first boulder, with the communion of the Lord's Supper. And there he makes it now as easy as skillfully, namely he throws up so much dust and makes such a Pnlverqualm that one should think in fact, the stone is really shattered, and meanwhile he drives quite leisurely alongside. The *Church Council*, as is well known, declared in Pittsburgh: "Heretics and those who err in essential doctrines must be excluded from the Lord's table." Now one should have expected that he, if he made another addition, would add, in order to answer the actual question clearly, openly and unmistakably, that the local sects, Presbyterians, Methodists, Baptists, etc., since they err in essential doctrines, e.g. precisely in the doctrine of the Lord's Supper, are excluded. For the position of the *Church Council* with regard to the admission of these sects to the Lutheran Lord's Supper is the sole subject of the first point. Instead, he brings eight theses from the church, in which it is taught that there are also many "pious, innocent people" in the sects. But no one has objected to this teaching, so what is the point of eight theses about it? Prof. Fritschel admits that one could find this appendix "offensive," and now, in order to clear up the matter, says that a kind of compromise was made, because one had given away too good an explanation to the strict ones, so one had also added these eight sentences to the larers for their benefit. He says: "These sentences did not form any part of the original committee report, but were only added in the final hearing, when the stricter sect was given the explanation that was offensive to them in this context: members of foreign communities should not be admitted on easier conditions than members of the Lutheran church. Prof. Fritschel realizes that the cause has not really gained anything by this, but has only become more suspicious, and seeks to avert suspicion. He says: "We think that whoever wants to harbor suspicion must at least look around for another reason." And now he is really making a fuss. He claims that the *Church Council* has therefore put forward these eight theses in order to express itself as to how it understands the *damnamus* (the rejection of false doctrine) in the symbols to which the lowans have referred in their application for the abolition of church fellowship with other believers. And now, with many words, he gives the witty assurance that the lowans did not want to attack the doctrine in the eight theses, that this could only be a misunderstanding of the church assembly, but that the latter could certainly calm down about it, "no one is more willing to reject that Christian doctrine than the lowans. truth to acknowledge and confess - in season and out of season, - than we do in Iowa." So speaks Prof. Fritschel, but one is led to strong doubt whether he believes it himself; this much is certain, no one except the lowans believes it, that the *Church Councel* ever had such a suspicion against the lowans. It is vain smoke and steam to get thus around the real stone of offence. Why did the lowans, if they really and honestly cared for the truth and for that alone, not demand a definite answer to the definite question: whether the *Church Council* rejected the admission of the local sects to Holy Communion or not? The Church Council rejected the admission of the local sects to Holy Communion or not. Then there would have been light! And if the *Church Council* had then roundly and clearly rejected such communion, then the minority could, indeed should, have abandoned all doubts and declared their full agreement; then a great step toward the unification of all true Lutherans would have been taken; then Prof. Fritschel could have reported to his synod the truth that the obstacle had completely fallen and the congregations could "join" the *Church Council* in this point with confidence. But now it is all fog, smoke and steam. To the unanswered questions lowaites now get questions shrouded in fog. And in such unhealthy air, weddings are now to be held. If only it goes off well?! - If time permits, we want to send the readers more information about this marital event, especially how the bridal car gets around the other three ominous stones.

Z.

**The Pope and Fuad Pasha.** A Roman correspondence reports on a visit that Fuad Pasha, the Turkish prime minister, made to the pope after his restoration. According to the correspondent, the reception was cordial, the conversation even confidential. The Pabst had called the Sultan his "*meilleur ami*" among the rulers of Europe because of his tolerance towards the Catholics, and to Fuad Pasha's remark that the Sultan regretted not having been able to visit the Pabst on his journey through Europe, he answered with a laugh: "Who knows whether I will not visit him once in Constantinople. You know well that Christ gave me the whole earth, that my empire extends to the Dardanelles and beyond, and yet does not threaten the Sultan. In fact, as far as the neighborhood is concerned, His Highness is almost in the same position as I am, for he has his Piedmont in Russia and I have my Czar in the Italian Revolution. We are both

threatened by the same dangers and our brothers on the throne have the same measures for the cross as for the crescent. Your sovereign at least believes in his prophet, while the other governments of our time do not even believe in God."

### **From Abyssinia.**

The Abyssinians, who have become somewhat better known in recent times through the war of the English against their tyrannical King Theodore, profess the Christian religion. They are Christians in name, but Islamites or Jews in essence, for all their worship is confined to the performance of external rites. Their churches usually consist of a large round hut, thatched with straw and surrounded by an outer corridor intended for the women, who are not allowed to enter the church itself. Inside is the Holy of Holies, walled up in a square in the center of the hut and arranged so that the high altar faces east. It is often closed by wooden doors, but usually only by curtains of calico, and may only be entered by ordained priests. A few censers, crosses, large folios of parchment, the clothes that the priests put on during masses and high masses, drums and iron handbells are the utensils that are found in every Abyssinian church. Many of them have such an abundant income that they would be considered richly endowed even in Europe. Only the very richest churches have real church bells; most of them use two hard stones instead, which are hung in the trees that surround almost all churches and are struck against each other.

In the city of Lalibala, however, there are churches of a different kind than those described so far. They have no equal in the whole world in that they were not built of stones, but were carved out of a single large stone.

The best preserved is St. George's, which forms a perfect cross and still looks as neat as if it had just come out of a confectioner's hand. Each arm of the cross is about 40 feet long and just as high. Four columns inside support the ceiling, which, like the whole, is one stone and one steep with the whole. - The largest and originally the most complete is the church dedicated to Medanheallem or World Savior. It is a perfect basilica and one cannot find anything more beautiful in the harmony of the individual parts to the whole. - The Emanuel Church is also perfect in its forms; 24 steps long and 16 wide, it is about 40 feet high, and like all the others is carved out of one stone. - The oldest seems to be the Aba Libanos church, then the Mercurius church carved in colossal hardenings. - There is also a Gabriel church and a Mary church here. The latter is connected with the Debra Sina or, as it is also called, Golgotha and Lalibala Church. In it, King Lalibala is buried along with an Abyssinian saint, Selasse.

The stone from which hewn this church,



is of volcanic origin and resists the weather only imperfectly. Since the present generation does as little to preserve these wonderful buildings as many others before it, they are rapidly approaching their demise. Only St. George's Church is still in perfect condition. The magnificent WeltHeilands-Kirche, on the other hand, which used to be surrounded from the outside by a portico whose 40-foot-high columns were hewn from the same block as the church and therefore hung together with it, now has only four of these columns standing upright; all the others have fallen away from the church.

In all the churches of Lalibala there is no sanctuary, but only a simple main altar, as is the case in all the larger Christian churches. One can immediately see the eight Christian character of the buildings from the inside and outside, while the churches of the later centuries are such that no European would recognize them as such unless he was told. All the churches in Lalibala are very well decorated; the church of St. Mary even has bells, and in others one finds equipment that would do honor to any European Catholic church. In the church of St. George, the mantle of St. George is displayed. In the church of St. George, the mantle of St. George is displayed, but it is only in tatters and looks terribly dirty. It is put on travelers who are to be honored when they visit the church, so that they may receive the blessing of their patron saint. - The clergy of these churches, including the monks, can amount to a couple of hundred people.

In front of St. Mary's Church, many poor people, beggars and travelers are fed every day, to which the inhabitants of Lalibala and its surroundings, as well as wealthy pilgrims, contribute money and other gifts. There are also seven oil trees on display, which were transplanted here from Jerusalem when they were quite young and have now long since become large, stately trees. They, like the churches, bear witness that the Gospel once reigned in Abyssinia. Will the wonderful land now be opened to it anew? - — L.

### **Albrecht Dürer and Luther.**

In a letter from the famous painter Albrecht Dürer to Georg Spalatin, the court preacher and secret scribe of Frederick the Wise of Saxony, which is in the Basel library and was recently published by the "Zeitschrift für bildende Kunst", the following is written: "Since I have heard that my most gracious lord has sent me the little books of Luther himself, I therefore ask Your Honor to indicate my most humble gratitude to His Electoral Grace and His Electoral Grace to the highest degree. Graces my most submissive gratitude to the highest and His Electoral Grace in all submissiveness. His Elector's Grace in all submissiveness that He may let the laudable D. M. L. be commanded by Christian truth, which is more important to us than all the wealth and power of this world, which then passes with time, but truth remains forever,

and if God helps me to get to Doctor Martinus Luther, I will conterfect him with diligence and engrave him in copper and make a long memorial of the Christian man who helped me out of great fears, and I ask E. W. to send it to me for my money. W., where Doctor Martinus makes something new that is German, will send it to me for my money." - This letter is written according to a date of 1520, probably buried by the recipient, thus one year before the known passage of the Dutch Diary. (Ref. Kirchenz.)

### **School and church.**

In Germany, a great many school teachers are currently working to make the school be completely separated from the church. The cause of this is not only that so many school teachers are now unbelievers and therefore do not want to know anything about the church; a primary cause of this is also that one does not recognize or does not want to recognize the actual, so extraordinarily important position that the Christian school teacher and the Christian school occupy in the church. Is it surprising that the school teacher would like to be rid of the church's supervision of the school, if he himself does not see how important a member of the church the school is, or if he sees that the church wants to patronize the school, but does not want to grant it the position it deserves within the church?

Noting this, we are reminded by a paper of our dear Professor Selle on "the office of the pastor as a school-

The paper was presented by him to the general conference of school teachers on August 5 and 6 of last year and was published in the January number of the Lutheran School Journal. We consider this paper to be a work of a truly reformatory character. No preacher, no school teacher, no congregation leader, no congregation member who is interested in the right organization of our church in America should leave this paper unread and unexamined. We are convinced that only if the principles laid down therein

concerning the mutual relationship of school and church, of school teacher and preacher, come into effect, will school and church remain in an indissoluble covenant and the former bring to the latter the blessing that this covenant should bring according to God's will and order.

Mr. Wiebusch has also published the paper in pamphlet form. Through him, therefore, it can also be obtained by those who are not subscribers to the so valuable Schulblatt. W. [Walther]

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### **Church News.**

On the 4th of Advent, December 20, 1868, Rev. F. W. Schmitt, having received an appointment from the Lutheran congregation at West Seneca, N. Y., and having accepted with the approval of his former congregation, on behalf of the Honorable Presidium Eastern District, was inducted into his new office by the undersigned.

Address: Uev. I'. Lolluiitt.  
Rsssrvo, Lris Oo., N. D..

On the 1st Sunday after Epiphany, January 10, 1869, Rev. Th. Buszin, formerly of Champaign City, Ill., was installed in his new congregation at Balwin, St. Louis Co, from which he had received a regular appointment, assisted by the Rev. A. Lehmann, by the undersigned.

On the Sunday of Septuagint, January 24, 1869, Candidate Jakob Bergen 7ms Allendorf near Giessen, Hessendarmstadt, having completed his studies at the practical seminary at St. Louis, having passed the examination well, and having received an ordained profession from the congregation in Jacksonville, Ill, orphaned by the blessed death of Pastor Metz, was ordained and inducted by the undersigned.

May the great and good Chief Shepherd, JEsIA Christ, grace these his under-shepherds to "rightly" feed and guide the entrusted herds all the way to heaven.

I. F. Büngrer.

Addresses: llsv. 1'li. Lusrüv,

Lklnin, 8b. Douis Oo., No. Uov. "I. Derben,  
"iLoksonsvills, Ill.

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### **Conferenz display.**

The Iowa Special Conference will assemble, God willing, at the home of the undersigned on February 17 and 18.

Ph. Studd.

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### **Warnings.**

This is a public warning against a person named Christian Ludwig Meyer. Immigrating here in 1848 from Hanover, where he had been a shepherd, he pretended to have been ordained in Hamburg, and called himself a Lutheran pastor, but was without any education, so that he could neither speak nor read and write German properly. As preacher of two congregations in Morgan and Pettis Co., Mo., he revealed himself as a complete belly servant, went so far in his usury that he even took interest again from the interest, did not visit the sick, served Holy Communion to notorious drunkards and other public sinners without warning, accepted without further ado all those banned in our congregations according to God's Word or those who had escaped church discipline, and finally also revealed himself as a common drunkard. After one of his congregations wanted to dismiss him and the other wanted to interrogate him, he became a fugitive and shamefully left not only his congregation but also his wife. Therefore, every Christian congregation should be warned against him. He is small in person, almost always squeezes his left eye shut and makes a mocking face.

Lake Creek, Benton Co, Mo, Dec 30, 1868, I. M. Hahn, Past.

At present, a man is creeping around here in Wisconsin, also in congregations of our synodal association, who calls himself Eckhardt and sells lithographs of the Luther monument in Worms, and tries to make many people believe with the great skill of a practiced swindler that he is a student of our college in Fort-Wayne, that he has become unwell and has been sent by our synod to sell these pictures; Of course, they are not worth a dollar (that is what he sells them for), but the surplus will be used for the construction of the college in Fort-Wayne; thus, it is a matter of spreading the Kingdom of God. He tells such lies and many more. Thus it happens that many people buy the picture from him, who otherwise would not do it in any case, because they think to support the college with it. Since there are now indications that the aforementioned man will ransack even more communities, the undersigned considers it his duty to bring this to public attention. Proofs of the above statements can unfortunately! only be brought to many.

Mequon Niver, Wis. the 12th of Jan. 1869, Joh. M. Moll, Rev.

### Display.

All our friends and benefactors who send money orders here, whether they are for individual students or for the household and the building fund, are kindly requested to have them always made out to Chicago and never to Napierville, since we have almost no connection with the latter town. Likewise, each letter must state exactly who is to sign the order.

Addison III

J. C. W. L.

### For your kind attention.

With the undersigned is now the work:

### The faithful shepherd of souls

from

**M. Nie. Haas** published in full.

Those who wish to have the work, I ask to make their order with me quite soon.

Price bound H3,25, postage 35 Cts.

Ms. Dette.

710 Franklin Av. St. Louis, Mo.

### "Receipt and thanks.

For poor students received from the worthy Women's and Virgins' Association in Philadelphia \$6.00; from the worthy Women's Association in Memphis, Tenn. through Mrs. Pastor Gotsch 16 bust shirts, 12 handkerchiefs and 13 pairs of socks. Through Rev. M. Wyneken from his congregation at Fort Smith, Ark. sent, \$14.00 C. F. W. Walther.

To the seminary household: from Messrs. Millers Eckert L Co. of Darmstadt, Ill, 4 barrels of flour; from Mr. Wilhelm of Mr. Pastor Hallerberg's parish, 1 sack of potatoes, 1s. Turnips, 2S. Cabbage, 1 peck of apple slices, 1 p. Onions; from Mr. Past. H. Meiers Gern, from A. Heien \$2, W. Deckmann \$2; from Mr. Gärtner Siemers from Mr. Past. Claus' parish 2 barrels of potatoes and 1S. Beets; from Mr. Past. Claus himself and some of his parishioners \$5; by Mr. Past. John from his congregation \$4.25; by Mr. Past. Sondhaus \$3 from his dear Gevattern at the baptism of his daughters- lein; from Mr. Past. A. Lehmann's Gern, from A. Jäckel 1 barrel of sauerkraut, from Grab 1 barrel of ditto, 2 B. Kartoffeln, 2 Sack Rüben, 3 Hühner, from P. Bopp 1 B. Potatoes, 1 b. Turnips, from Balth. Lochhaas 1 B. Potatoes, from I. Lochhaas 1 B. ditto; from Past. Hallerbergs Gern. 1 fuhr potatoes, turnips and cabbage, 7 pf. butter and 2 pillowcases; from Past. Hrinemann's parish from L. Lucker 1 pig, from H. Jsenberg 1 pig; from Rev. Matuschka's Gern. \$25; by Rev. Hudtloff from his Gem. in Town Berlin \$9, from Mr. Kuthe from Swats Prairie 1 piglet.

For poor students: By Mr. Past. Penne- kamp Weilmachts - Toll, of his parish \$8; by Mr. Past. Loßner \$5 for Demetro from his parish; by Mr. Past. Schwensen from his Gem. \$8.70. for Küchele; by Mr. Past. Holtermann Festtags - Coll. of his Gem. \$20.50 (\$8 of it for Kaning); by Mr. Past. Klei- ngees \$1 for L. T. as thank-offering for happy delivery of his wife; by Past. Matuschka's Gem. \$33.15; by Rev. Hallerberg's Gem. \$3; by Centreviller Frauenverein 6 bust shirts and 10 woolen socks; by Mr. Pastor Sauer from his Gem. \$8; by Mr. Pastor Stamm \$16.50 for Hunziger; by Mrs. a L. G. \$4.

For Heathen Mission (delayed): By Past. I. A. Ottesen, Cassirer for Heathen Mission in the Norwegian Synod: by Past. A. Mikkelsen's congregation at Holden, Wis. \$35.34, by Lars Andersen there \$2.00; by Pa- stör Tob. Larsen's parish in Blomfield \$2.15, of Sä- bersdal \$4.50; of Past. I. A. Ottesen's parish in Wesire Koshkonong \$25.70, in Oestre Koshkonong \$9.02, in Liberty \$10.93; of Past. Tob. Larsen \$8.89; of Past. Estrem's Gem. in Pontiac \$17.35, in Morris \$10.10, in Mud Creek \$2.55; by Past. Mikkelsen's Gem. \$17.23; of Past. H. A. Preus' Gem. in Spring Prairie \$14.00; of Past. F. C. Clausen's Gem. \$16 00. Summa \$175.76, after deducting 66 Cts. Postage \$175.10.

A. Crämer.

For the parsonage building in Iohannisburg, Pa. to have received 12 dollars from the parish at Washington, D. C., through Mr. Past. Citizen, certifies with heartfelt thanks in the name of his congregation

A. M. W. Kähler, Pastor.

At the mission festival in Darmstadt, Germany, 108 Doll. 50 Cts. were sent to me by Pastor Weyel there on October 8 of this year. I express my heartfelt thanks to all the dear brethren and kind donors who so lovingly remembered our local institution at their mission festival and offered this rich gift for it; but to the Lord be praise and glory that He has again proved to us in this gift how He bears all our worries for us and is from year to year the faithful upholder and provider also of our local institution.

Reverberate:

To the Lutheran Hospital in St. Louis:

From Mr. Past. Holls' congregation \$11.50. Harvest Festival Coll. in Staunton, Ill, \$14.75. Donated by Mr. Tirmen- stein to a bill \$6.55. Don Mr. Past. Fuerbringer's congregation in Franknmuth, Mich, Harvest Festival Coll. \$43.90. From the Virgins' Association in Immanurlö distr. in St. Louis \$45.90. From the two service fairies Ma- rie and Pauline in, Concordia-College there \$4.10. From Mrs. Schepmann in Mr. Past. Jüngel's parish \$2.00. Of Mr. Kahle in Guttenberg \$2.00. Of a nnge- named in Carlinville \$5.00. To Messrs. Berg L Becker in Lollinsville 1 Brl. Flour. To Messrs Veal L Lange here 2(0 lbs. screaning, 200 lbs. bran, 20" lbs. flour. To Messrs Weatherman L Meyer 1 box of kitchenware. To Messrs Steinmeyer L Co 1 sack of sugar at PnsrrvrS. Wilh. Barth in Omega, Ill, \$1.00. to Mr. Past. Biltz' Gem. \$5.00. Mr. F. W. Hülskötter in Venedy \$5.00. From the Woman's Club in Carlinville 1 paquet of linen. From the Women's Association in Cape Girardeau 1 box of linen. From Messrs. Leonhardt L Schuricht 500 lbs. of bran, 500 lbs. of screaning. From Messrs Brockschmidt L Co, 2 barrels of flour. From an unnamed person by Mr. Past. Brohm \$1.00. From the community in Prairie Town, Ill, 16z Pf. Butter and \$8.10 cash. From H. B. in Frohna, Mo., \$2.50. From Jakob Heinz 5 Galt. Wine. By Mr. Past. Dörmann in Bremen, Ill, from selner St. Petri- and the St. Pauligemeinde \$70.00. From Mrs. Kaiser and Ed. Lindemann 7 Psd. coffee, tz Pfd. sugar, 8 Pfd. barley, 8 Pfd. rice. From the Virgin Percin in the DreicinigkeitS- District dahier 2 woolen double blankets. From an unnamed person in Collinsville \$2.00. By Mr. Past. König subsequently from the widow Schreiber \$2.00. By Mr. Past. Kilian from his congregation in Serbin, Texas, Collecte on the 2nd day of Christ \$47.25. By Mr. Past. Ehr. Mark- worth HochzeitS-Coll. at Mr. Schröder \$3.25. By the congregation of Mr. Past. Matuschka \$8.00. By Mr. Past. Stephan by Mrs. Bbger \$1.00. By Mr. Past. Gräbner's congregation \$35.25. By Mr. W. Frye in Minden, Ill, \$10 00.

Acknowledged with heartfelt thanks

St. Louis, Jan. 28, 1869 F. W. Schuricht,

-Kassirer.

Received in -er race western Districts:

To the synodical treasury: from Im Manuels - District tn St. Louis \$14.25. Van Past. Ruhland's congreg. in Pleasant Ridge, Ill, \$50, by himself \$2. Past. Wagner's Gem. in Chicago, Coll. \$27.75. Past. Markworth's gem. in Danville, Ill. \$5.50. Past. Traub's Gem. in Trete, Ill, Coll. \$45.43. Past. Gräbner's Gem. in St. Charles, Mo., \$82.75. Past. Biltz's Gem. in Lafayette Co, Mo, \$27.15. Of Trinity District in St. Louis \$26.20. Past. Brohm's Gem. there \$138.14. Rev. HollS' Gem. in Columbia, Ill, \$38.35. Rev. Kösteriugs Gem. in Frohna, Mo. \$10. Rev. Frederkings Gem. in Prairie Town, Ill., \$2.25. Teacher Erk in St. Louis \$2. Past. Heid's Gem. in Peorka, Ill, \$7. Past. Rauschert's Gem. in Dolton, Ill, \$5. Past. Frankes Gem. in Addi- son, ChristmasS-Coll. \$47.07. Past. Schwensens Gem. in New Bielefeld, Mo., deSgl. \$15.45. Past. SapprrS Gem. in Carondelet, Mo., \$31. Past. Muckel in Staun- ton, Ill, \$1. Past. Kuehler's comm. in Ehariton Fork, Mo., \$7. Past. Rauscherts Gem. in Dolton, Ill., \$5. Rev. Pissels Gem. in Matteson, Ill., \$27.88.

On the college maintenance cas "e: From the Imma- nuels District in St. Louis \$11. From the Trinity District ' there \$11. From Past. Brohms Gem. there \$13.10. Past. Kösterings Gem. in Frohna, Mo. there \$30. From Past. Seuels Gem. In Olive, Iowa, \$5. Past. Ld'bers Gem. in - Thornton Station, Ill, \$8.50. Past. Ficks Gem. in Col- linSville, Ill., \$32.75.

To the Synod Mission Fund: from Past. Gräb- ners Gem. tn St. Charles, Mo., \$13.75. From the Trinityö District in St. Louis \$3.75, Epiphany Collrctc \$17.25. Past. Brohm's Gem. there, desgl. \$7.

For in" ere Mission: From the Trinity - Distr. in St. Louis, Epiphany Coll. \$50. past. Brohm's congregation there, desgl. \$13.73. Past. Heids Gem. in Peo- ria, Ill, \$6. Past. Ficks Gem. in Collinsville \$16.10. Past. Eirichs Gem. in Minden, Ill., \$6.05.

On college building in Fort Wayne: By Glic- j dern from Past. Wagners Gem. in Chicago, \$23. from Pa- stör Gräbners Gem. in St. Charles, ffMo., \$10. pastor Kösterings Gem., Frohna, Mo., \$13. W. Drewes by Past. Holls in Centreville, Jss, \$2. Past. Stephen's Gem. in Ehester, Ill, \$11.50.

To the seminary - building in Addison: By Rev. Köstering's congreg. in Frohna, Mo. \$12. past. Stephen's Gem. in Ehester. Ill, \$22.10.

For Rev. Brunn's institution: from Rev. Ruh- lands Gem. in Pleasant Ridge, Ill, \$18.

For poor students: From Mrs. Krauß, teacher, St. Louis, \$1. Collected at F. v. Grünigen's wedding, Ehester, Ill, \$15.40. From W- Frye, Minden, Ill., \$10.

For the church in Iefferson City: from Mrs. Eggers by Rev. H. Loeber in Thornton Station \$1.50.

For fortepianos in Fort Wayne and Addison: by cinem unnamed in EollinSviUe, Ill, \$10.

For the Hcrrmannsburg Mission: Epiphany Collecte of the Gem. Past. Geyer's in Carlinville, Ill, \$8.70.

For poor sick pastors: By W. Frye in Minden, Ill, \$10.

For the seminary household in St. Louis: j By W. Frye, Minden, Ill , \$12. ed. Noschke. '

Printed by A. Webusch u. Sohn. St. LouiS,Mo.

Volume 25 St. Louis, Mo., February 15, 1869 No. 12  
**The "Church Blatt of the Iowa Evangelical Lutheran Synod."**

of Jan. 1 of this year contained a letter written by a student who had entered our proseminary here about five months ago to his brother who, contrary to the former's expectations, had entered the seminary of the Iowa Synod in Wartburg. Since this letter painted such a gruesome picture of the Iowa Synod that the Fritschel brothers thought they could publish it without having to fear that the Schreider would be proven right against them, they published it, as they themselves said, as proof of "the terrible fanaticism to which the Missouri leaders incite the souls entrusted to them. Since these dear gentlemen cannot help the Missourians in their doctrine, which is the doctrine of God's Word and of our dear Church, they have nothing else to do to make the poor Missourians as hateful as possible than to attack the person and disposition of the same. If it is permissible to compare small things with great things, we can to some extent apply to the gentlemen of Iowa Luther's statement of 1523: "This is the common and constant foolishness of all the papists who have hitherto written against me, that they are all against Luther, but none against Luther's cause" (viz.

against his teaching) "writes. (XXI, 834.) Therefore, the dear people were obviously delighted when that letter came into their hands. With it they hoped to strike a blow against the hated Missourians, which would destroy them morally at once and expose them to the contempt of all Christians as low agitators and fanatics of Christian simplicity. When we received and read the designated number of the "Kirchen-Blatt", we could only feel pity for the poor Iowans. After all, we had such a good conscience about the matter that we could confidently place it in the hands of the heart of the Redeemer, who judges rightly and has the hearts of all readers in his hands. We also knew that we Missourians have never given any opportunity to the suspicion that we are treacherous people. Our fault with our adversaries is certainly not to make secret practices, but, as we have so often been told, to speak out all too roughly, and never to keep behind the bush. Up to now, even our worst opponents have not denied us honesty in battle, except for the Iowans, but why them? - God will know. In the present case we were as innocent as the dear sun that fell on the Iowa church bulletin when we read it. After all, it might have been possible for us to have once said to our dear proseminarist, "The Iowans are not standing right"; and if we do not now say this our benevolent Iowa opponents would then call out to us: "If you have said this, you have certainly said more; so there is no doubt that you have admittedly really fanatized the young man and only given him everything that he in his simplicity has written against us to his brother. But our dear, all-seeing heavenly guardian, who has already averted from us many a storm that was meant for us and that brought death and destruction, has graciously preserved us - we see this only now - so that we ourselves never let the name "Iowa" or "Iowaer" be uttered against the writer of the letter in question, let alone that we should ever have been jealous against the Iowaers in the presence of the writer.

Since the matter now stood like this, we were heartily pleased that our dear proseminarist, who was very frightened for our sake, should write to the editors of the Kirchen-Blatt and ask them to include a "correction". If this were to happen, it was to be expected that the nasty matter would be resolved and that it would be unnecessary to use it as a means of complaining to the "Lutheran" as well. We therefore also put aside two submissions in which Iowa's procedure was deservedly castigated. The Iowans always indicate how sorry they are for all the spiteful bickering in the church papers.

how could we not hope that they would gladly seize the opportunity to recant a factual falsehood and thus forestall unedifying discussions? But what happened? - Prof. Gottfr. Fritschel answered the proseminarist evasively! In his usual manner he said yes and no at the same time. He said that he wanted to accept the correction, but at the same time made the condition that he only wanted to accept it if "the editors of the Missouriian organs also want to grant the same privilege for the similar cases that have occurred and are occurring, where we (the lowans) cannot accept a verdict (of the Missouriians) that has been given on an incident. We must confess that we were not a little surprised by such an answer. What can be more untheological, not to say unchristian, than to want to right one's wrongs only if the other party promises to right his alleged wrongs? What can be more unreasonable than to demand that the organ of the other counterpart be placed at the disposal of the one counterpart, so that the former can speak out in a corrective manner about all the wrongs that have allegedly already "occurred" in a dispute of many years' standing, if the latter is to retract a factual error that has now been expressed in his paper? And finally, what can the suggestion be other than mockery, that we should, in return for what the proseminarist demands, allow the lowans to correct in "Lutheraner" and in "Lehre und Wehre" our **"judgment"** given on an incident"? This is indeed a so-called proposal for kindness! According to it, it would be most advisable to place the "Lutheraner" and "Lehre und Wehre" at the complete disposal of the Fritschel brothers for a year or so, like the Brobst Monatshefte, so that they could correct our "judgments" about them by means of our publications and spread Iowa theology through our publications. We can hardly refrain from exclaiming: The suggestion would be very clever, however, if it were not 2c. Prof. G. Fritschel obviously thought that he had saved himself from embarrassment in this very happy way. He obviously calculated as follows: "The condition which I have set for the Missouriians cannot, of course, be fulfilled by them; well, then I need not, to my shame, retract an uttered untruth and thus destroy the very impression which I have tried to create, namely that the Missouriians are fanatics who themselves "incite the unsuspecting souls entrusted to them, instead of grounding them in repentance and faith, to terrible fanaticism. Prof. F. must know that there is a world of difference between the two.

is between false "judgments" and false "facts"; to correct the judgments, if necessary, in one's own paper, is a matter for the person making the judgment, not for the opponent; only "facts" which one has presented as having happened and which have never happened and can be proved as not having happened with witnesses or on oath, to have these corrected even by the opponent, however, justice demands. We are, of course, at all times heartily prepared to do the latter; we have already repeatedly proven this by deed; but to have a verdict "delivered" by us, as Professor Fritschel wants, corrected by our opponents in our organs, that belongs to the realm of ridiculousness. It is true that the gentlemen from Iowa are obviously much wiser than we are. They know how to use everything against us much better than we know how to use it against them, even where one would think it is not possible; and if they sometimes get into no small trouble, they always know how to take a path that we had not thought of. Before we clumsy Missouriians know it, the clever gentlemen have slipped away from us, and there is nothing left for us to do but to look on in amazement. But in the present case they themselves will have to admit that this time they are struck by the word of the apostle: "The wise he exalts in their prudence," 1 Cor. 3:19, while we silly Missouriians can take comfort in the word of David: "The Lord keepeth the simple," Ps. 116:6, or, as old Justus Jonas sings:

If you take the wisest course, But God goes a different way, It's in his hands!

Perhaps some readers now think: should the proseminarist have formulated his submitted "correction" in such a way that it was unreasonable to demand its acceptance by the editor of the "Kirchen - Blatt"? So that the reader can judge this for himself, we are including the correction sent in by the proseminarist here. It reads as follows:

"Correction. In the January number of the Church Gazette there is a reprint of a letter from the writer of this to his brother, for which my teachers in St. Louis are held responsible in such a way that they 'incited me to terrible fanaticism', that they had done an 'irresponsible, irreparable wrong to me, filled me with such blind hatred against brothers by the most untrue suspicions and led me to grave sin. - I consider it my duty of conscience to rectify this by testifying before the face of the holy, all-knowing God that during my four-month stay here in St. Louis at the seminary, not only was I not incited against the Iowa Synod, but that I never, not even once, even mentioned the name of Iowa Synod or Iowaer from the mouth of any of my teachers. - I arrived at my judgment of the direction of the Iowa Synod merely by reading the minutes of the Milwaukee Colloquium and some articles of the

Lutheran.

Writer of the letter printed in the Church Gazette, at the time a student at the St. Louis Proseminary." - —

We do not doubt that the lowans will somehow try to invalidate even this bright testimony that the "Kirchen-Blatt" has written the factual untruth about us. But we are, by God's grace, cheerful and confident. Whatever trouble may have already arisen and may still arise from the false testimony of the "Kirchen-Blatt" against us, we are not to blame for it. We therefore entrust the matter to Him who judges rightly and lets His own pass through honor and disgrace, through good rumors and bad rumors, and yet leads His work to the blessed goal. "Right must nevertheless remain right, and to him all pious hearts will fall." Ps. 94, 15.

Since our proseminarist has not only been made an instrument of invective against his teachers by the editor of the Iowa Church Gazette, Prof. G. Fritschel, through the publication and interpretation of his confidential letter, but has also been torn away from his brother, who is so dear to him, he has asked us to record an open letter to Prof. G. Fritschel from him. Since this letter sheds some light on the matter, we leave this open letter here. It reads as follows:

#### Open letter.

I have been in the proseminary in St. Louis for 4 months. My brother, who also wanted to come here, wrote me from Germany on Sept. 6, 1868: "You write that I could also be accepted there (in St. Louis) in the seminary. Of course that would be entirely my intention, and I would come with joy," and on Oct. 12: "I have left my difficult ministry to serve the German brothers in America. If my admission to the seminary will not be immediate, I will have to resort to the first best work," and on November 2, two days before his departure: "I am only writing to you so that I do not come too unexpectedly, that you should at least know at what time I will arrive there. How you can now, Prof., claim that my brother was "recommended to Wartburg" by your "Thuringian friends," I cannot rhyme, although it is unfortunately true that from New York on Nov. 23 I suddenly received the message from my brother that he would not come to St. Louis, but would go to Wartburg to the lowans. - In great anguish of heart, I wrote an urgent letter to my brother, asking him not to go to St. Louis.

I was afraid of the false synod, which does not sincerely and honestly believe in God's word and which protects the dangerous false doctrine of chiliasm and open questions, as I had recognized by reading the "Milwaukee Colloquium" and some essays of the "Lutheran". I used strong words, because it was my brother to whom I wrote, and I was afraid for his blessedness that he would be seduced. In this private letter written in great emotion to my brother, I am said to have committed a "grave sin," as you say, Professor. And yet you have publicly published this private letter? I know almost nothing about theology, for I am only in the proseminar, but I do know that it is written: "If your brother sins against you, punish him between you and him alone. Now, is it not quite unchristian of you that, if what you write is true, that my brother gave you the letter "for publication," you did not teach my brother that such a course was as unbrotherly as it was unchristian? Instead, you are offering your hand to murder brotherly love among us and to make our hearts completely bitter against each other by publishing such private brotherly letters, and you are also acting against God's express commandment to punish secret sins only in secret, and you are doing this as a Christian teacher and educator of Lutheran preachers!

But an even less approvable motive for this publication of my letter is quite undisguised in the words which you send as an introduction to my letter. You want to give my teachers a blow and a disgrace before the whole world, because you say: "To what terrible fanaticism the Missourian leaders incite the souls entrusted to them can once again be seen quite clearly from the following letter, which a student of the St. Louis Seminary addressed to his brother who had been recommended to Wartburg by our Thuringian friends, and which the latter, deeply saddened by the injustice committed against his brother there, has handed over to us for publication. For this brother, as is also evident from the letter, a faithful soul burning in the zeal and earnestness of first love, has just a few months ago, as a result of harrowing life experiences, been awakened from the state of carnal security and come to the living knowledge of the Lord Jesus. What an irresponsible, irreparable injustice it is to take a newly awakened soul, instead of keeping it in

What a terrible aggravation it might be for the young man to realize sooner or later how falsely he has been reported by men of high esteem to whom he has been guilelessly devoted! What a terrible annoyance it could become for the young man, if he sooner or later realizes how wrongly he has been reported by men highly esteemed by him, to whom he has given himself unsuspectingly, and to what grave sin he has unwittingly allowed himself to be led by them." Professor, it is a falsehood that my teachers "incited me to terrible fanaticism"; it is a falsehood that the same "instead of grounding me in repentance and faith, filled me with blind hatred against the Iowans by the most untrue suspicions"; it is a falsehood that they "induced me to grievous sin." For I testify here before the face of the holy and omniscient God, that as long as I have been here in St. Louis, not only have I not been incited against the Iowa Synod, but that I have never, not once, even heard the name Iowa Synod or Iowaer from the mouth of even one of my teachers. Truly, now I am much more concerned about my dear brother; God have mercy on him and help him out of the danger in which he is in, where one uses every means, even such private letters between brothers, to vent his hatred against another synod.

A student at St. Louis Seminary.

## **The victory of the Gospel over paganism among the Pomeranians.**

(Continued.)

### V.

How beautiful on the mountains are the feet of the messengers who proclaim peace, preach good, proclaim salvation, who say to Zion, "Your God is King.

Isaiah 52:7.

Not far from the southern border of Pomerania lies the ancient town of Pyritz. In front of the Wallthore, about a quarter of an hour southeast of the town, behind the branches of proud trees, silently hides the Ottostift, now a school teachers' seminary, and the Ottobrunnen. The latter is located westward and at a short distance from this institution in the middle of the garden formed by rich tree plantations, surrounded by a border composed of rough granite stones, from the center of which a high cross of polished granite rises and announces from afar that the spring, which has been transformed into a fountain, has served a sacred purpose. But if you go closer, you can read the following inscription: "Bishop Otto of Bamberg first baptized the Pomeranians from this spring on June 15, 1124.



rich Wilhelm III. and his sons Friedrich Wilhelm, Crown Prince, Friedrich Wilh. Ludw. 2c. erected this monument in memory of that day on June 15, 1824." A Latin inscription on the main wall of the water tank, to which stone steps lead down, makes the conclusion of the whole. It reads in German:

To the fountain of life hasten and wash the soul clean;  
The door of eternal life will be Jesus Christ.

And now, dear reader, hear the closer of what this monument proclaims!

Wandering through deserted, war-ravaged regions after his departure from Duke Wartislav, Otto finally reached Pyritz in early June. It was almost midnight when he stopped outside the town. In spite of midnight, however, all the houses inside the town were still lit up, and noise and shouts of joy resounded from them, for the inhabitants were holding a festival of idols and the pagans had flocked from near and far, so that 4000 of them were gathered. A favorable time for the beginning of the mission! The small town alone would not have offered an opportunity for the first sermon to the baptized. Baptized people.

When morning came, Otto had the deputies of the Dukes of Pomerania and Poland make quarters in the city and ask the people to receive him kindly, since he was not looking for money and goods, since he was sufficiently provided with these, but only their true welfare with his sermon. After he had made his solemn entry, he immediately addressed the assembled people from an elevated place: "The blessing of the Lord be upon you! You are the blessed of the Lord! We bless you and thank you in the name of the Lord that you have refreshed us with your loving, joyful and benevolent welcome. Although you already know the cause of our arrival, with your favor you must hear it again and consider it more carefully. We have come from a long journey. Your salvation, your blessedness, your joy was the cause of so great a journey. For you will be saved, happy and blessed for eternity, if you will know your Creator and serve Him, etc." This is how Otto introduced his first testimony to the Gentiles. But when he had laid it before them and they were to declare their acceptance of it, the Pyritzers and their guests answered that they did not want to be the first among the Pomeranians to accept a new way and a new faith; but if all others did, they did not want to exclude themselves. O that sounded discouraging. With supplications and tears, Otto appealed to the Lord that He, according to His mercy, would give him a good beginning, since so much depended on it for the future course of the Gospel in Pomerania. The Lord heard

his servant and indeed about pleading and understanding. After Otto had preached for seven days in a row, and the ducal deputies had not missed any introductions, Otto was able to baptize the first Pomeranian pagans on June 15, 1124, and was allowed to see how, through his and his assistants' further ministry, the number of baptized souls rose to about 7,000 in the short period of three weeks.

Even if it is undeniable that the mass conversions of that time did not go as deep as those of the apostolic time, this baptizing of the crowd at Pyritz was nevertheless not a baptizing in a sweeping manner, as it otherwise happened and happens under the papacy. In order to acquaint the reader with Otto's missionary work from the outset, a brief description of it may follow here, based on existing reports. As soon as the willingness of the Gentiles to accept baptism became known, Otto first instructed the crowd in the three old main pieces of Christian doctrine: the Ten Commandments, the Faith and the Lord's Prayer, the contents of which he explained to the people, whose text he had his assistants memorize by recitation. He ordered those who had grasped the necessary understanding of baptism to be baptized on a certain day and instructed them, as a special preparation for baptism, to pray diligently that God would forgive them the sins of their idolatry, and at the same time to take hold of themselves and prepare themselves physically for fine outward discipline. The baptism itself he performed in such a way that the adults were immersed, but the children were watered, whereby he made such arrangements at the same time, in all-sight of those, that in no way discipline and respectability were violated. He used to baptize young boys and boys himself, "perhaps that they should remember this baptism all the longer". He performed baptisms in winter in warmed rooms, burning incense and incense candles so that they "spread a good smell", such external orders, corresponding to the circumstances, served "so that those who otherwise would not have accepted the faith, would accept it the sooner. And Otto was also otherwise so chaste and honorable that nothing frivolous was seen in him in walking, standing, sitting, giving, eating, drinking, clothing, words and works. That is why he promoted the Christian doctrine by his outward appearance and made it dear to all. However, he continued to teach the baptized to keep what the Lord had commanded his church, whereby under the rule of the papacy at that time, many things were naturally included that the Lord had not commanded. "A contemporary refers to the following as the main parts of the doctrine: unity in the faith, the observance of the Christian feasts and other customs, the four annual fasts, the doctrine of the incarnation, birth, Circumcision, Epiphany, Presentation in the Temple, Baptism, Transfiguration, Passion, Resurrection and Ascension of our Lord Jesus Christ, the Coming of the Holy Spirit, the celebration of the Apostles' and other saints' days, the Day of the Lord, Friday as the Day of Suffering, the Table of the Lord, the whole arrangement of the Christian church year. And in addition, abstinence from all pagan abominations and in general from what is against God's commandments, from polygamy (polygamy) and all sin, transformation of the whole man to righteousness and holiness of heart and conduct." - —

Three weeks of daily strenuous and blessed work had passed. Otto then set out to preach the gospel in other towns as well. Before that, however, he not only appointed one of his companions as pastor of the newly planted church in Pyritz and built a chapel from his own funds for temporary use, but he also tried to work towards the education of capable boys and young men for church service from the very beginning.

Finally the day of departure appeared. Once again he gathered the young congregation and gave them a moving farewell sermon. "Dear brethren," he began, "I am jealous for you with divine zeal, for you who have come to hear me and have become Christians through me, you are all betrothed by faith to my Lord Jesus Christ; yes, you are his church and his bride, for you now belong by faith to the universal church of which he is the head. Therefore, since I have established this covenant by the grace of God and have brought you to the Lord as a pure virgin, I am jealous over you, but with divine zeal. For there are also those of whom the apostle says that they are not zealous for you, but that they would turn you away from me, that you should be zealous for them. If, God forbid, you should ever fall away from the Lord Jesus, whom you have trusted by faith, and turn to other gods again, it would truly be a great sorrow to my heart and I would not be able to bear it. . . . Brothers, listen to me! Behold, ye are all baptized into Christ, and have all put on Christ; ye have received of him forgiveness of all your sins. Now ye are clean and holy, not by me, but by him alone, who in his blood hath washed away the sins of the world. Do not therefore cleave to seducers and unclean spirits, nor follow them. Give glory to God your Creator alone, and to no

creature, lest His wrath come upon you. Grow more and more in faith, hope and love that God's grace is with you and your children. So that they may believe in him, lead your own lives to the praise of him who called you from darkness to his marvelous light. Be firm, do not doubt! If you have your doubts

If you keep your guilt and holiness until the end of your days, you will not taste death forever, but will rejoice forever in his heavenly kingdom. The present life is a life of sin and weakness, for struggle and temptation surround us everywhere; and if we say we have no sin, we deceive ourselves and the truth is not in us. I will now depart from you, and therefore I give you what I have received from the Lord, namely, signs and pledges of your faith in God, or the sacraments of the church, as well as gifts of the Holy Spirit. If your church uses them in the labors and struggles of this life, it cannot fall away again, but will become more and more perfect. Watch therefore wphl, and keep and learn diligently what I say unto you in parting." He then reminded them of their baptismal covenant, that they should walk according to it in a new life; he pointed out to them confession, absolution, and the Lord's Supper, that they should not delay in weighing down their consciences, but should soon rise again and again in true repentance, and so on. He further exhorted them to put away polygamy and especially the pagan abomination of infanticide, but rather to bring their children to baptism early, to instruct them in the wholesome doctrine so that they themselves could renew their baptismal covenant, and to raise the capable sons among them for church service and therefore to establish schools. Finally, he asked them to listen to and honor their appointed pastor. After he had blessed them with many tears, he left them.

So the first little tree was planted, and afterwards the Lord made it into a mighty tree, under whose branches the birds of the air dwelt.

(To be continued.)

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### **Something, regarding the theater visit.**

To the question: "Are actors to be admitted to Holy Communion?" the famous divine scholar Leonhard Hutter (died 1616) answered: "St. Cyprian denies this in his Epistles I, 10, because it is neither in accordance with divine majesty nor with ecclesiastical discipline that the honor and discipline of the church should be touched in such a shameful and dishonorable way and thereby be defiled. (I<ooo. ttleoloZ. 19. eap. 4. cfuu68t. 9. num. 3. p. 728.) What, then, do those do who attend the theater and thus still pay the actors so that they may practice their arts for the cultivation of the carnal sense?

After the old theologian Dann Hauer has explained the consolation that lies in the words: "Seek first the kingdom of God and his righteousness, and all these things will be added to you" (Match. 6, 33.), he introduces different classes of people.

of people who cannot accept this consolation, and writes among other things: "This consolation does not apply to useless spiders, who work and weave, but hopeless spinning; namely, 'all who do useless work, barkers at markets, jugglers, comedians, and such like servants'". (Ev. Denkmahl. Strasbourg 1661. p. 707.)

Johann Franz Buddeus writes in his moral theology: "Obstacles to chastity and purity are everything that can excite and inflame impure desires, such as intemperance and association with impure and horny people, images that serve to excite evil lusts, the reading of obscure books, novels and poets, also idleness, which is so seriously forbidden by the apostle (2 Thess. 3, 11.), dances as they are in use among men, comedies and plays, for if these did not feed and excite the evil desires of men, they would find no spectators." \*) (*Institut. theol. moral. Dips.* 1723. p. 501.)

Johann Georg Palm writes in an essay entitled: "The unrecognized sins of the world", among other things, the following: "I ask whether the time spent in operas, comedies and other such spectacles is to be counted as lost? I am sure that the question will not be answered by everyone in the same way. People who find pleasure in such vain things, people who have learned nothing but to amuse their minds with follies, will pretend many things to justify these things. But let us consider the matter a little more closely. I presume that God has not commanded us to spend our days in sadness and affliction. For just as the kingdom of God does not consist of eating and drinking (Rom. 14:17), neither does it consist of fasting and souring. God allows us to indulge ourselves in this life. He also does not deny us to delight in his creatures and to cheer our minds. It only depends on how one arranges one's joys and pleasures. The words in which the people of God are told what kind of joy they should have are remarkable: Thou shalt be glad in the sight of God thy Lord' 2c. Deut. 16, 11. But what does it mean to rejoice before the Lord? The interpretation is this: One should rejoice in the world in such a way that one does not forget his God, but always has the Lord and his fear before his eyes. Examine, then, whether such people who sit at public spectacles, in which they hear nothing but shameful, annoying, or vain, ridiculous, and foolish things, do so in the

) Least of all now, in these foodless times, would the world crowd to the playhouse and waste so much money on it, only to ennoble themselves morally and educate their minds.

are able to rejoice 'before the Lord' or to turn their minds to God! I say further: we have the liberty to cheer and refresh our minds by all kinds of amusements; but we are never given the liberty to spoil them, to pamper them, or to fill them with vanities and follies, since our minds are already inclined to fall upon vain and trivial things. But what do those do who spend much time at such spectacles? Can I say that such people encourage and refresh their minds by it? Not at all! Rather, I must confess that they spoil it. For through such spectacles many vain thoughts and ideas are planted in our minds, so that they always come back to us or hinder us in our devotion, when we either want to pray to God, or help ourselves to the holy night meal, or prepare for our farewell on our deathbed. A bad advantage! I also believe that many people will sigh in their deathbeds that they have seen and heard so many vain things in the world. For at that time it becomes apparent how such things distract our mind and do not allow us to come to the right devotion. Who will therefore say otherwise than that time is lost which is spent on such spectacles?" (A. a. O. Hamburg. 1734. p. 652. ff.)

The famous poet Göthe says of the dispute that broke out in his time as to whether a Christian should be allowed to visit the theater? among other things as follows: "Unfortunately, this dispute forced the friends of the stage to assume that this institution, which was actually only dedicated to higher sensuality, was a moral one: they claimed that the theater could teach and improve and thus directly benefit the state and society. - A prophet of the world alienated from God, then, like Göthe, was ashamed of the hypocritical approach, as if the theater were a "moral institution" for the purpose of vividly portraying the ugliness of vice and the beauty of virtue; rather, he openly admitted that the theater was an "institution actually devoted only to higher sensuality; Is it not therefore deplorable that those who want to be Christians defend and use the theater as a morally improving institution, and thus seem to have a less sharpened conscience and feeling of what is moral than a man to whom Christian morality was foreign? Incidentally, God Himself has not infrequently testified through great misfortune how displeasing the cult of the flesh in the theater, this church of the children of this world, is to Him. Here is just one example.

When in 1689, on April 19, a great opera was performed in Copenhagen in a magnificent wooden palace built especially for this purpose, with truly royal splendor to celebrate the king's birthday. and, since the price of admission had to be set very high, almost only rich and distinguished people filled the auditoriums: suddenly fire broke out; \*) in a few minutes the whole wooden building was in flames; music and singing ceased, and in their place now came wailing and howling; a terrible crush arose, as everyone tried to get to the exit; many were crushed or trampled to death; one hundred and eighty, according to another report about three hundred persons burned alive - and among the theater-goers seriously injured by the fire was also the vain daughter of Dr. Johannes Lassenius, the well-known godly theologian, so earnestly zealous against all the vanity of the world, who was then professor of theology and pastor at St. Peter's Church in Copenhagen! What a pain this must have been for the godly father, to see his child, whom he had so often admonished and warned in vain, so afflicted by God before all the world, the reader can imagine. May all Christians who still believe in an all-governing God be warned by this!

This latter story is told by Misander (I. S. Adami) in his "*Theatrum tragicum* oder Eröffnete Schaubühne von allerhand sonderbaren Trauer- und Todesfällen. Dresden, 1699." p. 23 f. The same is told in even greater detail by the godly jurist Dr. Ahasverus Fritsch in his beautiful writing: "Gottlobs' 500 zufällige Andachten. Fritsch makes the following remark in his introduction: "It is surprising that theologians are not afraid to defend such things (as comedies), of which even many conscientious politicians are disgusted. Why does one want to take the word of today's world, which is already in a mess? Is it a thing that serves the glory of God and the edification of the neighbor? Have not such operas already devoured many tons of gold? Is there then no other delight to be found than in such things?" After Fritsch has recounted this terrible case from Copenhagen, he concludes with the following words: "What do you think of the operas? Do you not think that God wanted to show by this how much he dislikes such things? Or do you think that this misfortune happened because of neglect and carelessness of people? But in the same way one could say that the cruel French war came over Germany approximately. Nothing happens without

This had happened at the moment when a comedian had just appeared on the theater as Mars, god of war, and had sung: "Trumpets and timpani sound, the pieces bang, lightning, fire, smoke and steam". No sooner had the opera singer sung these words than, to the horror of all present, there sounded: "Fire! Fire!" whereupon the bursting suffocating smoke showed only too clearly in what danger the audience was already in.

and without God's direction, be it what it may. Is there any evil in the city that the Lord will not do? (Amos 3, 6.) It remains that such operas are *opera diaboli* (works of the devil), not of Christ."

W. [Walther]

### **To the ecclesiastical chronicle.**

Iowa Synod. Prof. Fritschel is still at hard work in Nro. 2 of the "Kirchenblatt" to remove the first stone of the obstacle to the happy honeymoon, the declaration of the Oüurok Oounoil on the communion of the Lord's Supper. The accusation that this declaration is ambiguous is said not to be in accordance with the truth. Prof. F. says: "Some English papers, then followed by German ones, have reproached the declarations of the General Church Assembly for being ambiguous and for covering up the existing unbalanced dissent." First of all, it should be noted that this is a strong imposition, that if one person sings correctly, others should not even sing after him; our intemperate opinion is that if only correct singing is done, then the singing before or after does not matter so much. But we also want to admit in fairness that the many and loud singing from all sides is inconvenient and really disturbing, if one would like to do the wedding in silence for the sake of the circumstances.

As is known, the *Church Council* had declared: "We firmly hold that false believers are not to be admitted to the table of the Lord. Then it had added eight theses to this declaration, which proved that there were also "pious, innocent people" among the false-believing communities. Since every reasonable reader had to relate these theses to the statement to which they were attached, no other conclusion could be drawn than: The *Church Council* declares in general that it does not want to admit false believers, but in particular it wants to admit them, if they are pious and innocent: so the decided, general declaration of the *Church Council* is not a decided, general declaration after all, but the generality contains an ambiguity, is a sophistry. And now Prof. Fritschel may twist and turn as he likes, may try as hard as he can to explain away the ambiguity, to wash the face of the lover clean, he does not succeed, the smudge, the ambiguity, always comes out again. In the pre. No. it was said that one should not be suspicious of the eight theses, that they are only an explanation of the aamnamus, that the *Church Council* does not declare that he admits false believers to the Holy Communion, but only that he admits false believers to the Holy Communion. The Church Council does not thereby declare that it admits false believers to Holy Communion, but only that it does not condemn "innocent, pious people" among the false believers. That was nice, fragrant soap scum. In this number, however, it is said: "The declaration

The statements were made with the full consciousness and with the loud declaration that they were only meant to express how far one was in agreement, but by no means that one was in agreement on everything. What they could not agree on was the question of admitting those who, although they themselves were right in the faith, belonged to a community of foreign faith from which they did not want to leave." Yes, this is exactly the reproach which the "pre-singing and post-singing" opponents of the declaration make, that the Oburob Oounoil by the same gives the appearance as if he decidedly rejects communion with false believers, but by the theses has made a back door for himself to admit members of false believing communities nevertheless. There we see how Prof. F. is forced to sing one and the same tune with his opponents, namely: the statement is ambiguous, does not make clear the position of Oburob Oounoil in this question, but obscures, covers up the same. What kind of public statement is this that needs another "loud statement" to explain what it is supposed to explain. Why did the Oburoli Oounoil not immediately explain what he wanted to explain, even what he "loudly explained" according to Prof. Fritschel, but which is not to be found in the declaration, although it would have been so easy to explain, namely the declaration that the *Church Council* would admit to Holy Communion members of communities of other faiths who had the correct Lutheran faith, but did not want to leave their community of false faith. Will they be admitted to Holy Communion? That would have been an open, true, unambiguous declaration, whereby the great effort of the eight theses could have been saved altogether. Why did the *Church Council* not give this simple explanation? Why not? Not because the *Church Council* is still permeated and dominated by the spirit of church politics. One wanted to give a declaration "not so that by it above all the truth would be clearly and unmistakably expressed, but so that the stricter and larer Lutheran party in the Oburob Oounoil would be kept together by it, because the first principle of

church politics is usefulness, not truth.

Prof. F., of course, does not want to admit that the Church *Council* was politicizing the church with its statement. He says: "it is simply the duty of justice that one should not, on slight grounds, cast doubt on their fidelity and suspect their integrity and sincerity. Let us therefore trust them fully and unreservedly in what they have publicly confessed and uttered." Now this is beautifully said, a lover must speak in this way, but unfortunately it is evident that the lover himself has such fine doubts of his own, for he says: "We demand no other declarations at all than those established by the church assembly, if only this is also acknowledged, ... that the part

The same is true of the other confessions and communions. And he is even more explicit in the following sentence: "What we require of them is merely a fuller, clearer, and more unmistakable determination of their own declaration, namely, recognition that ... Communion with one church must exclude communion with another. We have not yet been able to obtain approval at Pittsburg of what we have here expressed in brief." But this is exactly the same reproach that the opponents of the church assembly make, that the same has decidedly recognized and has again not recognized, has rejected communion and has again not rejected, has thus expressed itself ambiguously, has politicized the church. The stain remains and all whitewashing does not help.

According to Fritschel's account, the communion question in Pittsburg has undergone a change: the OüuroU Oounoil wants to admit to Holy Communion members of false believers who are right in their doctrine. The OüuroU Oounoil wants to admit members of false believing communities who are right in doctrine to Holy Communion, if they also do not leave their false church. Will the Iowa Synodical come over this rock? It seems so, for although Fritschel first states it quite decisively in the manner of Oburob Oounoil: "This is the essence and peculiarity of the Union, . Although Fritschel first states it decisively in the manner of Oburob Oounoil: "This is the essence and peculiarity of the union, when a church fellowship permits and approves that the members of other churches, without wanting to join it, take communion with it," he later builds the following strangely construed bridge: "It is not a question of the name, but of the confession. If it were to happen that congregations which a synod admits, or individuals which a congregation admits to the Lord's Supper, find difficulty in their denomination, such an irregularity would not yet involve any essential contradiction, if they only agree seriously and loudly with the Lutheran church in their confession and do not impair this seriousness of confession by participating in the false confessional fellowship, i.e., communion of other churches." So if individuals, even whole congregations, want to keep their "name", want to be and remain Reformed, Methodists 2c. in the eyes of the world, because they "find difficulty in changing the name", a synod can admit such Reformed and Methodist congregations and a congregation can admit such members to Holy Communion, if such Reformed and Methodists only agree "in confessional earnest and loud" with the Lutheran Church. Such an "irregularity", "logical inconsistency" would "not yet imply a substantial contradiction". - On the other hand, we would like to allow ourselves the modest question of how the *Church Council* and Prof. F. recognize it

How can we know that a congregation or an individual is in "serious and loud" agreement with the Lutheran Church in their confession, if not by leaving the false church and converting to the true church? The sincerity and seriousness of a confession cannot be recognized by the loud voice, the bravura and the pathos with which someone expresses his confession, but by the deed that conforms to the confession. That is, by leaving and converting. A Christian should not only secretly profess the truth, but should also, in order to prove that he is serious about the truth and that his heart is sincere, name himself according to the truth. A Christian must also confess before the world, "before men," and this is done by naming; or Christ will not confess and name him before his heavenly Father either. - This distinction between confessing and naming is again a superfine piece of work, as if it came from the *Church Council factory*. Slick Church Politics. Why should the lowans not unite with the *Church Council* now? Birds of a feather flock together.

That the "questionable false doctrine" of the Missouri Synod, which arose because the secretary of the Synod erroneously reproduced the statement of an individual as the opinion of the entire Synod, from which, however, the Synod openly renounced, that this "questionable false doctrine" nevertheless still sticks in Prof. F.'s mind and worries him so much that he even thinks about it and complains about it on his honeymoon, is not good. A lover should be unconcerned and quite cheerful, especially when he still has /a rather complicated and bumpy journey ahead of him. Well, until goodbye. Z.

**A member of a congregation belonging to the *Church Council* reports the following:** "The *Church Council* of various Lutheran synods, which met some time ago in Pittsburg, formulated its resolutions on the four points in such ambiguous words that the words of Talleyrand come to mind, who claimed that language is given to man to distort his thoughts. Therefore, no one has yet been able to fathom the intended meaning of these mysterious declarations, and we would also despair of solving this task, if the conduct of various main founders and vice-presidents of that church body did not provide us with some light. Professor Fritschel praises in his church bulletin the progress of the *Church Council* in genuine Lutheranism, probably because it has, in order to pull itself out of its embarrassments, unsuited itself to the theory of "open questions," which is so extremely convenient for all unionism. At the same time, Past. Krotel in New York, also one of the main founders of that body, held communal Christmas services with a dear brother of his.

from the strictly Calvinistic Dutch Reformed Church, whose signature of the Dortrechter Artikel, in which the absolute election of grace is taught and our pure Lutheran doctrine is downright rejected, despite the "extraordinarily conscientious care" of the *General Council* man for pure doctrine, was not seen as an obstacle to such liberal pulpit fellowship. Yes, even more liberal and fraternal is the procedure in Ohio. As is well known, according to the minutes, all decisions regarding the four points were made with unity of votes. Without a doubt, the president of the English Ohio Synod also voted in favor of them. The latter not only professes to have been a Freemason for more than thirty years, but his congregation, which was supported by the Masons in the most fraternal way in the building of their church, has, with the same loving brotherhood, given the upper floor of the house of worship to the Masons for the holding of their lodges. So downstairs the service of the congregation "representing the principles of the *General Council* in that Ohio city," and upstairs the Masonic lodge, and probably the Mr. President leading the floor in both meetings. Also a kind of genuine Lutheran General Conciliar church fellowship! all without prejudice to the most conscientious consideration and adoption of the known resolutions.

### **Church consecration and aneghiing finger pointing.**

On the 2nd Sunday of Advent, the Lutheran congregation of St. Trinity of the unaltered Augsburg Confession in the Town of Richmond, Osceola Co., Mich. had the great joy of being able to consecrate their church, newly built under difficult circumstances, to the service of our God. This is the only Lutheran church in several counties of Michigan; we have no neighboring church for 50 miles, but we have enough churches with swarms around us. In particular, the devil-may-care faction of the Albrechtists is not lacking in zeal to poison everything with their swarming spirits wherever they find an opportunity. One such zealous Methodist manufacturer in our neighborhood, for example, is not afraid to persuade the children: "You must leave your father and mother and become Methodists if you want to be blessed." The devil and his Albrecht Society can be glad to have such an active tool here, who works as their zealous servant on the conversion machine in this way, in order to catch especially poor inexperienced children in the devil's net and, as much as they care for them, to hand them over to eternal ruin.



But in spite of all the fanaticism that lives in this area and to which many German settlers have fallen victim, in spite of all the cunning and malice of the infernal murderer, God has left a little people who profess the truth of God's Word, the pure and purifying teachings of the Holy Scriptures, and who have not allowed themselves to be misled by the Methodist fraud and deception. The faithful God has left a little people who profess the truth of God's Word, the pure and pure teachings of the Holy Scriptures, and who have not allowed themselves to be deceived by the Methodist deception and fraud, no matter how much they have been attacked by it, no matter how much the Methodist sneaks have taken pains over them. The faithful God has succeeded in

The Lutherans have always gathered around the lampstand of His pure Word, who want to remain faithful to their God and His Word, and who detest the many sects. It was Pastor Sievers who, accompanied by some students, came here for the first time on a missionary trip in the summer of 1865 and sought out the German Lutherans who had left the church, gathered them and preached the Gospel of Jesus Christ to them, which was also joyfully and willingly received. Soon after, Pastor Daib in Grand Rapids took care of these people and ministered to them with Word and Sacrament, and after him, Pastor F. W. Schmitt in Lisbon. God gave his blessing and prosperity to the formation of this congregation, as well as to its inward and outward growth. In the past summer of 1868, the congregation was so strengthened internally and externally that it dared to call its own preacher and pastor. God the Lord also allowed them to succeed and thus arranged that last summer I was duly appointed by the congregation to administer the office of a Lutheran preacher in this field of work, in accordance with the infallible Word of God and the confessional writings of our dear Lutheran Church. '

Since the congregation did not yet have its own local church, but had to hold its services in a sparsely furnished district schoolhouse, the congregation set about building its own church last fall, which was then completed by the 2nd Sunday of Advent and consecrated with praise and thanksgiving to God. The building is, however, only a log house, but the inside is carpentered and equipped with the most necessary things that belong to a church building. I do not want to mention anything else about it.

Although this region is not yet very prosperous, but still looks very wild, it deserves to be praised to such Lutherans who are willing or even forced to look for another home in order to improve their domestic conditions. The area is very healthy, the land good and fertile. There is still a lot of land to be bought cheaply here, as well as already established farms that English settlers want to sell. The more Germans come here, the more space there is, because the English, of whom there are many here, move on. Since two Rail-Roads have been laid out through our settlement, which are to be built soon, there is still a lot of beautiful, splendid land here, which belongs to the Rail-Road-Compagnie and which will perhaps soon be put on the market and offered for sale. It would be very desirable that Lutherans would at least purchase the land lying very close to our church, and that our entire area would be inhabited by fellow believers. Whoever wanted to come and see the land and the region would certainly want to settle here. It is easy to establish a home here. The craftsmen are also still very rare here. Many a craftsman could therefore find very good earnings here. I would like to draw the attention of Lutherans who would like to change their place of residence to our area here in Osceola County, Mich. Whoever desires more detailed information may confidently contact me by letter; I am prepared to provide him with more information.

Likewise, the little town of Big Rapids in Mecosta County, 12 miles from here, also deserves attention. It is newly laid out and flourishing, has a very beautiful location on the Muskegan River, and promises to be a significant place. Now it is still mostly inhabited by English. Craftsmen and some businessmen could find a good accommodation there and start a business. Some German families already live there and are served by me with word and sacrament. For further information, please contact No. IV. U6MU8, Liz Raxiäs, Nsoostu. Oo., Niob.

May the faithful God grant that this work of Jesus Christ, begun here, may continue in blessing for the salvation of many souls, so that the kingdom of the swarm may perish, but God's kingdom may be maintained, increased and spread further and further! Amen.

I. Karrer, Lutheran Pastor.

My address is: "1. Larrsr,

Nerso^, Osocola 6c>., Niok.

### Church news.

On January 26, the Rev. Th. Mertens was installed in his new congregation at York Centre, Du Page Co, Ills, assisted by the Rev. Zucker, by the undersigned.

A. F r a n c k e.

Address: Uov. Nsrrsns,  
Domdarä O., Du 6o., Ills.

Mr. Franz W. S. Johl, hitherto a pupil of the practical theological seminary at St. Louis, who, after passing his examinations, had received a regular appointment as assistant preacher from the Lutheran congregation at Adrian, Michigan, was solemnly ordained and inducted into his office on Sunday Estomihi by order of the honorable Presidium of the Northern District by the undersigned with the assistance of Pastor I. Trautmann.

Monroe, Feb. 10, 1869.

W. Hattstädt.

### The work in the light of the divine word.

This tract, which has been worked out with much diligence, has just left the press and is available from the agent, M. C. Barthel, here at the price of 20 cents per copy, postage paid. It is true that the so-called workers' movement, which first gave rise to the idea of publishing this treatise, has given way to other movements in the wild haste of our time. But the doctrine dealt with here is so important and cuts so deeply into the terrible afflictions and sins of our very last, most sorrowful time, that the diligent and attentive reading of this tract cannot be recommended enough. And whoever learns from it to recognize vividly the anti-God endeavors of the counter-Christian spirit of the age, will easily recognize those other movements, such as for women's suffrage, etc., as having sprung from the same infernal spirit. So, whoever is concerned not only not to be swept away in the whirlpool himself, but also to protect others from it and to help those who have already been seized by it to get out of it again, if possible, should buy, read and spread this delicious little book. C.

### Receipt and thanks.

With heartfelt thanks, the undersigned acknowledges the following gifts of love for the orphanage

since November 25 ago. year to have received:  
Bon to Mr. Past. Bernthal's congregation 85.70. Bon the Scandinavian congregation in St. Louis 811. Bon to an unnamed person in Earlinville 85. Wilh. Barch 81. Bon Wittwe Körner, Christmas gifts for the orphans 810. F. W. Hülsskotter 85m. Mr. Past. Bilz's Gem. 85. by Wittwe Scheele as a thank offering 81. by E. W. Leonhardt (to the north extension) 81.00. Christine E. Maschger 81. Joh. Horst 50 Cts. By Mr. Past. Kleinegees collected at his daughter's wedding 88.15. Coll. on soft night evening by Mr. Rev. Sieving 814. Mrs. N. N. at Millersburg, Iowa. 85. by Mr. Kurzberger 81 in silver. From the congregations of Messrs. Pastors r Stulp-pagel 810.65. Kunz 817. Hochstetter 88. A. G. Schuricht 85. an unnamed person in Collinsville 82. H. B. in Frohna 82.50. Mr. Kämpfer 82. Mr. Frey 810. Wilh. Pfannkuchen 87. Mich. Friedrich 83. from some members of the Gem. in New Meile 86. F. and V. 81.50. Heinr. Keuper 83. from Mr. Past. Weyer as a thank-offering for recovery from a severe case and broken rib 82. Dr. Rriecke 82. By the general treasurer I. F. Schu- richt from the district treasurer C. Ellsfeldt 819.55. from the treasurer C. Bonnet 8103.02. From N. N. in St. Louis 85. Summa 8376.57.

In building material 2c. was donated:

From the Messrs Schulenburg L Co 1000 feet Flooring; from Mr Südmeier 500 F. do; from Mrs Wittwe Körner 18000 ShingleS; from Mr Bräusch 1100 F. Sheetings; from Mr. Heidland 200 F-pls Shrivng; from the Herr. Schmitt L Wilson 1000 F. Beams; from Mr. Quen L Schnell 1000 ft. do; from Mr. Peter Lee at performed work 85.00; from Mr. Dr. Alsmann 110 piece of Virginia Seedling spices; from Mr. Conrad Welge 50 pc. do; from Mr. Julius Schröder 50 pc. do; from a friend in Cincinnati a bell; from Philibert Brauconter L Co. 500 feet flooring; from Beldsmeier L Co. 500 F. do; from Hooker L Hengelsberg 200 F. Boards; by I. Meier Ast F. gew. do; by Ph. Gruener IM F. gew. do; by Mich. Schulenburg 2000 Shingles; by Tb. Strauß L Co. 1008 F. boards; from L. Gamett L Co. 8 windows; from L. A. Bent 4 doors; from I. Meier 1 barrel of nails; v. Wiebusch L Schmieding 12 F. do; from Hrn. Jul. Morritte 5 locks and hinges; from Mr. UVlich all glass for the windows; from Meyer Bros. L Co. all paints and oil for the main building; from Hein. Rohling all window putty to the same; from Sam. Irmenslein the gutters 2c. to the same, according to invoice amounting to 84.125; from Adolphus Meyer L Co. locks and bands at 7 T-buren for the north extension; from Herr Past. Lehmann's parishioners gratuitl L work done for 191 days and 78 hauls, desgl. of St. Louiser parishioners masonry and other work for 80 days.

To food 2c. was given:

From N. N. 2 sacks of green beans and 1 barrel of flour; from Mr. Ulbricht for 85 Brod; from Weinhold L son 1 Brl. Flour; from Estel. Weinhold L Co. 1 Brl. do; from Mrs. Popendorf 2 Bsb. potatoes, eiwas beans & 1 Ps. Butter; from M. Bares 15 pb. ham, 31 pb. bacon & 8 caus jelly; from Strimmeyer, Niese L Co. 14 pb. peas, 18 pb. coffee, 22 lbs. sugar and 1 box of macaroni; from baker Koch for 50 Cts. White bread; from Joh. Jeckel 32 Bs. Peaches and 25 cabbage heads; from Mrs. Bates 1 shirt, 1 P. Socks, 1 vest, 1 p. Pants; from Mrs. Reichenbach 1 Pr. socks, 2 jackets; from Mr. H. Rauscher 1 parthie cabbage heads, cucumbers and beans; from Mr. C. Rauscher 22 Bs. green beans; from Mrs. Köhler 2 sheets; from J. Loch-Haas 3 peck green beans; from J. Hoffman 7 cabbage heads; from W. Oppermann 15 ditto and 1 Bush. Potatoes; full Haas L thigh 1 bar soap; by Mr. Past. Bünig 3 shawls and 7 caps; by Mrs. Hoch 3 Bush. Turnips, 2 Bush. Potatoes and 11 cabbage heads from Provvis 6 Pr. wool & 4 Jard towels; by Pet. Popp 1 bush. Turnips; from Martin Bates 1 pr. socks, 1 cap, 4 bush. Apple slices; from the sewing club in Past. Bünigers Gemeind 6 sheets, 3 Pr. stockings, 2 Pr. shoes; from Mich. March 1 bush. beets, 1 bush. Kartoffeln, 12 Pf. Butt; from Gottfried März 2 Bush. Turnips & 13 cabbage heads; from Christine Backemeier 2 Bush. Potatoes, 2 bush. Ruten, 1 pid. butter; from Christ. Brämer 6 lbs. dried pfu. siche; from Mich. Ruck 1 bush. Reuben, 1 ps. Butter; from Wijn. Oppermann 1 Pd. beef; from Heinr. Hech 22 Pd. wool; from H. Papendorf 11 Pd. beef, 2 Peck white beans, 12 Bush. Potatoes, 1 bsh. Korn u. 12 Krautkpfre; from Hrn. Past. Wntero parish 7 Cvm-forts, 1 woolen blanket, 1 straw sack, 4 sheets, 6 hand towels, 2 pillows; from Heinicke L Estel porcelain dishes r.

St. Louis, December 8, 1868.

I. M. Estel, Cassirer.

### Annual Report

Revenue and expenditure.		Full-	Ordinary New Testament	Altenburg Testament	Altenburg Testament, vol. I.	Summa of copies
permanent	Bibles					
Stock from the previous year at Michaelmas 1867 ... 789		878	17	13	1697	
Revenue. New shipments	1297	92	199	92	251	
			6	4		
Sum of revenue and stock		970	216	93	421	
				9	1	
2086						
Issue.						
Of these, the following were distributed by Michaelmas 1868, resp.				62		
sold by agent	813	448	165	2		
		16				
Given away by the company	8					
Branch clubs: in St. Charles, Mo., Collinsville, Ill., Chicago, Ill., Perry County, Mo., Staunton, Ill., Neugehlen-beck, Ill.,	276.					
		99	—42			
Summa of the output 1097		563	165	66	248	
				4	9	
Remains stock at Michaelmas 1868	989	407	51	27	172	
				5	2	
St. Louis, October 4, 1868.		M. C. B	arthel, Agent.			

Revenue.		Contributions from members in St. Louis		8258.10	
of branch companies, namely in Collinville, Ill.,	819.50				
in New Gehlenbkck, Ill.,--818.40 in Altenburg, Mo.,	817.20s			in Columbia, Ill,	89.30r
Church Collecteu in St. Louis	826.A				864.«
		For sold Bibles & ordinary wills--	81650.A	Altenburgrr New Testaments.....	81140.7S
				Old	8103.N
		Revenue in the		year83243	8103.N
		Balance at last		financial statements8107S.VV	8103.N
				Summa84322H	8103.N
For purchase of bibles u. gew. test.	81435.35			Output.	,
To issue the Altrnb. New T.	81313.36			from Altenb. Alten Test.	8422.50
Operating costs	<u>8230.82</u>				
				Sum of the output	83432
				Current stock	8M.L
St. Louis, October 4, 1868.					
		3. T. Schuricht, Treasurer.			

**Herewith two inserts**

Volume 25 St.'Lvuis, Mo., March 1, 1869 No. 13  
The final battle.

Rev. 20:7-9.

Fresh up! It's time for the final battle. The guns are already thundering. The powder vapor is already rising, bright lightning is already shining.

Satanas is loS again After his thousand years; His wrath is quite frightfully great And fierce his charges.

The Gog and Magog approach, The Pope with all the scoffers And all who worship And serve false gods.

All hell has awakened;

Satan leads many thousands of legions to the great battle, and he will spare no one.

O see the beloved city Surrounded on all sides!  
O see how she has to endure, To fight and quarrel!

Wake up, wake up, O Christianity! Now is not the time to sleep.  
Wake up and arm yourself for 'battle, seize the truth weapons!

With God's word in Christ's power you can beat the enemies.  
Therefore, practice good chivalry, to carry away the victory.

Your Savior has already won the victory for you;  
As Son of God and Son of Man, He has conquered the enemy.

In faith his victory is your victory, Therefore praise his name And be faithful in the holy war, So you are victorious forever. Amen.

## **The usury question. Minutes of the negotiations**

of the German

Lutheran congregation U. A. C. at St. Louis, Mo., on this question together with

Some excerpts from the writings of theologians before and after the Reformation and other documents  
concerning the same.

On multilateral request of the public handed over by the mentioned municipality.

Motto: "Usury and avarice have been torn down like a flood of sin and become vain law. l18">>" "e "vniilll" ttuutur." (Schmalkal'dilche article. Preface.) St. Louis, Mo. 1869.  
(Available from M. C. Barthel, agent for the Missouri Synod 2c. 631 South l'ourtll 8tr., 8t. Louis, Llo.) Price the copy brochirt 30 cts, poft postage 4 cts.

The same bound 40 cts, postage 8 cts.

In the local German Lutheran congregation of the unaltered Augsburg Confession, it is customary, as often as an important

If a question arises concerning Christian doctrine or Christian life or ecclesiastical practice, in regard to which there is still a difference of conviction or, nevertheless, ambiguity among many, that meetings of the members of the same are called and the question is discussed together on the basis of the Word of God, whereby everyone is free to ask questions, to raise objections and to contribute to the solution of the question.

Among the questions that are publicly and collectively discussed in this way from time to time is the question of usury. This has been discussed repeatedly in the community, especially for the sake of the ever new members who are usually still in the dark about this question. The last time this question was discussed was in January and February 1864, in seven successive congregational meetings, and a rather detailed protocol was written down by the secretary elected for this purpose, Pastor Böse, here, and read to the congregation at the end of each meeting, and accepted by the congregation after any corrections that seemed necessary. The fact that such minutes existed became known from time to time, which is why there were requests from several sides that they be published in print. Now that the usury issue has recently been brought to the attention of the municipalities from another side, without any action on the part of the local community

of our synodal association, urging for a decision, the local congregation has finally found itself moved to hand over to the public the protocol referred to under the above title. However, since in the course of the negotiations some assertions were made without supporting documents, the relevant documents have been added to the printed minutes as an appendix with the consent of the community. This appendix contains testimonies against usury: 1. from pagans, Jews and Turks, 2. from Christian concilia or church assemblies of antiquity, 3. from Latin and Greek church fathers, 4. from scholastics, i.e., from old Roman papal school theologians, 5. from Roman canon law, 6. from old civil laws, and 6. from the Roman Catholic Church. 7. from Lutheran teachers in and after the time of Luther, namely from Melanchthon, Urbanus Rhegius, Valentin Trotzendorf, Johannes Brenz, Hieronymus Weiler, Martin Chemnitz, Felix Bidembach, Johann Winckelmaun, Johann Gerhard, also from the jurists Lazarus Spengler and from Calvin, and finally 8. from Lutheran church orders.

Since the negotiations were based on two of Luther's writings: 1. "Vermahnung an die Pfarrherrn, wider den Wucher zu predigen," from 1540, and 2. Since the negotiations are based on two of Luther's writings: 1. "Admonition to pastors against preaching usury", from the year 1540, and 2. "Concerns about the sale of goods", from the year 1524, the discussions about Luther's assertions given here are always based on the relevant paragraph according to the edition of Luther's works by Walch and the relevant page in "Luther's People's Library" (in which these writings, namely in volumes 13 and 14, can also be found). In order for the reader to be able to judge the pronunciations correctly, it will therefore be necessary that he, when reading our writing, either reads the X. Volume of Walch or that 13th volume of the "Volksbibliothek" at hand and be able to compare. \*)

May the Scriptures find many attentive readers who, like the Bereans, not only "search the Scriptures daily to see if it is so," as Luther says, but who also "willingly accept what is recognized as God's Word! (Acts 17:11.) The world, of course, and false Christians will not take the trouble to examine the matter. Since the doctrine of usury is inconvenient for the flesh, they, without any conscientious examination, will be completely reassured by the fact that now, and indeed for centuries, all the world and even Christians consider what Scripture calls usury to be a completely innocent, perfectly legitimate 'thing, and even respected and pious theologians do not reject it. They will easily accept the old doctrine of usury, which in our Scriptures is called usury.

\*) Like all volumes of "Luthers Volksbibliothek", the volume containing parts 13 and 14 can be purchased individually and obtained through our agent Mr. M. C. Barthel.

We do not fear this from righteous Lutheran Christians, even if they have hitherto had quite different convictions and Luther's doctrine of usury is a new and unexpected one. We do not fear this from righteous Lutheran Christians, even if they have hitherto had a completely different conviction and Luther's teaching on usury is a new and unexpected one to them. Such righteous Christians have very little respect for longstanding custom and usage; they know quite well that what all the world, what the crowd, what the great majority considers true and right, is not always true and right. What they consider to be right, they defend with all seriousness, as long as they cannot see the opposite; but as soon as they are overcome by God's word, they fall for the revealed truth and that with joy. Righteous Christians know no greater pleasure than when a truth is revealed to them from God's Word. No matter how unpleasant the truth may be to their flesh and how hard it may be for their old Adam, the truth is not repugnant to them; they regard it all the less as a precious find, a treasure that is worth more than all the gold and silver of the earth. For righteous Christians are crucified to the world and the world is crucified to them; they can say with Paulo: "Ours none lives unto himself, and none dies unto himself. If we live, we live to the Lord; if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord's." Rom. 14:7, 8. "Therefore died he for all, that they which live should not live unto themselves, but unto him which died for them, and rose again." 2 Cor. 5:15. Righteous Christians are free from basing their assurance before God on human authority. God's Word alone is a lamp to their feet and a light to their path. Therefore, we do not fear at all that these Christians, even if they have not known about Luther's teaching on usury or have considered it wrong, will unwillingly throw away such a writing as the one indicated and will not appreciate a serious examination according to God's Word. We do not fear that they will think that in the present case they can help themselves and cover themselves with great names and authorities, with great divine scholars, and will therefore say: Thus holds such and such a great and pious man; who, then, will attack me if I hold likewise? Is not the difference of doctrine on this point, even between orthodox theologians, a clear sign that the Scriptures do not speak clearly and unambiguously on this point, that the matter therefore belongs to the open questions, to the problems, about which everyone may believe what seems

to him to be the most correct? No, righteous Christians, who in all things make God's word their guide, in order to have God's pleasure in everything they do, will rather think: Here it is not necessary to joke; I must become clear from God's word.

And whatever God's word may decide, I agree with it, even if it seems that heaven and earth fall over it. Such Christians will be happy to use our scripture as an opportunity to compare the matter with God's word on all sides.

Here, of course, we have to draw the attention of our readers to the fact that a protocol of negotiations on a subject of teaching can of course not contain a systematic presentation of the same. As the counter-speeches and questions fall, so they must be considered in the conversation. A remark is not always placed where it belongs. Often a reason is put forward which, considered alone, still allows objections and only acquires its conclusiveness in connection with other reasons, or with which, if it could not be held, the whole would by no means fall. In addition to this, even the best minute-taker sometimes loses the corresponding expression used by the speaker, even entire sentences, and thus sometimes combines or opposes something whose combination or opposition was not the intention of the speaker. An honest, unbiased, truth-seeking reader must therefore not get hung up on individual expressions that are not entirely happy, and if he can reject one or the other as wrong, he must not think that he has thereby suspiciously invented and refuted the whole. He must evaluate the individual in the light of the whole, and even if here and there he believes that he has rightly rejected a reason given, he need not conclude from this that the groundlessness of the whole has become apparent to him. The finding of divine truth does not want biased but prejudice-free and eager seekers. If it is necessary in any writing, in order not to judge the content of it biasedly, to see the whole of it in all individual passages and always to keep it in mind, and to always keep in mind the intention, the intent in which something is spoken, it is especially necessary in a writing that contains a record of negotiations that a large, numerous, lively, free congregation has held.

Above all, we repeat, it is necessary that the reader not let himself be put off by the trouble of always first reading the words of Luther that prompted the pronouncements.

The appendix should be of particular interest to many readers, since it not only contains many passages from writings that are inaccessible to most, but also proves that from the apostles on up to Martin Chemnitz, usury has always been taught in the Christian church in the same way as the great reformer Luther taught it with such great seriousness. - —

Now, dear reader, do not be angry that you are to be drawn into a new battle for a truth by the Scripture indicated, but rejoice in it, for the truth alone makes free. Joh. 8, 32.

Do not remain indifferent to this, but remember that for a Christian there is no more useful use of noble time than to search for truth in God's Word. You may now think of the "usury question" as it may be, but in any case, you must realize, you can only win if you read the Scriptures carefully, compare them with God's Word, test them and finally come to a decision according to them. May God, who wants all people to come to the knowledge of the truth, 1 Tim. 2,4, command the scripture that is offered to the Christians herewith; may He place His blessing on it, so that the truth will also be recognized, accepted, held and known by many in a practical point that is so important for America, for God's glory and many people's temporal welfare and eternal salvation. Yes, let Him do this for the sake of Jesus Christ. Amen.

(Submitted.)

In the synodal report, which the president of the Iowa Synod presented at the meeting of the Iowa Synod last year, we also read, among other things: "that the Missouri Synod welcomes with open arms those who have fled (from Iowa) ostensibly for the sake of false doctrine, but in reality for the dirtiest motives. Since with these words all those who transferred from the Iowa to the Missouri Synod are presented as hypocrites and branded as dirty subjects; the undersigned also transferred from the Iowa Synod to the honorable Missouri Synod: so this accusation of the President also affects him, since it is expressed quite generally and without restriction. Since the President of the Iowa Synod seeks to rob me of my honest name by such an accusation, everyone will find it in order if I defend myself against such robbery.

Well now, Mr. President of the Iowa Synod! Since, according to your report, I am also accused of having resigned from your synod "ostensibly for the sake of false doctrine, but in reality for the filthiest motives," and since you have publicly expressed this accusation and circulated it in writing, I hereby also publicly demand that you prove or publicly retract your accusation, insofar as it concerns me, for as long as you do not do so, I am forced to declare it to be an **infamous** slander. If you knew that my resignation was due to the dirtiest motives, how could you give me an **honorable** certificate of dismissal? Doesn't this mean that you are giving your synod a very ambiguous testimony? For any child can see that a synod which gives an honorable dismissal to one of its members who leaves it for the dirtiest of motives, must indeed be a filthy society. You accuse the honorable Synod of Missouri of welcoming with open arms those who separate from Iowa for the dirtiest of motives. Perhaps you will also be so kind, Mr. President, and prove this reproach you have made to a great ecclesiastical body. Where did the venerable Synod of Missouri admit a pastor to whom dirty motives for leaving would not have been proved, but only charged, by the Iowa Synod? How can the honorable Synod of Missouri know that the pastors who come from the Iowa Synod are dirty subjects, if they bring an honorable certificate of dismissal from the same? I would think, since a synodal report is a public document, that the author of it would first consider what he said and wrote, but it almost seems that in Iowa this is not necessary; there one has the privilege of taking away the good name of disagreeable persons and to think oneself relieved of the responsibility of such accusations in one's presidency.

Indeed, one does not need to leave the Iowa Synod for the sake of dirty motives; there are reasons enough that force one to take such a step. For once, I do not belong to the guild of scholars who consider it their task to lead the Lutheran Church towards greater perfection; rather, I consider it my task to accept the lifebread of divine truth from the hands of our noble fathers, highly pardoned and highly enlightened by God, as food for my faith and mine, to sit at the feet of the fathers of our Church and to remain a theological proletarian. There alone I find healthy nourishment, strong food, and that alone gives freshness and health. - For a decade now the Iowa Progressive Theologians have been digging in the shafts of their opinions and views and directions; what treasures have they brought to light to lead the Lutheran Church toward greater perfection? First, the binding and non-binding teachings of the symbolic books. This treasure, which was a stain on the symbolic books of the Lutheran Church, could not be shown publicly to the whole church, otherwise it would have been revealed as a sacrilege. D. 1862, still kept it to itself. Then came the Fundamental and Non-Fundamental Articles, with which, however, the leading towards a greater completion did not want to go either, and finally the open questions. What do the Iowans consider to be open questions? "Such doctrines as either have not been decided at all, or have not been decided in a clear and unmistakable manner in the Word of God, and on which therefore no consensus has been formed in the church." (Milw. Coll.) Quite beautiful and correct. Is the doctrine of Sunday, as it is found in un

Is it not clearly and unequivocally taught in the Word of God? Yes, even the Iowans admitted this at the

Colloquium, but why do they consider this doctrine to be an open question? Gerhard has erred on this point, that is why no consensus has yet been formed in the church about it. That is why it is an open question. - With the same right, however, I can say: St. Augustine, the father of the Church, in his book "The Doctrine of the Holy Spirit". Church Father Augustine erred in the doctrine *de praedestinatione*, therefore its doctrine is an open question. With this open-question theory, however, the church is no closer to its perfection; on the contrary, it has to shake off anew the evil that wants to cling to it through and in the open questions. An equally ambiguous treasure is chiliasm. If one keeps together all that the Iowa Synod has written and published about chiliasm, it makes its appearance, like the moon, with a different face each time.

In this day and age, however, when almost every theologian claims to be a little pope and to turn the teachings of Scripture into doctrines of faith or open questions according to his own wisdom, we are still in a synod. In this time, however, when almost every theologian claims to be a little pope and to make doctrines of the Holy Scripture according to his wisdom into doctrines of faith or into open questions, when everyone makes his own *termini technici in order* to increase the confusion in the church and so that he is not understood, it was impossible for me in my weakness to remain in a synod in which homage is paid to these principles. Doctrines such as those of Sunday, church, ministry, the last things 2c. are really not problems on which only theologians would have to exercise their acumen and rhetorical dexterity, but they are pieces of the true faith, without the right and true knowledge of which there is no healthy faith, therefore they belong on the pulpit of the church of Christ. But how can the congregations be firmly founded in these doctrines, if in a synod different views are justified in these matters? One preaches chiliasm, his successor is an antichiliasm and preaches in his own way and must also agree with his predecessor. One preaches from the office papistically, the other again differently. The sermon I preached at my ordination in Iowa was so papist that any Roman bishop would have anointed and smeared me on it, and not a word of better instruction or rebuke did I hear. What use is the association of a synod to me, if I am not promoted in knowledge, more firmly founded in doctrine, if my erroneous opinions are left to me as justified? But I am not such a self-grown saint who could not go astray in doctrine and life through the wiles of the devil and his own corrupt flesh and blood, and because I am not, I join a synod that gives me pure wine on every point and does not tolerate any erroneous opinion as justified. The open question theory is a spawn of the spirit of unionism and indifferentism.



and I also gave these reasons in my resignation, so ask the Mr. President of the Iowa Synod to now prove the dirty motives.

John C. Himmler.

## **The victory of the Gospel over paganism among the Pomeranians.**

(Continued.)

### **VI.**

Fear not, but speak not, and be not silent: for I am with thee, and no man shall think to hurt thee: for I have a great people in this city.  
Acts. 18, S. 10.

Let us then accompany Otto on his missionary journey, which he, encouraged by such a blessed beginning in Pyritz, undertook full of hope and on which he often had to sow with thirst, but afterwards was always allowed to reap again with joy.

After a short mission in Stargard, not far from Pyritz, Otto turned to Cammin, the royal seat in the north. There, not only the rumor of the deeds of God in Pyritz had preceded him, but also, as a result of it, the favorite wife of the duke with her faithful. Heila, the name of this princess, was a native of Saxony and had been baptized there as a child, but had concealed her Christianity among the pagan Pomeranians, just like the duke, who had also been baptized abroad once before, out of fear of man. Therefore, upon his arrival in Cammin, she received Otto as a servant of God with great joy, and during his seven-week stay, she sought to assist him in his missionary work in every way possible. Satisfied with the foundation laid by Heila's efforts, he and his assistants continued to build restlessly by teaching day and night and baptized their many from the city and surrounding area. During this stay, the duke also came home from his journey and Otto had the joy that both princely spouses now publicly and penitently confessed before their people that

they had long since been baptized, but had kept their Christianity secret out of fear of man and had gone along with godless paganism, which God would now forgive them for by grace. Otto then received them back into the fellowship of the church through absolution; as a sign of the sincerity of his repentance, however, the duke renounced his other wives. Soon, the most distinguished servants followed the example of their

Duke. It was here that the first Christian church was built - the venerable Cammin Cathedral, now 700 years old.

Near Cammin lies the island of Wollin to the west. Otto crossed it on a raft. The reader probably still remembers how the monk Bern-

hard had fared with his sermon. Oh, this wicked, treacherous people did not do much better with Otto. And yet he had come to them in no small outward splendor. They could not accuse him of poverty, and they could not mock him for his poor appearance, as they did Bernhard. But even if ducal protection accompanied him - the people of Wollin did not even listen to Otto, but chased him and his companions out of their city without further ado, even a rude fellow beat Otto to the ground in front of the city with a piece of wood and would have even slain him, if his companions had not snatched him from the murderous hands of this man. Even the threats of the duke, who in the meantime had heard of the Wolliners' defiant and hostile behavior, did not bring about any change. "If the people of Szczecin became Christians, they would perhaps also accept Christianity.

take" - this notice was everything that

Otto could obtain for now.

But this did not make him despondent. Seeing in this decision of human enmity against the Gospel rather a divine pointer, Otto drove through the lagoon to Szczecin, situated at the mouth of the Oder, which at that time was the head of the Pomeranian cities, a real city mother, which set the tone for Wollin and all her daughters. How fear and hope may have fought with each other in Otto's heart when he entered this city! But hope kept the victory and through him won the victory.

The citizens of Szczecin, however, behaved a little more demurely than the coarse Wollin islanders. They allowed Otto to continue his preaching. But when he had stopped day after day for two months, not a single soul was found who wanted to accept it. Rather, they began to argue with him. They said: "We do not see any necessity to leave our old faith and accept a new one, especially the Christian one. Among Christians there are thieves and highwaymen, Christians mutilate people's feet, gouge out their eyes, Christians hate Christians, and all kinds of crimes occur among them - no, let such a religion remain far away from us!

Otto's convincing counter-introductions seemed to find only deaf ears, so that his patience almost broke. Finally

The Stettiners declared themselves more inclined to his intentions if he obtained favorable peace conditions for them from the Polish duke. While Otto was sending deputies to Poland, he was making all possible attempts to win the hearts of the people of Szczecin. He tried to overcome the objections raised against Christianity by his entire conduct in general and by scattering of

He was not afraid to disprove his charitable deeds to the poor in particular. No less did he have his sights set on the dear youth, on whom the

The heart of the people of Szczecin was particularly attached to him. In the meantime, however, he was primarily concerned with the public proclamation of the Gospel, for which he gladly used the two weekly market days, on which many people came to the city, to whom he then preached during solemn services in three or four places. However, the desired fruit still seemed to be lacking. Even if some of the common people were willing to accept the gospel, they could not dare to make a public confession because of the nobles, who were secretly working against Otto in all sorts of ways and were postponing the decision until the return of the envoys, hoping that they would bring such a decision from the Polish duke, on the basis of which Otto could be rejected once and for all. So they deliberated among themselves, but the Lord in heaven said: "Decide on a council and nothing will come of it, talk among yourselves and nothing will come of it, for here is Immanuel. (Isa. 8, 10.)

In Stettin there lived at that time a distinguished and influential man, whose advice was also gladly used by Duke Wartislav. Domizlaff, as he was called, had once been baptized among the Saxons, but after his return to his homeland had turned to paganism again. He had a wife, however, who was born, baptized and educated in a Christian country, became a prisoner of war in her younger years, was bought and married by Domizlaff, to whom she then bore two sons. At the time of the arrival. At the time of Otto's arrival, he was absent from Stettin; however, as a result of the missionary's sermons, the desire arose in his wife both to be in communion with the church again and to be able to incorporate her two sons into it through baptism. Because she was not yet allowed to make this known, she urged her sons to visit Otto often, and he, noticing the mother's intention, lured them to him with fruit and other trifles, then told them about Jesus and taught them the Ten Commandments, the faith and the Lord's Prayer. The boys came again and again, bringing more and more other children with them, and because Otto also gave them gifts and talked to them in the most loving way, their pagan parents also gained a certain personal affection for the stranger. And behold, the hearts of the two sons of Domizlaff were finally opened. They were baptized and stayed in the bishop's house for eight days for further instruction. This baptism took place secretly, even though it was in accordance with the mother's wish, which was made known indirectly. But when the mother hurried to the bishop's house and saw her two sons in the white dress of the newly baptized, she sank to her knees in tears and exclaimed: "I praise you, Lord Jesus Christ, source of all hope and consolation, that I have baptized my sons with the help of the Lord.

the Sacrament consecrated to you and enlightened by faith in divine truth!" Then she embraced and kissed her sons and continued: "For you know, my Lord Jesus Christ, that I have not ceased for many years to commend these beloved ones to your mercy in the secret of my heart, asking you to do for them what you have now done. But to the bishop and his co-workers she said: "Blessed be your arrival in the city, for if you only persevere, you will gain a large community for the Lord here. Behold, I myself, who stand here before you, through the assistance of Almighty God, encouraged by your presence, venerable Father, and strengthened by the conversion of these my children, confess that I am a Christian, which I have not yet dared to say.

This mother and her two sons became blessed instruments through which many inhabitants of Szczecin became more receptive to the acceptance of the Gospel. Soon Domizlaff also came home. At first he was very angry when he heard about the step of his wife and sons, because he feared the enmity of his contemporaries, who were still repugnant to Christianity; but when in the meantime the emissaries returned with a pleasant promise from the Polish duke and as a result the whole city showed itself more inclined to the Gospel, he also renounced paganism and reconciled himself with the church.

Highly pleased with this success of the message and the turn of events in Szczecin, Otto addressed the citizens in a speech full of spirit, allurements and charm, in which he asked them not to delay any longer, but to let themselves be saved from the authority of darkness and to enter the kingdom of Jesus Christ. And when they still showed fear of the vengeance of their gods, Otto and his companions laid hands on them themselves, so that they lay shattered on the ground. When the citizens saw the powerlessness of their gods in such a tangible way, they cried out: "Our gods cannot help themselves, how should they help us? And now they themselves took hold and helped in the work of destruction, as if it should be said:

The false idols make a mockery: The LORD is God! The Lord is God! Give glory to our God!

The image of the idol Trieglaff was also made into a mockery. But because it was made entirely of gold, they did not want to smash it, but to give it to Otto, who, in order not to appear to be looking for silver and gold, accepted only the head of the idol to send it to Rome as a trophy of victory. Even if the pagan priests gnashed their teeth at this and made pointed and scornful speeches against the gospel and its preachers, the victory of the gospel in Szczecin was decided. During the five-month stay of Otto in the city, thousands of people from the city and the surrounding area were baptized into the church. Immediately two Christian churches were built for them, which were soon joined by a school.

Now the conquest of Wollin was also certain, especially since the islanders there had been chastised by Wartislav for their earlier behavior against Otto. Therefore, after he had ordered the church in Szczecin, he hurried back to Wollin, where he was received with all honors and willingness, and where he was given word and baptism. Among the baptized was also the man who had almost beaten Otto to death on his first visit. When he came to the baptism, he spoke to Otto in Wendish: "Bog dal ize cien nie zabil", i.e., "God gave that I did not slay you". Since "Bogdal" means "God gave", this man also received the name Bogdal at his baptism. This name was later changed to Bug dan, under which the Bogdal family remained in Wollin for centuries. Also here the golden idol Trieglaff was made into a mockery. Otto had coins made from it and built the first church for the people of Wollin from it; the oak column on which the idol stood was not destroyed, but was to remain on Wollin as an eternal memorial to the paganism defeated by Christianity. It also remained, as it seems, later brought to Stettin, until it was, according to a newspaper article, recently brought from Stettin to Berlin, presumably to be kept there in a museum as a souvenir. In order to protect the newly converted Wollinians all the more from apostasy, Otto founded a bishopric in Wollin and consecrated Adalbert, one of his co-workers, as sub-bishop of the Pomeranians.

Otto's work in Gollnow, Belgard, Naugard, Colberg (then called Colobrzeg) and in other places had similar successes, so that the further course of the mission won the east of Pomerania just as quickly.

But now Otto had to think about returning to Bamberg, because letters from there imperatively demanded his presence. "Since you left us," one of them said, "we have endured much hardship here. The emperor has terribly devastated the whole area around, plundered the people and taken some of them prisoners. And without this, there is much misfortune in the whole country, with murder and burning. Therefore, to put an end to such misfortunes, we all cry out: Come, dear Lord, come, make haste and do not delay, for we desire You in such affliction and wait for You!"

With the promise to return as soon as possible, Otto took leave of the duke and his family in Cammin.

mahlin. Full of heartfelt thanks to the Lord for the rich blessing of his work among the Pomeranians, he went home. But following Paul's example, he visited most of the churches he had founded on his way home to strengthen them in the faith and to consecrate the churches he had built in the meantime. He also did not forget to preach the gospel to the pagans he met on the way.

It was on March 28, 1125, when he arrived in Bamberg after an absence of just one year, to the great joy of his older spiritual children.

(To be continued.)

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## To the ecclesiastical chronicle.

**Paine celebration.** A celebration to glorify Paine, the notorious drunkard who wrote against Christianity, was held by the Chicago Gymnastics Society on January 30. The celebration, however, went off very miserably. Very few had turned out for it. A certain Jüssen gave a speech and declared what a "sad sign of the times, what a testimony to the poverty of the nineteenth century" it was that so few took part in the celebration of the great hero of light and freedom. He said that this was because it took a lot of "courage to openly profess to be an admirer of Thomas Paine. The man was right. For it does take great courage to put one's good reputation on the line by participating in such a celebration and to be taken for a big ass for publicly honoring Paine as a great man.

**The Iowa Church Gazette** of February 1. Number 7 in the present volume of the "Lutheran" our dear brother M. had written: "The conduct of the Fathers against the symbols, as attributed to them by Prof. S. Fritschel, is to me too inexplicable, even criminal and reprehensible, to fall in with the theory of the binding nature of the symbols as he" (S. Fritschel) "sets it up. These words glossed the Iowa Church Gazette as follows: "I suppose we must let it happen yes, when the 'Lutheran' calls the conduct of the Fathers and the Old Lurh. Church an 'inexplicable, even punishable and reprehensible'." This gloss, however, does honor to the legal talent of the Iowa professor, which has already been manifested so often, especially if he thinks of his readership as a jury that does not know how to distinguish between a conditionally and an unconditionally pronounced sentence. But, thank God, our "Lutheran" does not have such a readership. If, therefore, the professor also thinks of our readers, he will have to strain his genius a little more when he describes such essays as the one by M. in the "Lutheraner" as a "warning against the fathers and teachers of the old Lutheran Church with regard to the symbolism of the word".

The author wants to present "shy books", as he likes to title the essay.

At the beginning of this year, the **"Lutheraner-Verein"** in Dresden issued a "Wake-up call and exhortation to the Lutherans of Germany, together with a short report on the effectiveness of the association in the past year. It says: "The more the error takes hold that on the confessional basis of the Lutheran Church, as well as on the Lutheran Conference in Hanover, there are different directions or opinions. The greater the danger is that under the best of appearances a church will come into being which, apart from the name Lutheran, has nothing to do with the church of the Reformation; for as much as experience shows that every deviation from the right doctrine leads to the Union, but in, with and through the Union to Rome, so certainly does the Pabst Church itself and all that tends towards it, lead with the slogan: We do not want this one to rule over us," Luc. 19:14." Hereupon, the "Weck- und Mahnruf" shares an essay by Dr. Sihler that appeared earlier in the "Lutheraner," in which this slogan is presented as the slogan of our time. Finally, the dear, zealous brothers write:

"For the sincere Lutherans it is important, if God wills, to regain such a cohesion and unity around the precious confession of the church as it was in our fathers who lived and weaved in it, because it was precisely the voice of the church, its spiritual mother, and the answer to the voice of the heavenly bridegroom in his gracious gospel.

"To this union the Lutheran Association has repeatedly invited preachers and laymen most cordially, and praise God, at least the latter not without success, in that in the dear land of Saxony as well as in other German lands people have been found, even among the studying youth, who in perfect agreement with us are bound in conscience to promote vigorously the cause of the Lutheran Church in Germany.

"The writings that we have sent out so far, the list of which is attached at the end, are much sought after and have recently been requested in large numbers, even to France and Russia, so that, for example, Walther's work 'Why do we cling so firmly to the Lutheran Church' is completely out of print and we hope to have it published in a second edition soon: Why do we cling so firmly to the Lutheran Church?" is completely out of print, and with God's help we hope to have a second edition published soon. It has given us special joy, however, that without any request on our part, financial contributions have also been received from here and abroad to cover the printing and other costs that the Lutheran Association has. May the Lord Jesus make the dear donors rich in all kinds of knowledge and experience. Phil. 1, 9.

"Should it be asked how we, as non-theologians of the subject, come to stand in the way for the Lutheran Confession

For the time being, let it serve as an answer that we would gladly place the leadership of the matter in more capable hands if such were to present themselves; all righteous Lutherans are hereby invited anew, scholars and unscholars alike, to rally with us around the unmodified confession of the Lutheran Church, to fight for it with us, and, God willing, to suffer with us.

"However, commanding everything to the Lord of the Church, we conclude with the words of Luther: ""I have had more than thirty idolaters before me, who wanted to teach me; but I refuted all their things with this saying: This is my dear Son, in whom I am well pleased, hear him. And with this saying I have preserved myself by God's grace until now, otherwise I would have had to accept thirty faiths. The heretics seek all sorts of plots to make us yield to them, relent, concede; but we will not do it with God's help. So they say, you are proud drops. I will gladly suffer all manner of reproach, but will not depart a finger's breadth from the mouth of him that saith, Hear this. I see before my eyes that if God does not give us faithful preachers and ministers, the devil will tear our church apart and will not let it go until he has finished. In short, that is what he has in mind. Therefore it is highly necessary to pray from the heart that God will give us pure teachers. Now we are safe and do not see how cruelly the prince of this world pursues us through the pope, emperor and our scholars here, who say: What harm is there in slackening this? No, not a hair's breadth shall we slacken. If they want to keep up with us, fine: if they don't want to, let them. I did not receive the teaching from them, but by divine grace from God. I am well-willed. Therefore pray God earnestly that He will let you have the word, for it will be an abomination.""

"Bad and right, keep us safe, because we are waiting for you! Dresden, January 1869.

**Lutheran Association.**

**E. Gnauck**, d. Z. Bors.

<sup>a</sup>"I-8. Briefs to the Lutheran Association are requested at the address Ed. Gnauck, Dresden, Alaunstraße 77."

The following publications have been published by the Lutheraner-Verein and are available at the enclosed cheap prices through Juftus Naumann's Buchhandlung in Dresden r

**Brunn, Fr., Is the Pope the Antichrist?** At

The book is presented on the basis of the Word of God and in accordance with the confessional writings of the Lutheran Church. 5 Ngr.

**Walther, C. F. W., Daß es gerade dann, wenn wir wahrhaft christliches Leben befördern wollen, schlechterdings notwendig sei, mit allem Ernst auf reine Lehre zu halten.** Sermon at the opening of a synod.

1 Ngr.

**The same, The high task which those have who know and believe that Christ died and rose for them also.**

Sermon on 2V. Sunday n. Trin. in the Trinity Church in St. Louis. 1 Ngr.

**Derselbe, Why do we cling so tightly to the Lutheran Church?** Ngr.

**The Lutheran Church's doctrine of man's justification before God by faith alone, in 27 sentences.** 1 Ngr.

**Fick, C. I. H., Chiliasm is false.** 8 Ngr. **Why no Lutheran may join a Unirte Church for the blessedness of his soul.** 2 Ngr.

### Church dedications.

On Sunday Estomihi the new large church of the Holy Cross in Saginaw City, Mich. was dedicated. There were present, besides the pastor of the congregation, the Most Rev. District Pres. Rev. O. Fürbringer, Pastors Sievers, Ahner, Bernthal, Müller, Partenfelder with a very large part of their congregations, as well as Pastor P. Eirich from Ohio, who preached in English.

M. Günther.

The German Lutheran congregation of U. A. C. in Tonawanva, Eric Co. Immanuels-Gemeinde U. A. C. zu Tonawanva, Eric Co., N. Y., had the great joy on the Sunday after Christmas to consecrate their new church to the service of the Lord. At this celebration the undersigned held the dedicatory prayer, while Messrs. Pastors C. Groß of Buffalo and Johannes Walther of Johannis- burg preached, the former in the morning and the latter in the afternoon. In the evening, Pastor W. Weinbach from Bergholz held a service in English.

May the Lord grant that this congregation, which was founded a year ago, may "prove faithful in doctrine and confession. C. I. Nenz, Past.

Martinsville, Niag. Co., N. Y.

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### Church News.

On the Sunday of Septuagenes, January 24, 1869, Candidate C. F. Hartmann, a pupil of the Second Seminary at St. Louis, who, after passing his examinations, had accepted a regular appointment from my former St. Paul's parish at Centre Grove, Clinton Co., Iowa, was ordained by me by order of the Honorable Presidency of the Western District, and inducted into his office.

May the Lord God make him a blessing for many! Claus Seuel.

Address: Hsv. 6. Il. Hurtmann, Dox 324. Dvcms, lov".

Rev. H. Grupe having received a regular appointment from the congregation at Cham- paign, and having been dismissed in peace from his former congregation at Decatur, Ill, the same was installed in his new office by the undersigned, by order of the Hon. Presid. Westl. District, on Sunday Reminiscre. C. Meyer, Pastor.

**Address:** kev. H. Orupe.

Olimpni^n, Ill.

### Conferenz displays.

The Southern Conference of the Eastern Syno- daldistrict assembles, God willing, for its annual sessions in Philadelphia. The sessions begin on Wednesday after Easter and last until Tuesday after Quasimodogeniti (from March 31 to April 6 incl.). Chr. Körner.

The Cleveland Special Conference will meet, God willing, April 6 & 7 at the home of Rev. Wyneken in Cleveland, west side. I. Rupprecht.

The Fort Wayne Preaching and Teaching Conference will hold its next meeting in Fort Wayne from March 30 at noon to April 2 at noon incl.

**L. Dulitz.**

### **All indications concerning our higher image skills.**

Since, after careful consideration on all sides, it has turned out to be unavoidable to have the school year of the above-mentioned institutions begin at Easter instead of in September as before, I hereby bring this to public notice on behalf of the School Committee, so that all who intend to send their dear children can make the necessary arrangements in good time. The main reason that has forced us to make this change is that these schools, which are primarily intended for the further education of our confirmed youth, should be directly connected to our elementary schools. It must of course be the wish of all parents who want to send their children that the instruction in these schools should begin immediately where the elementary instruction leaves off. How disadvantageous and useless for their dear children an almost half-year break from school attendance would be is too obvious to require further discussion. According to the changes made, the new school course will begin on April 5. Since a significant increase for both schools is in prospect, the dear brothers and sisters in and outside St. Louis who are willing to send their children are hereby urgently requested, in their own interest, to make a written or oral announcement of this to the local directorate as soon as possible. With the large number of new schools, only those parents can count on a certain acceptance of their children in them who have made a definite announcement of their intention to the aforementioned office in good time. May the Lord continue to bless these young institutions.

St. Louis February 24, 1869.

**On behalf of the School Committee**

A. F. Brackmann, Director.

Hosatti 8tr. 1928.

### **The publication of the evening school.**

When the undersigned took over the publication of the Evening School eight years ago at the request of several friends, the dust on the paper was such that it gave rise to little hope. For six years, with continuous interruptions, the Evening School had been struggling for a secure existence without being able to achieve it.

A lively interest in such a magazine and the good purpose of the same encouraged me to take the matter in hand, even if the prospects for its continuation were still so dim, confidently in God's name. It was, after all, a work pleasing to God to give our people here in this country a publication that set itself the task of ousting the shameful and immoral literature. This work required persistent diligence, effort and sacrifice in the first five years, especially in order to break through. God blessed the work and the friends of the paper grew from year to year. Although the readership is still by no means a significant one, the situation is now, thank God, such that the existence of the undersigned, an appropriate remuneration of the editorial staff and the continued existence of the paper are secured. In order to give the paper the greatest possible circulation, from now on all net income will go to new readers of the Synodalcasse and I will print a larger number of copies with No. 13 (the second half of the current volume); the readers would thus only have to pay 75 Cts. for half the volume. There is no doubt that in a few years the synodal treasury will be able to gain a significant amount, if the evening school finds the proper distribution. With all loyalty I will continue to devote myself to this profession, and may the Lord, who has blessed this work ever since, continue to accompany it with His blessing in the future. L. Lange.

**Postscript.** Certainly all members of the Synod will be heartily pleased with the offer made in the foregoing, which is so beneficial to the Synod. We can do this all the more, since Mr. Lange has also declared himself quite willing to grant the Synod the right to elect a new editor, should our dear college Prof. Baumstark no longer wish to continue the editorial work.

C. F. W. Walther,

d. Z. Presiding Officer of the Missouri Synod 2c.

**Display\***

Just appeared and available from the undersigned:

**Luther's popular library  
Volume 19. and 20.**

Contents: Interpretation of the 14th chapter of the Gospel of St. John.  
All previously published volumes are available. M. C. Barthe l.

**Dr, Luther's House Postil.**

Our earlier plan in publishing Dr. Luther's Haus-Postille in English did not find sufficient support. The friends of the company wish an immediate publication of the work in book form\* Therefore we have decided to publish the HausPostille in four smaller volumes, of about 400 pages each.

We believe this plan is preferable, especially if the Lord gives his blessing to the enterprise and we can extend the publication of Dr. Luther's works, in English, to other parts of his writings.

The manuscript for the first volume will be handed over to the printer immediately and the work will be carried out as soon as possible.

The change in the publishing plan would also necessitate a small change in the price, which we cannot determine until the first volume is nearing completion.

Schulze L Gassmann.

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**(Receipt and thanks.**

For Brunn's proseminar received through Pastor BürNe from Mr. H. Ebke "12.00 C. F. W. Walther.

For poor students received from the werth women's association at Minden, Washington Co, Ill, through Mrs. school teacher Koch 9 bundles of gau, and "6.00. At Pastor G. H. Sauer's wedding m St. Louis collected "7.30. Don the werth proximity association at Carondelet, Mo, "13.50. Through Pastor Seuel at VincenneS, Ind, from N. N. "50.IX). By Rev. Hochstetter of the I. Young Men's Association of St. Paul's Parish in Indianapolis, "12.50.

Thanks be to God and blessings on the gentle hearts for these abundant gifts especially at the present time when the prospects for providing for our dear poor students were especially bleak. C. F. W. Walther.

For the seminar household: From the CollinSviller Gem.: 8 gall. Fat, 1 pot of sauerkraut, 15 sausages, 5 shoulders, 3 hams, 3 sides, 1 rack of ribs, 1 set of corn meal, 3 p. potatoes, 1 p. white reuben, 1 p. flour and "1 baar; from some women in Lowellr 16 sausages, 2 sides of bacon and 1 ham, 2 gall. Fat, 6 dtzd. Eggs, 14 Kä'Schen and 50 CtS. baar; from Mrs. Nothurfden from the Gem. of Hrn. Past. G. A. Müller: 18 sausages, 6 towels and 3 pairs of stockings; from the parishes of Altenburg u. Frohna: 34 barrels of flour, 2 F. Kartoffeln, 2Kistchen Schweinefleisch u. Wurst, 1 Kistchen Butter, 1 do. getrocknete Aepfel, 63 k" Schweinefett und 65 CtS. baar; by Hrn. Gottlieb März aus Hrn. Past. Lehmanns Gem.: fromS. Luft 2B. Potatoes, H. Hoffman" 1S. Welschkorn, G. Möller 2 B. Kartoffeln und 1 S. Welschkorn, H. Niebrugge 1 S. Kartoffeln und 1 S. Korn, E. Schäfer 1 B. Potatoes, 4 b. Turnips and 19 cabbage heads, G. März himself 1 B. Kartoffeln, 1 S. Korn, 20 Krautköpfe u. 2 Dtd. Eggs.

For poor students: From the Women's Association of the ZkonS-Distrirt here r 20 shirts, 4 pairs of stockings and 6 handkerchiefs; by Mr. Past. Bünger from F. in B. "1.50; by Mr. Past. Weyel "5 from C. Strube, "1 from himself for Brüggemann; by Mr. Past. SondhauS by G. Mugel "3, on W. Seipp's Kindtaufe 65 CtS., on S. Flann's 85 Cts.; by Mrs. Aufderheide from Minertown "2.50; by Mr. Past. Brackhage from B. Rueter 50 CtS., F. Carl "1, I. Pottebaum "7, H. Schmidt "5, H. Winup "5, E. Aufdenkamp "10, H. Anfdenkamp "1, Marg. Scholle 25 Cts., H. Nienhiiser "10, for Stärker.

C.

Professor C. F. W. Walther has received a bequest from the widowed Mrs. Pastor Hamann in the amount of five hundred dollars in cash for the purpose that this sum be safely invested as a fund and that the proceeds be allocated annually to the local college maintenance fund.  
St. LouiS, Mo., den 22. Februar 1869 Adolph Heinicke, d. Z. Trust" des hiesigen Concordia-CollegeS.

Received;um Lollege-Sau at Fort Wayne: (from Oct. 11, 1868 to Feb. 16, 1869).

From the congregations of the following pastors: Dr. W. Sihler "128.50, Stock "55 00, Lehner "8.67, Evers (4te Sendg. "48.00, Saupert "200.00, Jädker "60.00, Trautmann "83.50, Wege "4.00, C. W. Ernst "2.50, H. Horst "5.25, von dessen Filial "5.00, G. Harter "100.00, Fritze I "60.00, Stellhorn "20.00, Lothmann "18.00, F. Nützel!



855.50, Fathauer 847.25, Nützel 82.87, Schlamm 813.50, Seuel in Vincennes 85.00, 3. A. W. Müller 818.00, Krumsieg (Erntef.-Coll.) 814.15, to Subscription 827.75, Ueischmann 850.75, Sieger 828.00, Ittingel 820.50, Lochner in Richmond 818.00, 3rd Rnppecht 811.55, G. A. Müller 82.00, C. H. Lücken 83.25, H. Fischer 846.75, Oestermeier 88.00, Hochstetter 861.00, Sallmann 826.00, Michael 840.50, From the Women's Association in d. Gem. of the Past, Mees 850.00, from whose Gem. reformation feast - Collecte 830.00, By Past. Zagel by H. Hormann 84.00, F. Bühler 84.00, By Wittwe Rauch in Logansport 84.00, Don Herr Babo 810.00, By Herr Joachim Birkner in New York 8368.72, By Herr L. Elsfeldt in Milwaukee 8214.10.

Correction, 3<sup>rd</sup> No. 10 of the "Lutheran" instead of 813.50 "Collecte in Past. Johns Gemeinde": From Wittwe Rauch 83.00, HochzeitS-Collecte bei Herrn Hackenbödmer 85.50, von Herrn Walz 85.00; zus. 813.50.

In order to give the communities an overview of the current state of the college building, how much has been spent on it so far, and how much is still needed to repay the loans contracted so far, and finally, how much still needs to be raised in order to complete the building, I will provide the following information:

Up to now, 818,646.72 have been spent; 84E.OO have been borrowed; the necessary sum to cover what has already been spent and is partly finished, partly still in progress, amounts to 811,823.57, so that, including the borrowed money, 815,823.57 would still have to be raised by the communities. The building is then under roof, closed all around and the floors laid.

But the internal finishing and the installation of the air heating will cost another 812,000.00, so that when the building is completed, the total cost will be 842,470.33. Included are 4 large lakes and ducts, which cost about 81000.00. If the building is to be completed by the beginning of the coming school year, so that it can be used, it will be necessary for the dear communities to subscribe to new ones, and to do so quite soon; otherwise we cannot and will not build any further. It would certainly not only be highly desirable that the building be completed by the time of the Synodal Assembly, but it is also a matter of great necessity, as has already been demonstrated in detail. May then the dear "Mmeinde", whose property is the institution, consider whether it is not the duty of all of us to not only renovate our institutions, but also to expand them. It is true that times are hard, but with God's help we will be able to complete the beautiful work. Therefore, I repeat my earlier request to send contributions as soon as possible.

Fort Wayne, 3<sup>rd</sup>, February 1869.

Your lowly confrere Christian Piepenbrink, Treasurer of the Construction - Committee.

\* \*

Don the faithfully concerned Kassirer of our construction committee to be invited to Dvrstrhendrs with an epilogue. The undersigned allows himself only the following short word. We are now living in the time of such a great, serious and general struggle for and against the pure, beatific truth as has hardly ever taken place as long as the world has been standing. But especially on the side of "those" who fight against the truth there are such great multitudes that one is involuntarily reminded of the prophecy: "And when a thousand years are expired, Satan shall be loosed out of his prison, and shall go forth to deceive the heathen (the nations) in the four corners of the earth, Gog and Magog, to gather them together to battle, whose number is as the sand of the sea. (Rev. 20:7, 8) But as great as the number of these fighters is and as different as their weapons are, they spare no sacrifice either to extinguish the light of truth completely or to dim it and to help the truth to complete triumph over it in the world. On which side of the fighters we stand by God's grace, you know, dear brothers! On the side of the few fighters for the jewel of the old and yet eternally new unadulterated truth. God has therefore placed a great task in our hands. Great sacrifices are therefore also necessary on our part, if we not only want to leave the battlefield undefeated ourselves, but if the world must also testify that there were witnesses of truth among them, and if we want to repay the Lord as faithful servants with rich usury and receive "full" reward. (Luk. 19, 12, ff.) The all-But the most important means of promoting the kingdom of truth and blessedness is and remains the cultivation of such schools, in which heralds of truth are prepared from early youth. O, therefore, do not let it grieve you that you are asked again and again to open your mild hearts and hands for this purpose. Do what you can to recruit and train warriors for the most necessary and holy of all wars, and the Lord's blessing will rest on your gifts for time and eternity.

C. F. W. Walther, d. Z. Präses.

The undersigned certifies that he has received nine dollars for necessary support from the venerable Pastoral Conference in Michigan through Mr. Pastor F. Sievers, and expresses the warmest thanks to the dear brethren.

I. Karr er.

Received in -er Lasse western district:

To the synod treasury: Bon Past. Meyers Gem. in Leavenworth, Kans., 85th Comm. in New Wells, Mo., 85th Past. Köstering's Gem. in Altenburg, Mo., 89.25, Past. Hahn's Gem. in Benton Eo', Mo., 816.25, whose branch Gem. in Richland, Mo. 83.50, A. Lohn in Cleveland 86. past. Th. Mießler's Gem. in Cole Camp, Mo., 88.60, Past. Sandvoß in Port Hudson, Mo., 82. past. HoppeS Gem. in New Orleans, 840 Past Stiieters Gem. in, Aurora, Ill, 810, DessenK Gem. in Kendall Co, in, Ill, 84, From TrinityS District in St. Louis, 825.65, Past. Harmenings Gem. in New Bremen, Ill, 820.65, 3mmanuelS-District in St. Louis 812.20, Of ZionS-Distr. there 816, Past. Beyers Gem. in Chicago 810.50, Past. HollS' Gem. in Eentreviue, Ill, 810, Past. Menwcke's Gem. in Rock Island, Ill., 818.

To co l le ge - Un terh al tskasse: Bon Pastor Müllers Gem. in Pittsburg 843.65, Dom DreieinigkeitSDistrict in St. Louis 111, From Immannels-District 811.

ToSynodalmissonKasse: EpiphaniaS-Eoll. in Past. Baumgart's congreg. in Benedy, Ill, 89.50, congreg. in New Wells, Mo', 86, ^piphana.coll. in Past. Sandvoß's Gem. in Port Hudson, Mo., 87.50, of TrinityS Distr. in St. Louis 88.92, Past. Harmening's Gem. in New Bremen, Ill, 811.21.

For inner mission: By Past. C. MarkworthS Gem. in Wausau, WiS., 83.50, Past. Hoppe's Gem. in New Orleans 810, past. Beyer's congregation in Chicago 815.

To college building ipFort Wayne Rev. Köstering's Gem. in Altenburg, Mo., 818.75, Bon Rev. Holls' Gem. in Cmrntreville, Ill, 84.50.

To the seminary building inAddison: Past. Hoppe's Gem. in New Orleans 840.

For Past. Bruun's institution: From Past. Küstering's congregation in Frohna, Mo., 84.20, Past. Wolfs Gem. in Saline, Mich., 83.25.

For poor students: Bon Mrs. Becker in St. Louis 81st Kindtauf-Coll at Mr. Wiesemann by Pastor Frederking in Prairie Town, Ill, 81.25.

For the Hermannsburg Mission: EpiphankaS-Coll. in Past. Ruhlands Gem. in Pleasant Ridge, Ill, 86.75. E. Roschke.

Received in -er Lasse nLr-l Districts:

To co l l e ge - H a u s h a l t in St. LouiS: From Past. Rohrlack's parish in Oshkosh, WiS., 85.50.

For poor seminarians in Addison: half of ChristmasS coll. in Past. List's Gem. in Adell 86.50.

For Widows and Orphans Fund: Don Past. A. E. Winter in Logansville 81.

For student Kasse: In Past. Bauer's community on Swains Creek 81.

For poor students in St. Louis: Pastor Speckhards Gem. in Sebawang, WeihnacktS-Coll. 83.63 Half of the Christmas - Collecte in Past. List's congregation in Adell 86.50.

For poor Michigan students: half of weddingS Loll. at Nägele in Frankenmuth 84.87.

For Mrs. P. Obermeyer in the same place: Collecte with L. D. 81.

For Synodal Debt RepaymentKasse: From Past. Rohrlacks Gem. in Oshkosh 83.25.

On the Emigrant Mission in New York: From Past. Steege's branch in Lake Ridge 85.50.

For Franz D am k ö h l er by Th. Elsfeldt 83.80, Wetzel 85, N. N. 86.20.

ForFr. Lindemann weddingS coll. at G. Steinbach 88.41.

For G. Ernst HochzeitS-Coll. at W. Fellwöck 84.40.

For Daniel Walther Kindtauf - Collecte at F. Brenner 83.30.

For poor Sck students in FortWayner ErntfestColl. in Past. Speckhards Gemeinde 86.24.

For Mrs. Past. Metz: From Past. List in Adell 85, ^ Travel money for poor pastors: Coll. in Plym-I outh 85.17, From Past. Wambsganß' upper Immanuel-- I congregation 86.56.

For doctrinal content: By Past. Lemke Ernte-z fest-Coll. of St. Peter's Gemeinde 818.85 of St. Johaa- l n i s G e m e i n d e 819.10, Past. Trautmann's parish, from d. CenKasse 812 of Past. Wambsganß' upper Imma, n u e l s G e m e i n d e 88.28, from lower 89, Past. Hattstadt's commun. in Monroe 811, Past. Daib's Gem. in Grand Rapids, reformativnStrst coll. 815.45, WeihnachtS-Evll. ^ 814.43, Coll. in Grand Haven 84.91, by himself 81.66.

For heathen mission: From Past. Bernthal's congregation Epiphany - Coll. 84.10, Past. Rohrlack's Gem. in Oshkosh, 84.00, Gem. Frankenmuth's, Epiphany: Coll. 818.26, DeSgl. in Past. List's gem. in Adell 89.00, Past. Biedermann's Gem. in St. Clair 81.32, Past. Schumann's' Gem. in Freistadt 812.52, Past. Ernst's parish in Whitewater 87.75, in Hanover 82.25.

To the seminary building in Addison: By Past. I. F. Müller by G. Schmidt 50 LtS, By G Pannier in Adell 8 lt. Hrnn Niche in Milwaukee 85 I. Past. Daib's Gem. in Grand Haven, Mich. 84.20.

For inner mission: From Past. Trautmann's Wern. from the mission fund 812, by Past. Wambsganß' upper Immanuelsgemeinde 89, by Past. I. F. Müller from L. Kirchhoff 81, L. Forster 50 Cts., Fr. Burk 50 Cts., J. L. Burk 50 Cts., Past. Huglis Gem. 88, Past. SteegeS Gem. in Jda 84, Kindtauf-Coll. at E. D. there 82.26.

82, coll. in his Gem. in Amelith 82.50, Advent-- coll. in Past. Speckhards Gem. 82, 8, Kindtauf-Collecte at Herrn. Freichel in Granville 82.50.

ToSynodalkassr: Don Past. Lemks St. Peter's congreg. 88.83, Trinity congreg. in Milwaukee, ChristmasS coll. 835.78, Past. Schumann's Gem. in Freistadt 811

80, its branch 87.26, Past. Multanowski's comm. in Woodland, Harvest Festival coll. 822.50, whose comm. in Horicon (the Sendg.) 815, Past. Ottmann's gem. in Schoovgan Falls, ChristmasS coll. 84.41, in Plymouth 87.43, Past. Wambsganß' upper ImmanuelSgem. 86.88, its lower Gem. 87.10, Past. Müller's Gem. from d. AbdmmanSkasse 82, 70, Christmas - Coll. in Past. PragerGem. in Town Milwaukee 83, 10, Joh. verzog in Fronkenmuth 82.25, Heintz 81.50, L. Kaiser daselbst 82, WeihnachtS-Coll. in Past. Partenfeller's Gem. 81V, in Past. Bernhals Gem. 86.50, Past. Speckhards Gemeinde, Coll. on 20. Sonnt n. Trin. 82.77,

on 23. S. 82.59, on 4. Advent 82.60, WeihnachtS-Coll. in Frankenmuth 839.41, Kraft daselbst 83, 10, Hubingai 85, M. Baierlein 81, Joh. Bierenin 83, Chr. Hörlein 80, Haas 82.50, L. Reichle 20 Cts. Von ekrumm Glieder, in Past. Lists Gem. in Adell 812.50, Past. Schumann's' 82, Past. Großbergers Gem. 81.75, in Auburn 82.25, in Kewaunee 81, Past. Biedermann's Gem. in St. Elast 815.68, From the Nuremberg MtssionBox 83, Rev. Böling's Gem. in Waidenburg 832.

For purchase of musik. Instruments in Addison: By Past. Bauer HochzeitS-Coll. at Stadler 83.81, Past. Schumann's Gem. in Freistadt 82, pastor Hattstadt's Gem. in Monroe 813.76, by Past. I. F. Müller Collecte 81.70, A. Scheuerlein 50 Cts.

To the hospital in St. Louis: Bon Past. Huglis Gem. 813.25, By Past. Bauer HochzeitS-Coll. at Weber 84, past. Aulich's comm. at Howards Grove 88.10.

Kindtauf - Coll. at W. in Lake Ridge 83.25, By Past. Speckhard Kindtauf-Coll. at Deeg 79 Cts, Half of weddingS-Coll. at I. Neumann 82.65.

On college construction at Fort Wayne: Don Past. Schumann's Gem. in Freistadt, 2te Sendg. 8168, 3rd cons. 810, Don Past. A. E. Winter in Logansville 82, by Past. I. F. Müller of Bro. Kerkau 83, Bro. Kraus, 83, G. Schmidt 82, Rieger 81, H. Langlax 81, Through Past. Prager Christmas - Coll. of the Gem. in, Town Granville 813.50, Past. Daib's Gem. in Grand Rapids (4th mission) 870, branch in Caledonia 85.75, in Town Lowell and Bownc 83.50, By Past. Speckhard in d. N. N.

85, by two members of Past. List's Gem. in Adell 83.05, from its branch in Cascade 83.30, Past. Daib's congregation in Grand Haven 810.

For Past. Bruun's institution: By Past. Bauer Wedding - Coll. at Weber 85, by Past. Wambsganß' lower ImmanuelSgem. 815.40, By ^astor Daib in Grand Rapids by N. N. 88, by Heinzelmann 82, Mrs. Schoenhut 50 Cts.

To the orphanage at St. Louis: WeihnachtS-Gabe of the school children in Amelith 82.60, Chr. Strasburg in Howards Grove 81, Advent - Coll. in Past. SteegeS Gem. in Jda 85.80, Half of the HochzeitS-Collecte at I. Neumann 82.85, Bon the confrimands of Past. Speckhard 35 cts. From N. N. 85, coll. on a family feast at M. Heubisch in Frankenmuth 88, Fr. Bartell in Freistadt 82, C. Elsfeldt, Kassirer. ,

**Changed address r 1**

Dev. K. D. kloll, 275 8ev6ntli 8t. Detroit, Well.

## Volume 25 St. Louis, Mo, March 15, 1869. No. 14

(Sent in by Pastor Multanowsky.)

### **Church Policy.**

When I read the essay in No. 3, Vol. 12, of the "Kirchenblatt", which seems to be a reply to the essay in the "Lutheraner" No. 7, Vol. 25: "Prof. S. Fritschel and the lowans in the pulpit - and the same in their church bulletin and at the Milwaukee Colloquium" - I remembered a funny story from my old fatherland. - A Russian infantryman once passes through a Polish village in which he was quartered. And as his way leads him past an open peasant's hut, he catches a sack of peas in it and goes away. The owner immediately notices the robbery, and catching up with the thief, he calls out to him, "Soldier, you have stolen my peas!" - "You liar," the latter reproaches the astonished peasant with a calm and serious gesture, "how can you say that these are peas, they are oats!" - No," he cries, almost losing respect for the Russian emperor's soldier's coat, "they are peas, - peas they are, and they will never become oats!" - "Well," replied the smart, thieving soldier, "if it is agreed that the sack is yours, take it and roll." - Whether that warrior with the long fingers wanted to persuade himself by this manoeuvre of dusting, that he was an honest man, or that he was a thief.

or to deceive the owner and the runaways about the fact that they are dealing with a real thief: - is not to be found out. There is no doubt, however, that even in Russia, even among soldiers, there are people whose Adam has so much policy and cunning as to help themselves out of embarrassment in certain difficult situations (or positions, to speak with the lowans), by cleverly obscuring, hiding, shifting the point of view of the matter at hand, and on the other hand, with puffed-up cheeks, bringing up things that do not belong to the actual trade.

I am truly sorry for Professors Fritschel, while I refer the above story to them. I do not go about it without reluctance. After all, they seem like a straw man anyway, whom the passers-by soon pull out an arm, soon a foot; until in the end nothing remains of him but the afterglow! - But how can one advise these things-after the gentlemen in particular have repeatedly and quite publicly resorted to dishonest means that are highly detestable in God's church-other than to expose them before the church without any fuss, so that they either repent sincerely or else come to terms with all the spirits who, in God's kingdom, are involved in lies and truth?

The people who are uniren will soon perish and will no longer cause any annoyance. How gladly we would like to believe that they err through lack of understanding; how gladly we would like to bear and tolerate them in this case in Christian order! But when one sees how slickly they evade the royal power of truth; when one sees the light-shy, frivolous playing with words about sacred things; the skillful twists and turns in sophistry; the throwing up of dust before the eyes of the good-natured who put their trust in them; - one would almost have to mock one's own understanding if one wanted to place them in the class of men who err through weakness. No! If they have the skill to serve error with so much effort and expense, why should they lack the skill to give honor to truth, especially since it always requires so little, namely, only an open ear and a willing heart to receive it?

But to the point. - The writer of this, in the fear of God and in a sincere desire to serve our adversaries in the Iowa Synod, took the liberty of issuing the sentence in No. 7 of this year's "Lutheran": That Prof. S. Fritschel, so long as he holds fast his theory (according to which he makes the doctrine of the Sabbath, clearly revealed in the sacred Scriptures, an open question), does not

with a clear conscience can neither preach nor catechize about the third commandment. Furthermore, that a godly layman, to whom this theory of the professor is known, may not hear him preach about the third commandment without violating his conscience, as long as he has not renounced it, and so on. In other words, I reproached the professor for not preaching a bag of peas, but a divine doctrine clearly revealed in the Holy Scriptures. Furthermore, that the robbed person was not a Polish peasant, but the Church of God, the housekeeper of our Lord Jesus Christ. - To these I added about twenty truths, all of which made a tremendous noise in his conscience and made him cry out loud: he should return this precious robbery to the owner as soon as possible and repent of his damned work, for there is no joking about such things. - Finally, I admonished the lowans as a whole with all kindness: they should sweep the leaven of false doctrine out of their church body with all fear of God and at the same time tear themselves free from the snares in which they are caught. Among others, I described as such: first, a Fritschelian wall, namely the authority of the newer so-called believing Lutheran theologians in Germany, such as Dr. Münkkel, who likes to call our position against the open-question theology of the lowans an "untenable innovation and a doctrinal overstretching". On the other hand, Fritschel's bulwark: one should go to work historically and not demand greater unity in the church than the fathers, who would also have suffered from those who signed the symbols, that they deviated from them in this or that less important point (according to Fritschel's view, the open-question theology would have been introduced and sanctioned in the Lutheran church). \*)

Among the less important points the lowans count, besides the doctrine of the Sabbath, also the doctrines of the church, office, key power, future of Christ to the world judgment, antichrist, chiliasm, clearly revealed in God's holy word. In other words, they make oats out of peas, and then boast about the right to steal these oats from the church as a greatness and broad-mindedness to the world. On the other hand, they look down on the Missourians with a certain pity, and sometimes with indignation, that they have so little openness, freedom, breadth and liberality, thinking that they must exercise as much conscientiousness and sobriety as that Polish peasant who did not let the thieving Russian curtail his God-given right of ownership; although the latter asked him to turn his peas into oats. No, gentlemen, let it be peas, or let it be oats; - to rob it from the church by new open-question theology, - you have no right to do so for all eternity! What God has clearly revealed in his word, even if it were that Balaam's ass had spoken, you must not abandon to skepticism and the arbitrariness of man; leave it to men as an open question: to believe it in this or that way, to accept or reject it according to the wording. - —

From such theology the godly fathers of our

What do the gentlemen of Iowa do in response to this? - Well, in No. 3 of their church bulletin, they pose as if they had not read the accusation of the theft of the divine doctrine of the Sabbath in the "Lutheran," as if they were the most innocent people in the world, for they do not respond to it with a syllable. On the other hand, they call out to me in that Russian manner: "You liar, how dare you doubt the infallibility of Dr. Münkkel, who quite blatantly calls your Missourian position an "untenable innovation and doctrinal exaggeration"? Do you not know that he is more than you? - And again: You despiser of the Fathers, how may you explain it in a Lutheran magazine: that the conduct of the Fathers against the symbols, as I, Professor Sigmund Fritschel, attribute it to them, seems to you inexplicable, even punishable and reprehensible, and you would rather stand by this explanation of yours than fall for my theory of the binding force against the symbols (as I, the same Professor, puts it)? \*)

Yes, my dear Professor, all right! - But where are the peas? - I ask - for in my lowliness I still can't quite get rid of my respect for the emperor's soldier's coat - the peas, the peas. You have, of course, masterfully practiced the cuteness of the Russian, so let the honesty of the same follow, even if forced, by publicly reproducing the robbery of the church. Oh, that the Lord would give you listening ears to hear, for you are already gasping horribly under this burden until you are finally completely crushed by it!

(Submitted.)

## **The victory of the Gospel over paganism among the Pomeranians.**

(Continued.)

### **Second part.**

#### **I.**

My dear children, whom I give birth to once again with fears, until Christ gains a form in you. I

But I wish that I were with you now, and that I could change my voice, for I am wrong about you.

Gal. 4, 19. 20.

More than three years have passed since Otto's return. There he does not rest any longer. In 1128 we see him setting out on a second missionary journey to Pomerania.

Church knew nothing! The lowans therefore insult them in the grave by imputing this to them; and to prove this their fixed idea as truth, they will have to refrain for eternity!

At this point of the essay of the "Kirchenblatt", in which my words from the "Lutheran" are quoted, the writer in the "Kirchenblatt" commits a disdainful dishonesty. While I nehmlich in the words: "I will therefore (with reference to the foregoing) rather say: the behavior of the fathers against the symbols, as it is attributed to them by Prof. S. Fritschet, is to me too inexplicable, even punishable and reprehensible, than that I should fall for the theory of the liability against the symbols, as he puts it", - lay the emphasis on the underlined passages; - so he lays in the citation of my words in the "Kirchenblatt" the emphasis on the words: "The behavior of the fathers against the symbols, as it is attributed to them by Prof. S. Fritschet, is to me too inexplicable, even punishable and reprehensible, than that I should fall for the theory of the liability against the symbols, as he puts it".

But how heavy and sorrowful is his heart this time! As quickly as Christianity had been accepted in Pomerania during his first missionary journey, so quickly did it decline again after his return home, although the church servants appointed by Otto tried to nurture the young congregations with all fidelity, and the leadership of the entire Pomeranian church by the sub-bishop Adalbert of Wollin, appointed by Otto, was in hands that were as skilful as they were strong. One Job's mail after the other arrived and his heart could have been consumed with lament for his seduced Pomeranian children, especially since he was bound by his episcopal duties to the home church and was once and again prevented from setting out for the distant country to control the apostasy from the faith that was gaining the upper hand there.

The sad beginning of this apostasy was made in Wollin. Although they had become Christians and were under the direct care of Adalbert, the inhabitants still clung tenaciously to all kinds of pagan customs. And these became a snare and a source of annoyance to them, just as Israel had once let the Canaanite tribes live in defiance of the Lord's command when it took the land. So one day in the summer after Otto's departure, the old idol fire was lit again and a very popular folk festival was celebrated, to which people always flocked together from near and far and, as always at the devil's festivals and celebrations, the flesh was as merry as at the golden calf in the desert, of which Paul writes in 1 Cor. 10:7: "The people sat down to eat and drink and stood up to play." When the good people of Wollin were in the process of their carnal revelry, drinking and jumping to their heart's content, making noise and raving, some hypocritical boys, who had only renounced paganism for the sake of appearances, saw the favorable opportunity, brought their idols, which they had secretly kept, and shouted to the people, who had become mad and full: "Behold our fatherly gods! O how beautiful feasts we once celebrated together in our old faith, what joyful, pleasurable days we spent in the service of these gods! And now these beautiful times are gone, and one thing after another, in which our hearts once rejoiced, is forbidden us. But are we not still our own masters? What prevents us from returning to the faith of our fathers and renouncing this strict, abhorrent Christianity, which may suit the sick, but not us Pomeranians?" As if in the twinkling of an eye, this loose speech caught fire.

Fathers against the symbols is too inexplicable, even punishable and reprehensible for me. What he thereby intended with his readers is obvious. One is tempted to believe, however, with such low tricks that the gentlemen want to have us around the readers of their sheet only for the best.

Under curses and blasphemies the scmatized crowd stormed in front of the bishop's dwelling, chased ibn with his priests out of Wollin and immediately erected the image of Trieglaff amidst jubilation. The rejoicing, however, was soon to vanish from the people of Wollin, for God revealed his wrath from heaven by a terrible fire, which, with the exception of the two churches, reduced the great city to ashes, so that it rose again only as a small town and could no longer rise to its former greatness. Frightened by this, the people of Wollin repented and thought of calling back the expelled bishop and his priests, although the intention was not carried out at first.

And Szczecin, the close-knit town of Wollin, so authoritative for it, where God's Word had won such glorious victories and enjoyed the armor of God longer than any other place? Szczecin not only did not stop the apostasy in Wollin, but it did a deep fall itself. And in this fall it remained in spite of the punishment that hit Wollin and in spite of the repentance that it did, yes, in spite of the mighty hand of God that was heavy enough already on it. Szczecin was afflicted by a terrible death crisis. And as in Wollin the loose boys used the air to seduce the people, so in Stettin the former idol priests used the suffering. They, who had long since been secretly stirring, because the gospel had taken hold of their crown and belly, openly stepped out among the frightened people in this mortal distress and preached to them that the plague was a punishment for abandoning the old religion and that the abandoned gods in their wrath would still take all away. Therefore, there was only one remedy against this plague, and that was to return to the old faith. In vain the servants of Christ exhorted and pleaded with the people to humble themselves in true repentance under God's mighty hand and to call upon the name of Jesus - the servants of the devil were heard more and more loudly: "Away with the new god! Down with his churches!" In fact, the church of St. Adalbert, built by Otto, also sank under the attacks. Only the choir was still standing. Then, so the legend goes, the arm of the idol priest, who also wanted to destroy it, weakened, and on his advice it was left standing and next to it a house was built for Trieglaff, in order to honor him again and not to enrage him so much through rejection.

But if the queen among the cities of Pomerania was so advanced in apostasy, the other places remained only the less steadfast.

Almost in all the communities founded by Otto there was disorder and confusion. In addition, after the death of Emperor Henry V, a second Absalom, under his successor Lothar, the Slavs rose up from all sides and especially the pagan Wends living in the west on the Tollense and Peene rivers took part in this uprising out of enmity against Christianity.

and robbing and murdering, scorching and burning, invaded the Christian Pomeranians," which again caused many to waver and fall away from Christ.

Let us not be surprised at this devastation of the newly planted Pomeranian Church, dear reader. We have already pointed out that the later rapid and mass conversions of the Gentiles are generally not as profound as those ber apostolic times. And yet even then Paul had to experience that the churches in Galatia, which he had planted and which were standing in such a lively faith, had been so quickly and so badly turned around. Did he not have to write to them: I am astonished that you should so soon turn away from him who called you into the grace of Christ, into another gospel. ? (Gal. 1:6) Does he not cry out in deepest sorrow: "O foolish Galatians, who has bewitched you not to obey the truth? to whom Christ Jesus was painted before your eyes and is now crucified among you"? (Gal. 3:1.) And does he not make this complaint against them, of whose thorough and sincere conversion through him he testifies: "Ye know that in weakness according to the flesh I preached the gospel unto you the first time; and my temptations which I suffer according to the flesh ye have not despised, neither spurned; but as an angel of God ye receive me, even Christ Jesus. How blessed you would have been at that time! I am your witness that if it had been possible, you would have opened your eyes and given them to me"? (Gal. 4, 13-15.) Therefore, I cannot forget what Dr. Luther wrote in his splendid interpretation of the Galatian Epistle concerning the first mentioned words of Paul, and I will put them here for your instruction and comfort: "You see," he writes among other things, "that St. Paul complains how it happens so quickly and easily that one stumbles and falls in faith. For this reason he also admonishes and warns Christians elsewhere, saying in 1 Cor. 10:12: "Let him who stands see to it that he does not fall." We all experience daily how difficult and difficult it is for a man's heart to grasp and keep the faith. Item, how laborious it is to prepare a prepared people for the Lord. It takes ten whole years of teaching, exhorting and punishing, so that one has his hands full, for example, of

The first step is to set up a church or community in a place where things are neatly arranged and Christian;

and if marris finally has hardly done dermaleins with so great effort, then after that comes about a hopeless enthusiast sneaked in, who is a big, rough ass and has no more of all his arts, because he can only promise and blaspheme the right preachers: the- They turn around in a flash in a hui. But who would not be heartily hurt by such misery? By the grace of God, we have now arranged things here in Wittenberg in the way and form in which a proper Christian congregation should stand and function: for one preaches the pure gospel and God's word; one uses the sacraments properly, one does exhortation, one prays for all classes, in sum, praise God, everything fine and well, as it should be: Nor is it certain that a hopeless zealot could come and destroy at once all this, which is now going on in such a fine and happy way, and (to speak thus) turn back in a moment and throw into hasty relief what we have hardly been able to accomplish in so many years with so much effort and work.

Otto's second journey to Pomerania could therefore be considered more a new conversion journey than an episcopal inspection. But as heavy-hearted as the servant of God was on this journey, his faith was still fresh and unbroken. Therefore, he did not become a disgrace, but the Lord allowed him to succeed through pleading and understanding.

(To be continued.)

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### **To the ecclesiastical chronicle.**

In the "**Lutheran and Missionary**", No. 383, a defense of the chiliasm of Dr. Seiß has appeared, which certainly to the honor of this journal as well as of the Synod of Pennsylvania, as an organ of the "**Lutheran**" can well be regarded, had better not come to light. The chiliasm of Dr. Seiß is too monstrous and tasteless for a Lutheran magazine, even if Dr. Seiß is one of the editors, to behave in any other way than rejecting and repudiating such an unhealthy, unevangelical intellectual product, if it is not to suffer damage and lose credit with all Lutherans who are only somewhat sober. Just think what kind of things Dr. Seiß dreams up. He teaches that the millennial kingdom will begin with the second visible return of Christ for judgment; that the millennial kingdom and the last judgment are one and the same, for the last day will be a thousand years long; that the judgment on the nations will consist in the destruction of all present systems of government in state and church; that only the Jewish race will be exempt from this general destruction, and that it will convert and retake Jerusalem and Palestine. Finally, all the powers of the inheritance would form a great alliance under the last head of the beast, the Antichrist.

probably the Emperor Napoleon III of France - and a great eastern war would arise (think: an eastern war on the last day!), whose center would be Palestine. The Jews would, according to Ps. 66. on steeds . . . and in fast-moving vehicles, which some have taken for a description of the railroads, the Jews would return to their land. According to Ps. 18, a naval power in the far west of Palestine, which may be the United States, Great Britain, or both, will also take an interest in the Jews and help them with ships. Jerusalem would be rebuilt and become the capital of the world; Christ would visibly sit on the throne of his father David. Satan would then be bound and all nations would be converted. After these thousand years the devil would be loosed again 2c. 2c. This millennial kingdom is very near. Various calculations show that the millennial kingdom will probably begin in 1869 or 1870, the year in which the world will be 6000 years old. These are some of the pieces of Seiss' chiliasm, and the "*Lutheran*", the leading paper of the *Church Council*, which has spoken out so decisively against chiliasm, deigns to defend such things! The worst and most dangerous thing about this chiliasm is that the nature of the kingdom of grace of Jesus Christ, the blessedness of justified poor sinners, the inherent glory of the kingdom of God, which is "peace and joy in the Holy Spirit," is completely misunderstood and covered up. Thus it is said in the book "*Last Times*" p. 217: "Will it (the millennial glory) not instill a greater joy and a more satisfying delight than all the gifts of Pentecost?" So here on earth in Seiß's millennial kingdom there shall be once again a "more satisfying delight" than "all the gifts of Pentecost," than peace and joy in the Holy Spirit, than forgiveness of sin, life and blessedness! What "more satisfying delight" might Dr. Seiß mean? On page 133 it says: "O do not tell me that this is the glorious kingdom of the Messiah! Do not tell me that these are the scenes to which the ancient saints looked with so much joy! I will not so dishonor my Savior or his word as to admit for a moment that this dispensation is the exalted Messianic kingdom: no, no, no, Christ does not yet reign in the kingdom which he promised and for which he taught us to ask." From this it follows irrefutably that Dr. Seiß does not consider the New Testament church, "this dispensation," to be the actual, glorious kingdom of the Messiah, that to him the New Testament church is is not the kingdom for which the saints in the Old Testament hoped, that with the feast of Pentecost the sublime Messianic kingdom has not yet dawned, which the Lord promised us and for which he taught us to ask. No, this kingdom of greater joy and more satisfying bliss, this actual Christian church, will only dawn after or with the last day in the millennial kingdom of Seiß. Christ gave the answer to the disciples of John, who also thought that this dispensation could not be the sublime Messianic kingdom: "The blind see and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the gospel preached to them. And blessed is he who does not take offense at me." And Dr. Seiß now even preaches such annoying pernicious false doctrine as a Christian Lutheran truth! And the "*Lutheran*" defends the false doctrine, and what is more, as it cannot be otherwise in such a matter, in a very unfortunate way. He says: "It may be that Dr. Seiß, in the warmth of his popular speech, has not always chosen his expressions as happily as is required in an exact scientific exposition, or that he has not presented his views in such a way as to exclude the possibility of misrepresentation, especially in those who aim at constructing the very worst meaning. But it is not a matter of expressions, of words, but of a false doctrine openly and clearly expressed, namely, that the kingdom of the Messiah promised to the Fathers in the Old Testament has not yet appeared in the church of the New Testament since the outpouring of the Holy Spirit on the Feast of Pentecost. The "*Luther-an*" should insist that Dr. Seiß retract this outrageous false doctrine, and he should fight for it without regard to his person. Instead of that he brings the following, quite lame excuses: Dr. Seiß does not deny that Christ reigns even now in the hearts of the faithful, yes, he quotes the following passage from Dr. Seiß's book as the main proof of exoneration: "I know and rejoice that he (Christ) is present in a certain sense now, where two or three are gathered in his name; and that wherever even one sinner turns to God, something of his royal prestige and power is felt. Alone he does not even see, that also these words are based on the same false doctrine, that Dr. Seiß lets the Lord Christ be present in the present kingdom of grace, in this dispensation, only in a certain sense, with limited royal authority and power, and expects and hopes for the full presence and the whole glory of the Messianic kingdom, as it was promised to the fathers, only in his millennial kingdom? - And because the "*Lutheran*" can now do nothing in the matter itself, he becomes angry and drives the Missourians that they do not "honestly" mislead against Dr. Seiß; indeed, he exclaims: "if this is the way in which the Missourians interpret scriptural passages, it is not to be wondered at if they find in the symbolic books

what we cannot find in them. "The Missourians themselves publicly defend a chiliasm of the most worldly kind, only that they place it in the past, while Dr. Seiß, according to the letter of the Augsburg Confession, rejects any chiliasm placed anywhere 'before the resurrection of the dead'." So, in order to take a little revenge, one also imputes a chiliasm to the Missourians, and one of the most worldly kind at that! Where then is the same to be found? What we teach about this point is found in Luc. 17, 20. 21. and Rom. 14, 17.

Does the "*Lutheran*" really think that in this way he can get over the annoyance that in the bosom of the *Church Council* there is this chiliasm of Dr. Seiß, which is as crazy as it is dangerous to the soul? Is it not indeed a completely nonsensical thought to assume a thousand-year kingdom after the resurrection of the dead? For "after the thousand years (that is, 1000 years after the resurrection of the dead!) Satan will go out to deceive the Gentiles, Gog and Magog, to gather them together to battle." (Rev. 20:8). So that would be resurrected Gentiles, a resurrected Gog and Magog and a quarrel among resurrected ones. And how would one have to think about the matter of Napoleon III? Would the present Napoleon or the resurrected Napoleon start the eastern war? And why would the resurrected Jews then first make the journey to Jerusalem by rail? With the resurrected spiritual bodies, the journey by air would be much faster and more comfortable. Dr. Seiß will not say that he understands by "the resurrection of the dead" in the 17th article of the Augsburg Confession only the resurrection of the saints? For the article speaks of the general resurrection of the dead; it literally says: Christ will "raise all the dead."

Surely the "*Lutheran*" will not claim in good Iowaish that because this chiliasm comes from a man like Dr. Seiß, therefore it is an open question? There are certainly enough men in the *Church Council* who have the seriousness and zeal to come out decisively against such false doctrine and to press for its elimination.

Iowa Synod. Before proceeding with the presentation of the Iowa view of the famous four points, begun in the two earlier numbers of *The Lutheran*, we wish to call attention briefly to a point which would follow admirably upon the famous four points as a fifth. This would be the question to be put to the *Church Council*: whether the same should be allowed to make confessions, interrogate



The question is whether or not he is really willing to carry out his decisions; whether or not he is serious about moving from resolute theory to resolute practice. The question is necessary and perfectly justified, for what is the use of even the most resolute speech without action? But it would not be superfluous to point out right now that a very clear, round, unambiguous answer to the question must be given. For it is still another thing to hold disputations at church meetings, and to bring struggle and decision into the congregations themselves and to carry them out in them. The devil is very averse to the introduction of confessionals, this so important part of a well-organized Lutheran congregation, so it will hardly be possible to bring them into being without deep movement, even separation and division in the congregations. But church policy does not like such deep movements and the possibility of diminished congregations and other associated inconveniences. But it must be done; confessionals must be introduced in the Lutheran congregations, or, to mention only one thing, all resolutions against communion, and even the most divergent ones, would be only paper resolutions and therefore of very little value. It is true that the sufferings of the *Church Council* would be aggravated by the demand for the introduction of confessionals, but at the same time the martyr praise that Prof. Fritschel gives to his bride, who is already starving from sacrifice, would be increased. How beautiful, how touching it is when Prof. Fritschel says: "Those brethren with whom we have to deal in the General Church Assembly have in part long been in the forefront of the struggle for our good confession, and have suffered and worked for it ten times more than their condemned, who meanwhile in synods, where it would have been an art not to be strict and exclusive, ate their bread with pointed fingers." It is really terrible that the *Church Council*, which has already suffered and starved so much, should now be expected to do even more! For once he begins to seriously denounce communion, pulpit fellowship, freemasonry and chiliastery, - then his misery must become hardly bearable and his hunger quite terrible, then he will never get into the pleasant situation of being able to eat his bread with pointed fingers. The poor *Church Council* - But what does it help, for the sake of suffering and hunger the confession applications must not be let go. And Iowa, the Iowa that loves progress and development, will also want the *Church Council* to progress from gray theory into green, fresh practice. Well we will

see whether, at the next meeting of the *Church Council*, the Iowans will raise the fifth point from the confessionals, or whether, out of compassionate love for the beloved, starving object of their affections, they will be altogether silent about it. - —

Prof. Fritschel now gets around the second point, the pulpit community, which we now want to discuss in more detail, by saying "yes" and "no" at the same time. The *Church Council* had declared: "We are of the opinion that with the greatest conscientiousness the pure doctrine should be watched over in our pulpits, and that no one should be admitted to our pulpits, whether he be a Lutheran or whatever, of whom it is to be doubted whether he will preach the truth of the divine word according to the confession of our church. About the ambiguity of this sentence the "Gemeinde-Blatt" of the Wisconsin Synod expresses itself very clearly as follows: "Here the wording sounds again very decided and energetic: No one shall be admitted to our pulpits if he is called a Lutheran or whatever he wants 2c.; so I will first seriously examine a Lutheran before I let him into the pulpit in my Lutheran church, I must first be sure whether he preaches the truth, because the name gives me no certainty at all. - Quite true. But - while apparently the pulpit door is so well guarded that it does not open even at the mere name "Lutheran," I notice at the same time that it is actually closed to no one. . . This paragraph does not put a dam against unionist fraternization, but leaves it up to the individual to decide whether or not the truth of the divine Word, as recognized by the Lutheran Church, is of any weight with respect to the doctrines of other churches. - Why does the paragraph not rather say openly and simply: "No one shall be admitted to our Lutheran pulpits who does not openly and honestly confess the Lutheran doctrine"? - Prof. Fritschel, on the other hand, defends the *Church Council*. He says: "In virtue of this declaration, no one may be admitted to the pulpit within the general church assembly who is in heresy"; and further: "we cannot say that this gives us any special concern that the church assembly has avoided simply and absolutely excluding non-Lutherans from the Lutheran pulpits." So that would be Professor Fritschel's "yes," now comes the "no," for it then goes on to say that he "nevertheless could not declare himself satisfied," and he concludes his article with the words, "We confess that on this point it has not yet become possible for us to understand our brethren rightly." So Prof. Fritschel says both "yes" and "no," sweet and sour at the same time. The reason,

Why Prof. Fritschel does not yet understand the Brethren, he himself states thus: "We do not know how they, having once so decidedly confessed the fundamental importance of the doctrines of distinction, and so earnestly rejected every error in the same, can fall back upon the three principal symbols of the Christian faith, and make them the touchstone for admission to Lutheran pulpits." Thus it is quite evident, the *Church Council* does not want to deny the pulpit to Methodists, Baptists 2c. but only to all those, they are now called Lutherans or whatever they like, who do not even believe what is taught in the three main symbols. Thus the judgment of the "Gemeinde-Blatt" is quite justified, that in spite of the fact that the declaration speaks with pathos of "the greatest. Despite the fact that the declaration speaks with pathos of "the greatest conscientiousness" with which the *Church Council* wants to watch over pure doctrine in the pulpits, it has not put a dam against unionist fraternization through this declaration. And so, while it remains true that the *Church Council*, at its last meeting, was forced to discuss the four points, it is equally true that it evaded the actual answer to them by an ambiguous statement. Z.

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### **My dear "Lutheran"!**

Now stop bickering and arguing for a while and light the peace pipe, and I will tell you a pleasant story from the realm of peace. - As you must remember, the representatives of the Ohio and Missouri Synods, and then the General Synod of Ohio at its last meeting, and the Missouri District Synods, adopted nine points, the most important of which is that both Synods recognize each other as orthodox sister Synods and want to walk hand in hand along the roads of harmony. - Now this was not put down on paper in order to write something; but first the heart had spoken and this vine was expressed by writing it down and saying to the church: we two synods want to grow together. That was quite right; but you also know that if one wants to grow in each other, mau must first get to know each other, but how can one get to know each other if mau does not come together? - See! so thought the gentlemen pastors of the Ohio and Missouri Synods in and around Pittsburg, and thought it their duty to set a good example to their congregations, and to get together once in a while and look over their things. - And so we found ourselves in Pittsburg on February 17 in Pastor Müller's hospitable home. Present from the Ohio Brethren were the Revs: Brecht, Herzberger, Hunziker, Lübker, Meiser, Nuoffer, Pohl, Ströhlein, Walz

and Werder, several of them could not attend due to illness or official duties; from us there were the pastors von Brandt, Eilgelder, Müller, and I was also present. - After we had organized ourselves into the "Concordia-Conference of the German Lutheran Synods of Ohio and Missouri", in order to promote the unity of the spirit in our part through the discussion of doctrinal matters and the fraternal exchange of ministerial experiences, we proceeded in a Christian brotherly manner and investigated whether something personal might still lie in the way, which could prevent one or the other from the full enjoyment of our unity. After this had been settled to the full satisfaction of all present, and we had spent another whole day together in confidence, and the time had been usefully spent in discussing questions of conscience concerning the Lord's Supper, baptism and marriage, we adjourned in order to meet four times every year, the next time in Youngstown, O., at the home of Pastor Meiser. Finally, we shared honestly in the travel expenses, and then everyone went to his little Zion with a happy heart. - Isn't that a joyful beginning? Yes, thank God for that! And if only the dear brothers in the office would all keep it this way and soon get together in neighborly circles and look each other sincerely in the face, then the hearts, which should and must beat for each other, would certainly also get together and give a beautiful harmony and let concordia prevail. Some may still have something personal against the other, but one should see to it that one also comes to Match. 5, 28. 29. demanded Hauabs and Reißigen. - Don't you think so, my dear "Lutheran"? - —

Well, the story is a little long, but also beautiful and then it comes from the beautiful East, from which you unfortunately! get to hear so little. - So, now you may put the peace pipe back in the corner and fight again for our great God's honor. He keep you bravely, especially against our un-"fanatical" friends, and thus I remain your you loving  
Synod cousin in Pennsylvania, C. Frank.

(Submitted.)

### **The Evangelical Lutheran High School of Milwaukee, Wisc,**

under which name, chosen for brevity, the institution consisting of a Progymnasium and a Realschule is now and until further notice known, has recently given notice of its existence and its present establishment in a printed program. Although the same has already been sent to a part of the pastors of the synod of the northern district for communication to their congregations, and will be sent to the remaining part, as well as to pastors of other districts the undersigned takes the liberty of publishing the same also through the "Lutheran" and to accompany it with some explanatory and encouraging remarks.

First of all d "m the

**Program**, which contains a brief history and then the details of the establishment of the institution.

### **Brief history of the Lutheran University of Milwaukee, Wisc.**

In order to give the growing Lutheran youth the opportunity to be further educated in the doctrine of the Lutheran Church as well as in the usual school sciences than is possible in the parochial schools of this country, the Lutheran School Association of the Milwaukee Lutheran congregations belonging to the Wisconsin Synod founded a college in Milwaukee, Wis. on May 1, 1868, and entrusted the management thereof to Dr. xltl. Hermann Dümling.

At the same time, a similar association was formed in the Lutheran congregations of the Missouri Synod in Milwaukee for the establishment of a grammar school and a secondary school, and Mr. Aug. Crull was elected director of the institution. The Missouri Synod of the Northern District, which met in Milwaukee in June of the same year, accepted the offer of the last-named association to transfer the project to the hands of the synod and confirmed the election of Mr. A. Crull as director, which had already been accepted by the association.

However, since it was obvious that two institutions in one city striving towards almost the same goal would hinder each other's effectiveness, the desire arose to unite the two institutions. Accordingly, the members of the supervisory authority chosen by the Missouri Synod of the Northern District for their institution, who resided in Milwaukee, met with the board of directors of the first-named association in Milwaukee for a consultation on this matter, which, since the latter association was willing to provisionally accept the conditions set by the Missouri Synod of the Northern District with regard to the direction and

religious instruction, resulted in a complete unification. The latter came into effect on December 1, 1868, on which day the now united institution was ceremoniously opened in the new school building of the Lutheran Dreieinigkeits congregation. The experiences made in the short time of its existence already justify the hope for a quick prosperity. God grant it!

### **I. Provision.**

The purpose of this institution is:

The school is intended to be a preparatory school for the Gymnasium, in which students who are dedicated to theological and classical studies are to be qualified for entry into the Quarta;

On the other hand, however, it is intended for those students,

The school offers the best possible basis for general education to students who do not wish to devote themselves to theological or class studies by teaching them German, English and French, history and geography, arithmetic and mathematics, natural sciences, calligraphy, drawing, and so on.

### **II Curriculum.**

The teaching course of the institution includes:

1. Religion, 2 hours.
2. Latin language, 4 hours.
3. German language, 3 hours.
4. English language, 4 hours.
5. French language, 2 hours.
6. history (world and church history), 2 hours.
7. geography (political, mathematical, physical), 1 hour.
8. arithmetic, 3 hours. (1 hour of accounting.)
9. mathematics (algebra and geometry), 3 hours.
10. natural sciences (physics and chemistry), 2 hours.
- II. Drawing, 2 hours.
12. calligraphy, 2 hours.

The number of lessons per week is 30. Lessons in singing and instrumental music are outside the regular curriculum.

The means of instruction is the German language, but for the English language and literature, as well as a part of mathematics and geography, the English language.

Children of parents of other faiths may be exempted from participation in religious instruction upon special request.

At the special request of the parents, pupils may be dispensed from participation in Latin and French instruction, but no special arrangements are made for them.

### **III. directory of textbooks.**

- 1st German Bible.
2. Dietrich, Catechism.
3. Kühner, Latin Elementary Grammar.
4. Oehlschläger, Lebensbilder No. 3.
5. bullions, Practical Lessons in English Grammar.
- 6th National Fourth Reader.
7. Mitchell, Geography.
8. D "vi68, University Arithmetic.
9. Plötz, Elementary Book of the French Language.
10. 8p6Q66riLN Penmanship.

Note The cost of the textbooks is about \$9.

### **IV. Disciplin.**

Christian discipline and manners in general form the basis of discipline in this institution.

Means of discipline are: Supervision, instruction, admonition, punishment.

Punishments are: Reprimand in various degrees; customary minor means of school discipline; deprivation of certain liberties; confinement; official report to parents or their representatives; expulsion from the institution.

Corporal punishment, in the ordinary sense of the word, is entirely excluded from the regular means of punishment; if it appears unavoidable, it is replaced by expulsion from the institution.

### **V. Conditions of admission.**

Only those students who have reached the age of at least 11 years, are equipped with the necessary elementary knowledge and are willing to submit to all rules and regulations can enter the institution.

As for the admission necessary previous knowledge is advised:

- ) the ability to read German with fluency, to write the most common words correctly, and to recreate a simple narrative;
- k) the ability to read English and the knowledge of the most common words together with their orthography;
- o) the knowledge of fractions with unnamed numbers, including the calculation with decimal fractions;
  - ä) general knowledge of the earth's surface.

The tuition per quarter is 6.00 prenumerando.

Housing and food for the children will be provided by Wt. Parents who are in embarrassment about the accommodation of their children may contact the pastors of the local congregations belonging to the Wisconsin or Missouri Synods.

Applications for new pupils are to be addressed either to the above-mentioned pastors, or to the teachers of the institution, Dr. H. Dümmling and the director Aug. Crull (address: Milwaukee, Wisc.).

Now for some explanatory and encouraging remarks about this program.

The unification of the two institutions, striving towards one goal and emanating from one foundation, has so far proved to be very beneficial for both parts. For the members of our synodal association, the announcement will certainly be quite gratifying that in the aforementioned Dr. Dümmling from the Wisconsin Synod, the institution of our part has received a teacher who, according to his attitude, is a righteous Lutheran.

and for his office has a thorough knowledge, especially in the realms of history, combined with an excellent teaching ability, and works in true brotherly unity with the current director of the institution, Mr. Aug. Crull.

At present the institution has 24 students, among them 12 from our synodal association, who, with only a few exceptions, have their home here and of whom 5 want to devote themselves to theological studies, 2, however, are enjoying instruction in the realms in preparation for the school teachers' seminary in Addison. Since confirmation takes place in most of the congregations of the two synods around Easter and a new semester begins for the institution on April 1, we are looking forward to a considerable increase until May 1 at the latest. The parents concerned are therefore asked to send us a verbal or written notification as soon as possible, so that the accommodation of the students can be arranged in good time and the necessary conditions can be communicated to those concerned.

All the children belonging to our synod are under the pastoral care of one of the three local Missourian pastors in whose parochial district they are housed and whose Sunday catechism examinations they have to attend regularly.

As everyone can see, the school fees are now extremely low. Such a low rate was not only required by the local conditions, but also made necessary by the unification of the two institutions. As a result The latter must be used to pay the teachers' salaries and other common expenses.

In order to cover the costs of the school, the tuition fees for students in our part of the country who want to devote themselves to the service of the church must also be paid into the common fund. However, in order to be able to grant free instruction to such pupils, the treasurer of our northern district, Mr. Carl Eißfeldt, administers a separate fund, into which only the mild contributions from our part, intended for the institution, are paid.

The school funds are used exclusively for the tuition of those Missourian children who wish to devote themselves to the service of the church and whose parents find it too difficult to pay. For the other maintenance of the institution, a special school association has been formed from members of the three Missouri and four Wisconsin congregations here, which has undertaken to cover the resulting deficit of the common treasury in equal parts. In addition, the community of the undersigned has given two classrooms in its new stately school building to the institution for use free of charge.

That here and there in congregations of our northern district the young institution has been remembered with merciful love has been shown by the several receipts published in the "Lutheraner". As a result of these reports, we are confident that the pastors and congregations of the northern district of our synodal association, in particular, will take a more active interest in and care for the institution. After all, the institution, as far as it belongs to the Missouri Synod, has become by explicit decision the special foster child of the entire northern district, which now has to take special care of it, without relinquishing the care for the institutions of the general synod. Therefore, the undersigned addresses the love of the pastors and congregations of the northern district and asks them to consider that the greater the influx of pupils dedicated to the service of the church is likely to be, the more abundant must be the influx of charitable gifts into our separate treasury, as long as the school fees for such pupils are to be paid from the same, in order to provide them with free education in this way, but that also the necessary expenditure of 24 dollars per pupil per year can be met quite easily if many help together. Or could not every community from whose midst such a pupil attends our institution, in addition to the other support of the same, quite easily also take over the defrayal of these expenses? It goes without saying that a superfluous contribution from other parts of our synodal association will still come in handy and will

therefore be accepted with great thanks.

Hereby be this institution to all pious hearts for further intercession and assistance.  
and God's blessing to all who have taken care of them so far and who will take care of them in the future  
according to the saying: "Your servants would like to see Zion built, and would like to see her stones and  
lime dressed.

The special address of Mr. Director Aug. Crull is No. 308, 8br.

F. Lochner, currently president of the institute.

### **Church News.**

On the 22nd Sunday after Trinity of last year, Rev. I. Horst, formerly of Wa- conia, Carver Co., Minn.  
having received and accepted a regular appointment from the Lutheran Immanuel congregation at Town  
Hay Creek, Goodhue Co., Minn. was solemnly installed in the midst of his congregation by the  
undersigned by order of the Honorable Mr. Vice-President of the Northern District. I. Herzer.

After Pastor Bruno Mießler, with the approval of his previous congregation at Macvn City, Mo., had  
accepted a call from the Lutheran congregation at Palmyra, Mo., he was solemnly installed there on  
Reminiscere Sunday, February 21, by order of the High Presidency of the Western District.

God's gracious blessing be upon this dear brother. Amen.

Address: Hev. Bruno Uießler, Lox 183. Nrrrion Oo., Uo.

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### **Conferenz displays.**

The Cincinnati Districts Pastoral Conference will meet, God willing, March 1-5 (incl.) at Aurora, Indiana,  
at the home of the Rev. Runkel.

### **G. Schumm.**

The St. Louis District Conference will meet, God willing, at the church of the Rev. Gräbner, at St.  
Charles, Mo. on the fourth Thursday in April, and will last from the 22nd to the 27th of the same month.  
The subject of discussion is the paper, "The National Church," 2c., and the doctrine of election by grace  
according to the Concordia formula. It is therefore reminded that the members of the conference should  
bring the symbolic books with them. A. H. Burkhardt.

### **(Receipt and thanks.**

For poor students received through Past. I. Hoff, mann from Mrs. Christiane Fahsold in Tawas City, Mich., 56.10; from John Bruns in Rev. Doederlein's  
congregation in Chicago 55.00.

For Brunn'sche Anstalt by Pastor I. P. Karrer collectirt in the congregation at Napoleon, O., \$5.30 and by that at Hannover, O., 514.10.

C- F. W. Walther.

### **Received for s orphanage near St. Louis:**

From N. N. by Mr. Past. Schaller 51.00. Mr. Geo. Vetter ri.OO. Minna Schröder in Port Hudson 50 Cts. Mrs. Anna Wolfram by Mr. Past. Bünger Pt.50. Mr.  
Eduard Bertram by the same r3.00. By Mr. Past. Wehrs' parish 56.45. Mr. A. Knigges at Ruessels Grove, Kindtauf - Coll. 52.25. Mr. Past. Heintz and his  
congregation at Skeels Cross Road 55.00. Mr. I. Werner at Mokena, Ill, 53.50. N. N. at New Orleans 55.00. By Mr. Past. Wüstemann at Kendallville, Ind, 57.50. By  
Mrs. Emilie Fathauer at Crete, Ill, 53.00.

Correction: In No. 12 of the "Lutheran" read r Barth instead of Barch, A. G. Schmidt instead of Schuricht, Kam- meyer st. Kämmerer, of W. Pfannkuchen 51.00  
st. 57.00, F. in V. st. F. u. V., 78 days Führen st. 78 Führen.

Addendum to last receipt in No. 12 r From the löbl. sewing, knitting and crocheting school in Mr. Past. Bünger- Gemeinde by Mrs. C. F. Rohlfiny 510.00, desgl.  
512.M. Don Mr. Krieg 50 CtS. I. M. Estel, Kassirer.

To the seminary hand in Addison: From teacher Hoffman" In Chicago 83. Kinvtaus - Collecte by Past. Seuel in Olive, Iowa, 84.55. By Teacher Brase in Bloomington, Ill, 85. By Kassirer Eißfeldt in Milwaukee Z7.04. By Prof. Selle 81. From Champatgn City, Ill, by F. H. Langc 2 pieces of cheese; I. H. Lange 1 ham; F. Schreiber & I. Niklas 1 rope each of bacon.

From Schaumburg, Ill, by F. Bogts 2 p. oats, 2 p. potatoes, 1 p. reuben, 3 rolls butter, 1 side bacon;

F. Pfingsten 1 p. cabbage, 2 p. oats, 1 p. turnips, 2 p. potatoes, 1 p. flour; H. Lichthard 2 p. oats, 1 p. wheat, 4 p. grain, 4 p. males 1 p. potatoes, 2 rolls of butter; K. Kastning 2 p. flour, 2 p. potatoes, 47 cabbages, 1 shoulder, 2 rolls of butter, 10 lbs. dried apples and 2 pecks of beans. From Past. Wundere Gem. in Chicago from D. Katz 2 brl. Flour. Bon the Gem. at Howards Grove, W.S., 8L Bsh. Peas. From Rodenberg, Ill, from Aug. Meier 1 S. flour. 2 S. oats, 2 S. potatoes; from F. Hinze 1 Vrtl. Beef, 1 p. grain, 1 p. oats, 1 p. potatoes, 1 p. cabbage; from Müller Kolberg.

1 p. flour. From the comm. at Ruffels Grove, Ill, 6 p. potatoes, 1 p. turnips, 1 p. flour, 1 p. cabbage, 2 p. grain, 1 se'te bacon, 20 lbs. beef. From the comm. at Elk Grove, Ill, from E. Meier 1 p. flour, 3 p. car-

toffeln, 2 p. grain. 2 p. bacon; Jltén 2 p. oats, 2 p. potatoes, 2 p. grain, 1 p. wheat, 40 pounds of beef; H. Bremer and Fr. Tbies 1 cartload of hay each. From the commune of Proviso, Ill, from L. Ahreus 3 p. potatoes, 3 p. oats, 2 p. com; F. Degener 1 brtl. Beef, 1 p. flour, 2 p. oats, 2 p. grain; by H. Degener 1 hog, 2 p. potatoes, 2 p. grain, 3 p. wheat, 2 p. oats. From the comm. at Duntvn, Ill, 2 oats, grain & potatoes. From Past. Traub's commune, Trete, Ill, from C. Beh-

rens. O. BehrenS, Chr. Hardekop, W. Arckenber". G. Seggebruch, H. Ulri'g, F. Obendorf, F. Nacke, I. Harmening, W. Ostermeier, Ph. Engelking, H. Hattcndorf, H. Halfeld, F. Grupe, E. Homeier, C. Banse, A. Lücke, C. Wattermann 1 S. Wheat each; Chr. Müller 1 S. Wheat,

A Meier, Wm. Schwer, H. Bütthe each H s wheat; H. Wiebrook iz Bush. Wheat; W Siefker, E Rinne, W Diersen, Ph Wille, I Wilkeninq, C Tatge each 2 s. Wheat; I O Meier 3 s Wheat; H Dübmlrier. F Nöllwg, H. Wüstenseld 1 s oats each; Eh Meier sausages n. Butter; H Wüstenseld 1 s. grain; D Diersen 7 pfp. Butter, 1 side bacon; Ph. Wille 41 p. butter; Meier 11j p. butter and 1 shoulder; F. Sennboltz 1 side bacon; Ehr. Niemeier 2 p. bacon & 2 sausages; von Dr. Pcrlewitz 1 p. bacon; I. O. Piepenbrink 35 p. cheese, 1 shoulder piece; Ph. Schräge 50 p. flour, 1 side bacon; W Rinne 81 p. flour, 12 p. beef and 3 rolls butter; C. Salier 5" p. flour; Ph. Willkarm

33 lbs. flour. 4 sausages; L. Harmening 1< 0 pfd. flour 1 roll buiter, 1 shoulder piece; H. Brandt 50 pfd. flour' 1 pc. bacon; C. Tatge 1 p. sveck, H. Scheer 1 p. do. and quite a few sausages; from I. Diersen 1 shoulder piece and 7 sausages; H. Schräge 1 ham; Eh Knabe 1 ham; D. Seehausen 8 sausages; Chr. Hasenjäger 1 side bacon; C. Sterze 2 new vests; G. Brauns K O pfd. mebl; H. H. Müller 1 bush. Potatoes. From the comm. at Marysville, O., 300 lbs. apple butter.

Addison, Ill, Feb. 9, 1869 H. Gehrke.

For poor students and for the Collrgehaus- halt in Fort Wayne: From Past. Fleischmann's parish: from H. Griebel half a hog, 1 bag of wheat, 85.00 baar; from Schlandraff 1 p. oats, 1 p. grain, 1 p. potatoes. From Past. Jäbkens Gem.: v. H. Rein- king sen. 2 p. grain, 1 shoulder, 10 cabbages, 1 gall. Schmalz; from Reinking jun. 1 p. wheat, 2 p. grain; from Wittwe K'önemann 1 p. wheat, 4 bush. Turnips, 1 p. potatoes, 1 peck dried apples, 1 p. Beans, 1 roll butter; of Koldeweh 1 side piece, 1 gall. Syrup; from teacher Kirsch's school children, 70 lbs. sausage, 1 keg lard. From Past. Lehner's Gem. of Brude 1 p. wheat, 1 vrtl. Beef. From Past. Bvdc's comm. of H. Kohlmeier 1 p. wheat, 2 p. grain, 1 p. rye, 1 p. potatoes; from Dollmer 1'S wheat. From Past. Jungk's Gem. of Sametinger 1 barrel vinegar, j Bush, dried aepfes. By Past. Penalties Wedding coll. at Can s for the student penalties 84.25. From Mr. Griese in Cleveland 82.(0. From Mr. Katz in Chicago 2 barrels flour as Christmas gift. From the women's club in Past. Dulitz's comm. 6 shirts. From Mrs. Ph. Loos in Belleville 81.00. Collecte of the Gem. of the Past. C. H. Löber 84 25. From Mr. Richter there 83 0 ) for the student Weyel. From Past. Stellhorn- Gem. 16 Bush. Wheat, 2 Bush.

Rye, 13 Bsh. Grain, 2 Bsh. Potatoes, 817.2Sdaar; : from I. G. Merz 1 pig; from P. Parr for Schül ler Meier 81.00. Wedding-Collecte at C. Frey by Pastor Daib for D. Walter 82.50. Christmas - Coll. of Gem. at Cumberland 88.25. From Zion Parish at Wilshire, O., 5 p. rye, 6 p. flour, 2 p. wheat, 2 p. grain, 1 p. potatoes, 1 p. oats, 6 pieces bacon, 4j gall. Apfributter, 87.75 baar. Bon d. comm. to Peru, Ind, 400 lbs. pork, 83.t 0 baar; from Mr.

Kleemann 1 barrel of flour, From the Women's Association of the Gem. of the Past. Stock 838.80 sür arme Schüler, u. zw. für Gohringer 810.00, C. Meier 88.00, H. Fischer 88.00, I. Hatt-

städt 86.00, I. Hafner 86.80; v. Mrs. Past. Stock 1 roll of butter. From Past. Reichhardt's parish from Hauptmeier 2 p. wheat, 2 p. grain, 2 pieces of bacon; from Briggemann 1 p. wheat, 1 p. potatoes, 2 p. grain, 3 pieces of bacon. By Past. Stubnatzy collected at Sprandel's wedding 88.45; from some members in dess. Community 82.50

for Karl Franke. From Fran N. N. 81.25. From Mr.

Meiers Hochzeit ges. 85.00 sür arme Schüler. From Dr. Sühler's parcel of Chr. Rose 2 p. potatoes, 1 p. grain, 1 p. turnips, 1 pig, 1 bush. Buckwheat flour; from Karl Rose 3 Bush. Oats, 3 bush. Rye; from Chr. Schaper 1 gall. Apple butter, 1 pot lard, 2 gallons syrup.

Fort Wayne, Feb. 13, 1869, W" Reinke.

### Received:

For poor pupils: From teacher Tröller's school-

alleviate 81.60; H. Richter Sr. for comforter 82; by Past. Frederking Kindtauk-Coll. at Mr. Appel 82 60; F. Krage

in Addison 85; by Lebrrr Bunge infant baptism coll. for Ch. Scbkiwe 83 05, for C. Hattcndorf 82 60; by teacher Gruhl 82; wedding coll. for Lebrer Grabl 89; by. Herr Kanne sür Nahrwoldt 815; by Kassirer Bonnet 88l 64; by Herr Rciuke for Olendorf 84; by Gemeinde Rieb kür Mvdenbring 8>6 l 9 813 60 and 88.25; by Lehrer Tröller's schoolchildren again 8l.60; parish of Valparaiso

85; from Women - Berlin in Rock Island for Henke 810;

by Past. Ottmann Hochzeits - Coll. bei Ebr. Künner für Selle 83 65; für Grupe und Wente durch Lehrer Bunge Hochzeits-Coll. bei H. Vollrath 86 blO; von Fr. Stölting, W Nösting sen. je 81; Chr. Knabe 82, H. Vollrath, H. BrunS, C. H. Wüstenkeldt, H. Müller je 50 CtS.; auS

Received: from G. Brauns, H. Engelking, O- Domeier, H. Lücke, B. Heinemann 81 each; W. Halfeldt 81.05; Chr. Sternbrg, G. Ruppert 50 cts. each; v. Hcrrn Homeyer 25 cts.; F. Frillmann in Addison 40 cts.; teacher Schühnsosf 82; by Past. Große by the school children of his Gem. 85.35; by the Women - Association in Kendallville for Beyer 85; by the Maidens' Association in Past. Schwan's congregation for Mach

8l0; from the Virginians' Association in Cincinnati, 12 sheets, 12 pillowcases, 12 towels, 12 handkerchiefs, 6 pr. woolen socks; from the Women's Association in Past. Lochner's congreg. in Milwaukee, 3 sheets, 10 pillowcases, 10 towels, 12 bust shirts, 3 unte shirts, 3 underpants; from Friederikr

Dammeyer in Addison 2 pr. wool socks.

To the household: By D. Kruse in Addison 81; by teacher Rolf Kindtauf - Collecte at G. Moder 83.50;

deSgl. 30 gall. Apple butter.

On the interior furnishings: Collecte at the dedication of the new seminary wing (already spent here) 86l.50; subsequently by N. N. 81.

Addison, Feb. 17, 1869.

A. Selle.

With heartfelt gratitude, I attest to the receipt of the following gifts for poor students:

1. in money: by Mr. Päst. Jox in LoganSport for Strobel (16. Ort.) from G. Conrad in Peru 815; from some members in LoganSport 86. N. N. in Horiron 85. Mr.

Lührs in Addison 810. Lehrer Koch 85. N. N. in Schaumburg G; Conrad Hattendorf sen. 85; S. Hattendors 81. By Mr. Garbisch on Herrn Bremers Kindtaufe ges. P4.16. Wittwe Prusner 85. By Mr. Past. Weinbach wedding coll. at A. Werth 82.15, church - coll. in Neu-Bergholz 82.35. By Mr. Pastor Kilian 830 gold (-839). Teacher Gruhl 86, teacher Wilk 82, home. Hilgefeldt 85. Friedr. Kruse Sr. 82. F. A. Kl. 85. through Mr. Past. König from the Women's Association 810. wedding coll. by Mr. Meier 86. by some seminarians for Strobel's Board 84. teacher Lruthouser 82. by Mr. Henke in Cleveland 85. by Mr. Past. Franke by Mr. Dücker 82. by Mr. Past. Jungk on L. Rusch's high

time ges. 85.58. Teacher Kienzle 81. Mr. Carl Griesse 82. by Mr. Past. Jox zu Strobels Board 88.50. Gem.

Proviso, Harvest Festival Coll. \$9.50. By Mr. Past. Mntens by G. H. \$1. by Mr. Past. Harmening \$3. henn teacher Bartling \$1.50. By Mr. Past. labln \$28. by Mr. Lehrer Koch on Mr. Ries' infant baptism s. \$4. by Mr. Past. Weyel by W. Umbach \$1, G. Aerger \$1. by Mr. Mohn \$2. by Mr. Pass" Große on E. Schmidts infant baptism grs. \$3 06. congregation to York Center \$26.15. Miss E. Griefe \$3. by Mr. Past. Böling \$13.50, for F. \$10. teacher Brase \$5. by Mr. Past. Her v. his EmanurilSgrmeinde \$9.50, by J. Keller in Delhi \$1, by N. N. \$1.50. In Hrnn. Pass. Kilians Gem. ges. \$40 Gold (-\$51).

2. clothes: From Mrs. Dietr. Kragel 4 pairs of woolen socks. From the Women's - Club in Grand Ravidk, Mich. 5 quilts, 9 sheets, 8 pillow cases, 3 pairs of woolen socks. From the sewing club in Cleveland, west side, 11 woolen shirts, 2 bust shirts, 3 pairs of stockings, 3 handkerchiefs, 11 towels, 1 sheet. Wittve Schroeder in Racine 3 pairs of woolen stockings. From the sewing club m

Laporte, Ind., 8 bus n shirts, 3 undershirts, 1 pair of underpants. From the Belleville Women's Club, Ill, 5 bust shirts, 6 p. woolen stockings.

For the household:

From the Rodenberg community \$7.25. Rev. H. LöberGem. \$23.50. Mr. Past. Wunderlich- Congregation \$11.15.

Addison, 27 Frd. 1869. i. C. W. Lindemann.

## Get

### to the building fund of the school teachers' seminary:

From the community at Addison: by D. Firne 85, Wilh. Precht 84, Tb- Heidemann 814, W. Buchholz 810, together 833. by Kassirer Noschke in St. Louis 884.60. by Kassirer Bannet in Fort Wayne 8358.89. by Kassirer Eißfeldt in Milwaukee 846.88. by Wm. Meier in Elk Grove, Ill, 8i0. Thanksgiving - Collecte of the congregation at Ruffels Grove, Ill, 89.24. By Past. Wunder in Chicago by F. W Kirchhofs, L. Würffrl, L. Brauns each 85, F. Knoll 84, K. Mickow 83, A. Ziesing 82, W. Ostermann 81, together 825. by Ernst Meier in Rodenberg, Ill, 86. bon d. congregation at Washington, D. C., 870. by N. N. in Trete, Ill, 83.20. by S. Garbisch of d. congregation at Elk Grove, Ill, 843 18. by Past. Pissel in Rich, Ill, n. zw. by H. S4üükr6-8L^L. Rathie 84, M. Weimann, F. Bode Jr, L- Deneke, F. Marquardt, F. Bartling, H. Kruse, H. Steuber each 82.50, F. Schulze 82, H. Lüssenhop 81.25, F. Wrgmer, H. Oehlrrking, H. Walter, H. Stüve, Ph. Werner, E. Plumhoff, W. Walter each 81.50, F. Bode Sr. W. Stünkel, Ch. Brüggemann, H. Mosel. H. Oberin, G. Plumhoff, K. Seemann, H. Stege, I. Hillbrecht, I. Haletzky, L. Wegener, H. Duensing, F. Rathje 81 each, Marie Stünkel 75 cts, W. Bartels, H. Heine, H. Müller, H. Kracke 50 cts each, together 856. total 8745.99.

Addison, Ill, March 5, 1869, H. Bartling.

## Changed addresses r

lisv. Heinemunn, Xsvv HumpwQ, IVluckiso" Oo., Ill.

Ksv. l'r.

560 Laos 8l.

Oinoirmati, 0.

Ll. 0ov2e1ruLnv, teacher, 56V kues 8l.

Oinoirumti, 0.

13. ootsck, teacher,

560 Ürrce 8l.

(lÜieinnaü, 0.

Since many letters were lost due to settlement in the Dost Drairts, so herewith the correct addresses are given:

l'errzt Oo., Ill.

Rev. 3. Dörmsmi.

Lremen, llunclopli Oo., Ill.

Printed by A. Wiebusch & Son. St.Louis,Mo.



## Volume 25 St. Louis, Mo., April 1, 1869 No. 15

### **The Lutheran Church Friend, Weighed and Found Too Light.**

"The Lutheran Church Friend is a new weekly published by a committee in Richmond, Ind. The paper costs \$1.50 per year and is convinced that it is worth the price. It promises "a lot of reading material for the money", wants to be a "pleasant, rich, interesting, varied, instructive, edifying, entertaining, useful, popular, in every family welcome, preferable paper", \*) wants to make later also "improvements and more grandiose facilities" and can therefore welcome its own appearance as a "pleasant, important event". One can say that the church friend understands the times and their taste. A lot of material for little money! That is pleasant, useful, important, and one must say, highly liberal in these hard times. That is the philanthropic side of the church friend. The high significance of the latter, however, only comes into full light when one considers the "church-friendly" task that he has set for himself. Then one must say again with him: "his appearance is a most important event". Just think, for the time being, the church friend appears as a terribly equipped life- and

The words of the church friend quoted with speech marks are taken each time from the sheet itself, and are found in it literally in the way they are quoted. D. R.

Honorary saviors of the General Synod into the field. As is well known, the General Synod is an old, rotten, but, according to pro-church logic, "too large a body (for) one to think of its demise or even its dissolution". The Kirchenfreund is now the German organ that covers the great body, helps to secure its life and even wants to break a lance for its defective honor. It wants to make clear to the German world and posterity in America the actual standpoint of the General Synod, which until then had been so badly misunderstood and so badly condemned, and to prove to everyone how genuine its Lutheranism and how tender its love for the Germans is, and "woe to him who thinks evil of it. But even with this double work of love, the church lover is not yet satisfied. He finally wants to act as a salt, even, where possible, as a consuming fire among the 24 other Lutheran newspapers of America "sunk in dead orthodoxy," wants to fill everything with new light and life and bring about a golden era. How should the church friend not succeed, how should he not be justified in the hope that "his victorious Spaniard will soon wave in triumph"? Even the spirit of prophecy has assured him that "something great will come of him"! Has the first subscriber hunt also turned out so happily! From near and far and from all sides orders are made. People clap and applaud. Something like this has not been seen for a long time! So much, varied, genuinely liberal, Lutheran reading material for so little money! The columns of the Kirchenfreunde are hardly big enough to exchange all the necessary compliments and congratulations. A church-loving reader goes into raptures and writes to the editors in the ecstasy of his heart: "I was delighted with No. 2 of the 'Kirchenfreund' - it is a wonderful number, I did not like the first one half as much. Greetings, - be welcome to me a thousand times, you dear Lutheran church friend,... I want to do a lot for this dear newspaper." Who would want to blame the church friend if, after such first joy, he undertakes the second hunt with all the more ardent zeal, if his business spirit has taken a new powerful upswing and he offers his "materials" for sale with the noble frankness of a Jewish merchant in front of all doors. In No. 3 he writes enthusiastically: "You, you Evangelical Lutheran congregations in America, own this church newspaper; the more you sell it, the richer you will become. The poor Missourian Lutherans in St. Louis are also remembered by the advertising, material-offering, Jewish love of the church friend. They please his eyes, and he wants to make them rich and happy, too. He thinks about this as follows: "The Missouri Synod has (in

St. Louis) their seven or eight churches, quite a few large and costly buildings that cost over \$100,000. The congregations are large, rich, and proud." (Ei, that would be something for the General Synod!) "They do not associate with any churches of other denominations, and their members are forbidden to attend the worship of other churches." (However, e.g., Matt. 7:15, 16.).... "St. Louis is full of Germans. Our church friend should have a large circulation among them, because he represents the point of view to which a large part of that population is accustomed from youth. Relatively few who are now in the Missouri congregations are educated in the exclusive, rigorous nature of the Missouri Synod, and we not only hope but believe that we will find acceptance among many Germans in St. Louis. We are called un-Lutheran, our sayings are heretical, we are called pirates who sail under a false flag, and with all that we are still German, yet Evangelical-Lutheran; in the same church, the same office, the same kingdom (?), educated according to the same instructions with a large part of this population. The others have had the field alone; they have heretical and nobody did objection. Just give us the German ear and our victorious Spaniard will soon wave in triumph."

After such touching words of offended innocence and misunderstood greatness, who could reject the church friend without further ado? That would be too rough, too cruel and rigorous. After all, he trusts us with everything good. He not only hopes, but even believes in his entrance, victory and triumph with us, if we lend him, the poor, reviled, heretical, and yet so genuine German, Lutheran, substance-providing, empire-making, only once our German ear and listen to his sweet speech. Dearest church friend, I cannot resist; I lend you my German ear today out of courtesy and do not doubt, you bring me light and make it clear to me what kind of friend you are! You want to have domiciliary rights with us Missourians. Bravo! But remember, we stiff and rigorous people always like to collude with such aspirants first. So put up with it and don't get angry. You know, we live in the land of the "humbug" and we have to be careful. Besides, you also say: "Test everything, etc." and that's how we mean it. So to the point. We want to put your beautiful title aside for the time being (you probably give it for free) and stick to the "material".

(The dear reader will not take it unkindly if I engage in a little conversation with the church friend, I promise the possible brevity).

Lutheran. So, 'church friend', you really want to be 'Lutheran'?

Kirchenfreund. "Genuinely Lutheran is what the Kirchenfreund wants to be." - "Lu

We have been ethical from our youth, and with God's grace we will remain so throughout our lives."

Excellent, so you are in any case on the same faith and confession basis with the Lutheran Church?

Kirchenfr. request, "the point of view of the General Synod of the Lutheran Church is also the point of view of the Kirchenfreund".

Luth. What do you say, the "General"?

Synod! But their point of view has long since been revealed as a completely un-Lutheran one; they have actually renounced the confession of the Lutheran Church and stand together with Unrists and other syncretists, only that they are so dishonest as to adorn themselves with the Lutheran name over and over again, - and this point of view would also be yours?

Kirchenfr. Well why not, "this point of view is the Evangelical Lutheran and has been known as Lutheran for 300 years."

Lutheran "church friend", you are babbling. A Lutheran, in contrast to Papists, Calvinists, Methodists, Unionists, General Synodalsists, etc., is a Christian who professes the symbolic books of the Lutheran Church with heart and mouth and without any reservation. And this was already known 300 years ago. Our godly Lutheran ancestors say of the symbolic books: They are "a unanimous, certain, general form of doctrine, to which our Protestant (namely Lutheran) churches all and in general confess", likewise, they are "all our doctrine, faith and confession, as we will answer for it on the last day before the righteous judge, our Lord Jesus Christ, and we do not want to speak or write anything against it, neither secretly nor publicly; but we intend to stick to it by the grace of God". And this is what you intend to do as a "Lutheran church friend"?

We never heard of symbolic books in our youth, but we did hear of the Augsburg Confession and Luther's Catechism."

So, now hopefully in later years you have learned something more about the symbols or confessions of the Lutheran Church; confess, what do you think of them?

We do not want to reject the symbolic books, the valuable theological testimonies of that time, as little as we are inclined to disdain any good book of the old times. We hold the Augsburg Confession and the

other symbols of the Lutheran Church in high esteem and give them the first place of honor among all writings and documents of the church, as venerable testimonies of the Reformation."

Luth. Your chatter does not make me wiser, I want to know whether you, along with all honest Lutherans, consider yourself obligated to teach in accordance with the Confessions?

We do not allow these particular symbols to be imposed on us, why should one commit oneself to what is not necessary at all? - "In any case, the other symbols, which are only an explanation and a restatement of the Augsburg Conf. Conf. are too much for a confession of faith. The symbols together are as big a book as the Scriptures themselves. Now it takes a man's life to search the Scriptures, and yet then one cannot cope with them." - "If our symbolic brothers (?) insist on 'pure doctrine' on the basis of the symbolic books, I fear that they are somewhat like our Catholic brothers (!), who also pretend infallibility on the basis of the canonical books written by their concilia; for as soon as one builds one's foundation on something other than sacred Scripture, one is in danger of going beyond sacred Scripture and expounding something as a dogma, which after all cannot be founded on sacred Scripture."

Your last sentence is indeed correct, but it is completely wrong and false if you apply it to honest Lutherans, whom you mockingly call your "symbolic brothers". For you know quite well that these of all people have from time immemorial turned "first of all to the prophetic and apostolic writings of the Old and New Testaments, as moreover the pure and pure fountain of Israel, which alone is the only true guide, by which all teachers and doctrine are to be judged and adjudicated" and only for this reason also to the symbolic books as to a "unanimous, certain and general form of doctrine all and in general confess", "because they are taken from God's word", therein are "firm", "clear" and "well founded" and thus agree with the written word of God in all points. Now tell me outright, do you believe this too?

No, I don't think so. The teachings of the symbolic books cannot be proven from the Bible. The symbolic books do not give the meaning of the Christian doctrines with the greatest possible accuracy; they cannot be defended against every attack.

These are shameful accusations from a "Lutheran church friend. Do you have any proof for your assertion?

They are still to come.

Listen, "church friend," I already realize something; but - patience. You were thinking of the Augsburg Confession and Luther's Catechism earlier, what do you say to that?

The Augsburg Confession is the confession of the Lutheran Church. Stu

to arouse disputation to their liking and to introduce and defend unrhymed errors" (Preface to the Concordia Book) and solemnly confesses (in the same book) "not to deviate at all from the divine truth ... once recognized and known" (in scripture and symbol). from the divine truth once recognized and known" (in Scripture and symbol) "neither in redus (in doctrine) nor phrasibus (in the way of speaking of doctrine), but rather, by the grace of the Holy Spirit, unanimously adhering to it" (Preface to the Concordia Book). Rather, by the grace of the Holy Spirit, I want to remain unanimous in this. But I would like to know which doctrinal articles you count as unimportant and unessential?

I do not say that - "my readers are Lutheran".

To my sorrow, I see that you do not want to have anything to do with the "Particular Symbols" (i.e. with the specifically Lutheran ones); however, it would be pleasant to hear from you what value you attach to the "Ecumenical (i.e. General) Symbols". We Lutherans profess them from the bottom of our hearts, because in them "the true Christian doctrine in the pure and sound state of God's Word has already been summarized in short articles or main pieces against the falsification of the heretics". (Conc. Form. Summ. Begr.) What do you say?

They express themselves not infrequently so darkly, indeterminately and ambiguously, that they again need an explanation; e.g. the apostolic creed: 'I believe in God the Father/ Is the word 'Father' taken here for the essence of God or only for a person of the Godhead? Is the word "Father" taken for the essence of God or only for a person of the Godhead? His only begotten Son. Is this as much as native, or more excellent? Is this so much as a universal, or orthodox church that has the right Christian doctrine in all things? Forgiveness of sins/ Does this refer to forgiveness of sins with God, or to acceptance into church fellowship after previous church repentance? And especially: Is this the place of the damned or the grave or the underworld? Or does this expression (!) only mean great discomfort, suffering and pain? (Is. 14, 13.) Or the appearance of Christ on earth at all in contrast to heaven (Ps. 63, 10. Ephes. 4, 9. Rom. 8, 39.)?"

I see that you have no understanding for the confession of the Christian church; as a true free Protestant, you do not want to be bound to any particular confession at all, do you?

So it is; "the free Lutherans do not want coercion, accept the essential content of the symbols and seek to follow the spirit of them with free scriptural for-.

we carefully read the Augsburg Confession and our Bible, I should think that would be sufficient for our dogmatic position."

That doesn't sound bad again; so you at least absolutely confess to the same "first unchanged Augsburg Confession, not because it was written by our theologians, but because it is taken from God's Word and is firmly and well founded in it"?

Kirchenfr. Regret, no. "Our preachers undertake only to teach according to it, insofar as it is in harmony with sacred Scripture."

So you don't consider the Augsburg Confession to be "a purely Christian symbolum" either?

No, the Augsburg Confession does not contain the pure Word of God and does not determine what true Christian doctrine is.

Did you perhaps want to prove the alleged errors of the Augsburg Confession?

This will be done later.

What doctrines of the Augsburg Confession do you accept?

The main article, justification by faith, and the other articles that are directly related to it and essential to the Christian faith, have been universally accepted by Lutherans as Scriptural from the beginning. Concerning other, less important (non-essential) articles, the Lutheran Church has allowed the Reformation the liberty to follow the Holy Scriptures and the Protestant Principle. It is therefore not a condition of the Reformation. Therefore, it is not made a condition of communion that all must necessarily understand every article and word as the Reformers did, which condition would make a Lutheran church impossible. Not only have different opinions on non-essential articles been and allowed in the Lutheran Church, but it is essential to the true freedom of the Lutheran Church that such differences must be tolerated."

It seems to me that your "Protestant principle" also allows you a brave lie for once. Neither has the Lutheran Church ever been so nefarious as to declare certain articles of the holy Christian faith "unessential or unimportant," nor has it ever been so frivolous as to permit different opinions about this

and that article of our confession. On the contrary, the Lutheran Church composed and adopted the symbolic books (and consequently also the Augsburg Confession) for the purpose of "recognizing and distinguishing the pure doctrine from the falsified one, so that the restless, quarrelsome people, who do not want to be bound to a certain form of the pure doctrine, are not allowed to do everything freely and openly.

to give validity to the truth." - "Only he can be free from all prejudice who does not allow himself to be bound by any dogmatic formula and draws the truth himself from Scripture."

Luth. What do you mean by free scripture research?

In any case this, that in interpreting the Scriptures I free myself "from a literal understanding of the teachings of Jesus" and "from the yoke of rigid" (should mean "humble") "faith in the literal word of our Savior and His apostles."

Since you, my friend, do not want to be bound to the symbols of the Lutheran Church, nor in particular to the Augsburg Confession, nor to the three articles of the Christian faith, nor finally to the letter of the Holy Scriptures, I would like to know the source of your "genuine Lutheran" truth. Since you want to be bound neither to the symbols of the Lutheran Church, nor to the Augsburg Confession in particular, nor to the three articles of the Christian faith, nor finally to the letter of the Holy Scripture, I would be eager to know from which source you draw your "genuine Lutheran" truth.

Churchfr. We are content to "bring to light our own view in religious matters."

What, for example, have you brought to light as a result of your "free scriptural research" for your own view of the origin of true happiness?

You will find this in a nice little article in my fourth number, entitled "Time is money. Here it says among other things: "Time is the material from which happiness and blessing can be put together also for our days. It provides the means for our better progress. Therefore, sleep less, get up earlier, work more sprightly and with more intelligence than usual, and make use of the fleeting moment; then human life, although a constant struggle with obstacles and difficulties of all kinds, is nevertheless a rich source of joys, satisfaction, and double happiness, physical and spiritual well-being."

I must say, "church friend," you exceed my expectations. Now just a few more questions. Do you allow other people to benefit from your really great liberality?

We believe in the communion of saints, we are liberal against others who also believe in the gospel," except for "the Old Lutherans. We defend, for example, the chiliast Seiß, we caress the Methodist Nast, we recommend a Quaker institute, we admire the speculative Anabaptist and money-maker Henry Ward Beecher, we are on the best of terms with officially "evangelically" named Unirten, we make capital of Brigham Young's "orthodox" pronouncements and even indulge such golden sayings of the dear brothers "materialists" as: "With understanding one can acquire money, but with money not understanding" their modest place. So we are liberal.

Please tell us what you think about the honest Lutherans who "take God's Word as the **basis of eternal truth**" and who accept the confessions of the Lutheran Church as "testimony to truth" and as the "unanimous right understanding of pure doctrine". Lutheran Church as **"testimony to the truth"** and as the "unanimous right understanding of the pure doctrine, without any support," who furthermore, in right obedience to God's Word, hate, condemn and flee all and every false doctrine and religious mongering contrary to the Scriptures, but neither judge nor curse the erring person, but gladly serve him with all love and patience, who are therefore really what you claim to be, true Lutherans?

I have already spoken about this many times. I call these very people "stiff rigorous Old Lutherans", "symbolic brothers", followers of "literal theology", a "quarrelsome, exclusive mob, whose ambition was to degrade the Lutheran name to the designation of a mere sect" - "who are sunk in dead orthodoxy and place symbols above the holy scripture", who ...

Luth. Stop... I have enough. Only this one thing: Why do you call yourself: "Lutheran church friend" ?

Church nfr. I said before; "my readers are Lutheran".

Luth. Well, I understand you already: "With mind you can -acquire- money." I think we're breaking here.

..

Church nfr. But I have more "stuff" e.g. from James Rothschild's Chicago jumping boots, Velocipedes". ..

Luth. Stop it, I've had enough. . . .

But my dear, just listen to how "genuinely Lutheran" it is:

"Send down your friendly light to me, silent moon! Rest the heart again, heal, before it breaks completely."

Luth. Now shut up! I don't want to hear anything more. The colloquium is over and I will give you a certificate and passport:

Know then, you pseudo, "Lutheran church friend", that I must deny you the desired domiciliary right with us and all honest Lutherans. The accusation of being a "pirate" "who sails under a false flag" hits you with full justification. You are indeed a "German," but in any case not an honest German. You are the very opposite of what your name indicates; a bitter, envious enemy of the Lutheran church, whose only good thing consists, for instance, in the fact that he moves much too clumsily in the borrowed mask to become dangerous, at least to Lutherans. Your "material" has now been weighed, found too light, and, believe it or not, not worth the money. It is difficult to see how you can prolong the life of the General Synod with it, "become a power in the world," and everywhere "your victory will be Spanish in the world.

Triumphs". I fear, your high-flying prophetic spirit deceives you. Or if you wanted to make "business" with your "reading material" alone, then consider that legions of other impudent snatch bags place it just as well and cheaply with its lovers as you do. But you cannot count on righteous Lutherans. We Missourians, in St. Louis and elsewhere, cannot use you; we are, thanks to the grace of God, accustomed to better food and do not intend to spoil our taste for you. Therefore, if you ever want to do business absolutely, at least stop making in "religion" and going Hausiren as a masked enemy of the church. You will then achieve, if not a quicker, at least a more honest and safer profit. Now go and tell your honorable editorial committee: To write a Lutheran church newspaper belongs above all: Knowledge of the Lutheran catechism and true fear of God, and a fine opportunity to learn both is to be found in the "Missourian" parochial schools in St. Louis. Farewell. R.

(Submitted.)

### **Open letter from a father to his married daughter.**

My dear daughter!

In my preliminary short answer to your messages that your preacher prays the Lord's Prayer like the Reformed and says: "Christ speaks" etc. when administering Holy Communion, I wrote to you immediately: "Your preacher is either Reformed or Untutored. I immediately wrote to you: "Your preacher is either reformed or un-reformed. I also remarked at the same time that I would write you more about this at another time. Since I now know from experience that many Lutherans get into such congregations, partly through their fault and partly through no fault of their own, as the one you seem to have gotten into through your marriage, especially in such places where there is no Lutheran congregation, I feel compelled to send my letter to you about this subject to the "Lutheran," so that it may serve not only you, but at the same time also those and probably others for instruction. But first I note that I will not treat this subject as theologians are wont to do to each other, but quite as a simple father is wont to speak to his

child and as you are already accustomed to your father. So now, my dear child, listen to my fatherly instruction and admonition:

What St. Paul once wrote to Timothy (2 Tim. 3:13.): "And because you have known the Scriptures from childhood, they are able to instruct you in salvation through faith in Christ," I may also write to you. From early childhood, until you left your parents' house, you have been taught the Scriptures without You have been diligently instructed therein by your father and several other ministers of the Lutheran Church according to the instructions of the small Lutheran catechism. According to this rule you have learned the holy scriptures. But for what reason and to what end did this happen? Was it only because of your Lutheran descent? or so that you could be confirmed Lutheran? or so that you would be Lutheran as long as you were in the parental home? or even as long as you lived in the midst of a Lutheran congregation? - No, my dear child, but your father has instructed you and had you instructed in the Lutheran doctrine, because it is the infallible word of God and so that you believe and live according to this doctrine and thus finally become eternally blessed through it. Isn't it true that you have already recognized this yourself? You are a member of the Lutheran church, and as such you should believe and confess your faith with words and deeds until death. You vowed to do this at your confirmation and you will still want to do it today. If you want to do this, you must also confess your Lutheran faith in every place and may not join any other congregation (nor take Holy Communion there) than an evangelical Lutheran one, i.e. one that has the Lutheran confession and therefore also a Lutheran preaching ministry. Instead of the instruction I would like to give you about this, I refer you to an excellent treatise which I am sending you and which I earnestly ask and exhort you and your dear husband to read and take to heart. (For other readers of these lines, who might also make use of the treatise, I give the title here: "Why no Lutheran may join a 'unirte' or 'evangelical' or also 'united reformed-Lutheran' congregation for the sake of his soul's bliss." St. Louis, Mo., available from M. C. Barthel.) Since this writing generally gives the necessary instruction, I may well conclude here; however, I am still urged to add a few things. As I hear, the congregation in S. pretends to be Lutheran. However, it is only Lutheran if its constitution adheres to the confessions of the Lutheran Church or at least to the Augsburg Confession and the small Lutheran confession. Confession and the small Lutheran catechism and does not allow the Reformed, as such, equal rights in the congregation. But assuming that the congregation is Lutheran according to its constitution, why did it not turn to any of the many Lutheran preachers living not very far away with the request to serve it in such an important work with advice and deed, and especially since at that time it did not have any Lutheran preachers?

did not yet have its own preacher? If the congregation is Lutheran, why did it not appoint its preacher properly, as is the doctrine and practice of the Lutheran church, but only hired him for one year, like a farmer hires a farmhand? If the congregation is Lutheran, why has it not appointed a Lutheran preacher? Your preacher may call himself Lutheran, but you should ask him whether he professes with heart and mouth the confessions of the Lutheran Church, and by which orthodox ecclesiastical authority he has been examined and ordained. - If he answers these questions sufficiently, ask him further why he uses the reformed and un-reformed ways of speaking. To which he might then reply that there is nothing to do with whether one prays the "Our Father" like the Reformed or like the Lutherans, and whether one says at the administration of Holy Communion: "Christ speaks" or without this introduction: "Receive and eat," and so on. It is true that these words do not in themselves contain a different doctrine. For the same Luther who prays in the Catechism: "Our Father," has Match. 6, 9., Luc. 11, 2. translated: "Our Father". And as for the formula for giving: "Christ speaks," etc., this can be used under the appearance of truth; for who denies that Christ says: "Receive and eat," etc.? How often does not every preacher in his lectures and every Christian in his handling of the word of God say, "Christ speaks" or "God speaks," in order to remind us that what one wants to say or has said is truly God's word, and it does not occur to any Christian to reproach this. Yes, if the Lutheran church, which alone teaches rightly about Holy Communion, were to use the words: "Christ says: take and eat," etc., when distributing it, it would not be so questionable. But as a formula for distribution in the mouths of the reformed and the un-reformed, these words have quite a different meaning than the usual one. The Reformed, as is well known, teach that Christ's body and blood are not present in Holy Communion; the Uniate, however, leave it undecided whether, according to Lutheran doctrine, Christ's body and blood are present in Holy Communion and are distributed in, with, and among bread and wine and received by all communicants, or whether, according to Reformed doctrine, Holy Communion is only a memorial meal, and leave it up to each communicant to believe this as he wishes. But since "the text is too powerful," namely the words of institution of our Lord Jesus Christ: "Receive and eat, this is my body," "Drink of it, all of you, this is my blood," the Reformed do not have the audacity, according to their doctrine, when administering the sacraments to say: Take and eat, this bread means Christ's body; take and drink, this cup means Christ's blood; but prefer to say: "Christ says: take and eat," etc. Although, as already noted above, one could use such words in the right sense, if it were not a matter of performing the sacramental act, that does not happen here, but as a reformed formula for giving, they actually have this sense: certainly Christ speaks in this way, as the evangelists Matthew, Marcus and Lucas and the apostle Paul testify; but we take for the little word "is" - "means," which seemingly small change, however, gives the whole thing a different form. Notice, therefore, for what reason and in what sense the Reformed say, "Christ speaks" at the administration of Holy Communion. The Uniate, who pretend to have united Lutherans and Reformed, but who in their practice sufficiently testify and experience that this is not the case, and who allow the Lutherans to believe Lutheran, but the Reformed to believe Reformed of the Lord's Supper, use the same formula of administration, but in a different sense, namely, in the sense that Christ thus speaks: "Take and eat, this is my body, etc., we cannot deny. But, as you know, these words of the Lord are understood differently by the Lutherans and the Reformed; for the Lutherans understand them as they literally read, but the Reformed say that the little word "is" should actually mean "means," but we do not want to and must not pass judgment on this, so as not to disturb the peace, but must leave it up to each one to believe as he will about the Lord's Supper; therefore, in the case of all-sanctification of the same, we say: "Christ speaks. Thus the same words have a different meaning in the mouth of the unreligious preacher than in that of the reformed. With both, however, there is mischievousness behind them, and therefore they are to be rejected. We Lutherans believe, teach, and confess what Christ says about Holy Communion; at the altar, however, we do not first say, "Christ speaks," but simply, "Receive and eat," and so on. We believe this because Christ speaks in this way, and we demand and expect from all communicants that they also believe and confess this. You can see from this, my child, that your preacher, who uses such an ambiguous formula, cannot be Lutheran, but Reformed or Uniate, and how you are to behave against such a one is clearly stated in the above-mentioned treatise, as you have also often heard this from your father and hopefully still remember it. Since you are now,

As you can see, you do not belong to the congregation there, which, because it has such a preacher, will hardly be Lutheran, much less to the preacher, nor is there any other orthodox congregation in the place: I can only advise you and your dear husband to join the nearest Lutheran congregation, which also has a



recognized orthodox preacher, to attend the services there as often as possible and especially to go to the Lord's Table, even if this is connected with trouble and expense. Who knows, if you thus confess your Lutheran faith in your place, whether you will not become a light and salt for others in the hands of the Lord and perhaps soon a true-believing congregation will arise and blossom, which will have a true-believing preaching ministry. But even if this does not happen, you should still confess the Lord, which is the holy duty of all Christians and on which a great blessing always rests. I hope you will not say, my daughter, that the distance from your place of residence to the nearest Lutheran congregation is too great. For what is a distance of 20, 30, yes I say of 100 and more miles, if it is necessary to hear God's word or to receive the sacrament, and one cannot have these indispensable means of grace nearer? Consider that once the temple in Jerusalem was the only place of sacrifice and public prayer for all Israel; that after the birth of the first-born, the child-worshipping women in Israel went to church in the temple in Jerusalem and presented their children to the Lord; that all the men in Israel had to appear before the Lord three times a year at the high feasts in Jerusalem and stay there for a week: did not most of the child-worshipping women and men in Israel have a long "church journey" to make? Consider also that travel in those days was not as fast and comfortable as it is now; consider what a long way and under what circumstances the Virgin Mary once traveled with Joseph from Nazareth to Bethlehem and later, no doubt more than once, from Nazareth to Jerusalem to worship; consider how the wise men came to Jerusalem from the distant East to see the newborn King of the Jews, and how many thousands of hearers from all the Jewish country and the surrounding lands came to hear John the Baptist and Christ the Lord preach. Such examples of Scripture teach us that we, too, should gladly go a long way, when necessity demands it, to hear God's pure Word, to receive His unadulterated Sacrament, and to confess Him publicly with other orthodox Christians. Unfortunately, in our slack times we have become too indifferent, comfortable and frugal in this respect! But consider how long and arduous the journey is, even in our time, here and there, especially in this country, for not a few orthodox and conscientious Christians.

Consider how long and arduous journeys righteous preachers often make to minister to even one soul with the means of grace; consider, finally, how long and arduous and costly journeys righteous preachers often make to minister to even one soul with the means of grace; consider, finally, how long and arduous and costly journeys righteous preachers often make to minister to even one soul with the means of grace; how long and arduous journeys are often made by righteous preachers to minister to even one soul with the means of grace; finally, consider how long, arduous and costly journeys are often made to visit one's friends, or to indulge one's lust, or in worldly business, or to hunt a profit! Now, if one can afford so much trouble and money in such cases, why not in the most important matter of all? It is indeed a grave sin not to seek the pure preaching of the divine word and the unadulterated sacraments far away for all kinds of petty pretexts, and instead to adhere to false doctrine and false worship at home; which sin, alas, so many are guilty of! Oh, do you not do so, my dear children, who have both been instructed in the Lutheran doctrine and have publicly professed it. With the heartfelt wish and prayer to God, and at the same time also with the good confidence that you will heed and obey this letter of mine, I cordially close and greet you.

Your dearly loving father Adolphus.

(Submitted.)

## **The victory of the Gospel over paganism among the Pomeranians.**

(Continued.)

### **II.**

Open wide the gates and lift up the doors of the world, that the King of honor may come in. Who is this King of glory? It is the LORD of hosts; He is the King of glory.

Ps. 24, p. 10.

Since Bishop Otto on his second journey to Pomerania not only wanted to rebuild the destroyed church, but also to replant elsewhere, he turned this time to the western part of Pomerania and therefore took his way via Halle, Magdeburg and Havelberg. However, in order to appear neither empty nor contemptible, he had made significant purchases, fifty wagons full, before his departure.

This measure immediately came in handy when he reached the first town in western Pomerania. It was Demmin at the confluence of the Peene and Tollense rivers. There he found great physical misery; for the pagan Wends living on the Peene and Tollense had invaded the territory of Count Wartislaw under their leader, Count Mitzlaff of Gützkow, out of enmity against Christianity, and at the time of Otto's arrival the latter was passing through West Pomerania, scorching and burning.

In Demmin, too, he found everything full of smoke and fire, hunger and misery. At the news of his arrival, Wartislaw appeared at his welcome in Demmin, but because he was carrying a considerable number of pagan prisoners of war, the lack of food was not a little increased. Then the merciful love of the apostolic man shone into this physical misery in a very friendly way according to the words of the Lord: "Let your light shine before men, that they may see your good works and glorify your Father in heaven. He had his chariots brought forward and distributed plenty of it among the hungry, but by pleading with the duke he obtained that he set free the pagan prisoners he had brought with him. And when he offered the bread of life to the physically refreshed in the sermon and proclaimed the right redemption through Christ to the physically redeemed, these heathens accepted the spiritual gift from such merciful hands all the more gladly. The inhabitants of Demmin became Christians and the foreign prisoners returned home as Christians and therefore as missionaries and pioneers.

If one moves from Demmin eastward along the Peene to where it turns at once, mingling with the waters of the small lagoon, and flows northward in the width of the lake as one of the mouths of the Oder, then one has before one the island of Usedom with the city of the same name, behind which, separated only by a very narrow waterway, the Swine, is the island of Wollin, already known to the reader. With such close proximity it could not be missing that from Wollin Christianity was already brought to Usedom, when Otto appeared for the second time in Pomerania. But now the work of God should not only be strengthened in Usedom, but also spread from there over the whole of Western Pomerania. To this end, Duke Wartislaw organized a Diet at Usedom at Whitsun, at which Count Mitzlaff and the other lords of West Pomerania as well as the deputies of Wollin, Stettin, Demmin and other cities were present, and to which he brought Otto himself, but to which he had invited the sub-bishop Adalbert, who had been expelled by the Wollinians.

To this numerous and respectable assembly, the duke introduced, in words as simple as they were moving, "how the man who now seeks entrance with them is one of the most distinguished bishops, most beloved by the emperor and the pope; how he desires nothing at all from them and has come so far solely

with the intention of freeing them from the dominion of the devil and uniting them with Christ, and this not fraudulently and forcibly, but merely for the sake of their salvation and for God's glory. Their usual blasphemy, that the God of the Christians must be inferior to all other gods because he has only very clumsy, peasant servants, falls with

Otto was completely gone; they therefore had no excuse and, as the first and foremost of the nation, wanted to set a good example for the others. In the first church, the work of God had indeed gone out from the common people, but they should repay God by a reverse order." After the duke, Otto took the floor. He spoke of the immortality of the soul and of its future life to the assembly, and after he had given proof of this from Scripture, reason and experience, he most movingly exhorted those assembled that, because there is an eternal life and in this a blessedness or damnation, but that no one could escape the latter without faith in Jesus Christ, they should nevertheless consider their eternal and temporal salvation, accept the holy Christian faith, and thus protect their souls from damnation and their bodies and goods from ruin and destruction. The idolatrous priests who were present rose up against this, but since Otto drove them in with easy effort, they were all the less able to destroy, or even weaken, the powerful impression that the words of the duke and the bishop, combined with the venerable appearance of the latter, had made on them. All present declared themselves for Christianity - some out of fear of the duke and out of consideration for temporal advantage, but many also out of a desire for truth. Those who were still pagans desired baptism; those who were secretly Christians, among them Ratibor, the duke's brother, who until then had been among the rapacious, savage Prussians, publicly confessed Christ; and the Christians who had become apostates, such as those in Stettin and Wollin, turned back and repented. Otto reconciled these with the church, but the others he instructed and then baptized. Among the latter were Count Mitzlaff with his sons, the nobles of the Wendish Lutizier with their children and the lords of Demmin, Wolgast, Großwin, Pasewalk, Treptow and other respected people. Finally, a resolution was passed by the Diet, by which Otto was guaranteed the free and unhindered preaching of the Gospel. This was, under God's blessing, the glorious, surprising fruit of this Diet. Now the doors were opened to the word of the cross everywhere, and it was said:

The power of truth breaks forth, And knocks at the door of many hearts, That they may let it in;- The kingdom's knowledge rises, And leads its swift course through all peoples' streets; Yes, the knowledge along with the kingdom Now opens to all at once.

(To be continued.)

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## To the ecclesiastical chronicle.

**Baptistry.** In the 10th number of the present volume of the "Lutheran" we showed by means of an example from the "Sendbote" how carelessly the local bap

The writer now tries to defend himself against this in the above-mentioned paper of March this year. The writer now tries to defend himself against this in the aforementioned paper of March 3. In the manner of such swarming spirits, he helps himself partly by scolding, reviling, and blaspheming the Lutheran church in ridiculous spiritual arrogance, partly by referring to learned men for his interpretation of Scripture, whose explanation he has cited, and partly finally by saying ever more confusing things in order to make his confusion recommendable to the readers as a bright light. Moreover, he writes: "I ask the 'Lutheran' whether in his churches all 'baptized', like Paul, testify by word and life to the power of the Word of God." This question is asked by this brother smarty-pants in order to receive the admission by the answer that there is nothing wrong with baptism in infancy. Before we answer the question, however, we ask the Baptist to answer the following questions: 1. Whether his Baptist church is really, as it claims, the church only of 'believing baptized Christians' and how it can prove this. 2. whether in his churches all so-called 'believing baptized Christians', like Paul, testify to the power of God's word through word and life. But we must ask the Anabaptist not to do it again as before, namely, not to go around the matter at hand and only to haughtily scold, revile, and blaspheme, and yet to act hypocritically, as if he were morally outraged by the "Lutheran's" alleged scolding. - Finally, one more thing. We had expressed our distress that the Anabaptists "tear the faith in baptism out of the hearts of the poor Christians. To this our Anabaptist replies: "However, it is "quite poor Christians\* who give as the reason for their hope a baptism of which they themselves know nothing, and at the same time regard Sabbath violators, liars, hypocrites, thieves, and prisoners, perjurers and adulterers "as members of the body of Christ. We learn about it every day. I must confess that I was one of them, and I might have remained so if God had not sent me a Christian who tore off the larva of my Lutheran Christianity." If, then, our Anabaptist, as long as he was still in the Lutheran church, carried Lutheranism only as a hypocrite's larva and thereby lived as he himself describes such "Lutherans," he thus gives bad evidence of his present repentance, that he now reviles the Lutheran church, which he formerly helped to disfigure. Or does he dare to claim that true Lutherans say that "Sabbath violators, liars, hypocrites, thieves, and convicts, perjurers and adulterers" should only take comfort in their baptism, and all will be well? Since our Anabaptist knows that the opposite is true, that such principles are only held by hypocritical Lutherans, what is this called? Well, if our Anabaptist nevertheless imputes this to the true Lutherans? Can he hold it against us if we fear that he has now only changed the larva? W. [Walther]

**Iowa Synod.** Prof. Fritschel again deals with the third point answered by the *Church Council* concerning the secret societies with that extraordinary skill already known in two parts of the world. Yes and no, praise and blame, shortcomings and merits are again baked together in a cake that is as lovely to look at as it is nasty to eat. In his answer, Prof. Fritschel must "object to deficiencies," he also says: "we are not blind to the fact that their testimony still lacks some things for its completeness: it is disconcerting that it does not even make the application to the existing secret societies." Yes, it must be very disconcerting when an ecclesiastical body gives an answer to a question that does not answer what one wants to have answered. One wanted to know the position of the *Church Council* on the "existing secret societies" and not a judgment on "all and any unchristian societies". And to gloss over such evasive, hide-and-seek artifice, Prof. Fritschel now even compares it with the behavior of the authors of the Concordia formula. He says: "It has done no harm to the Concordia Formula that it has not designated the rejected heresies by the names of their authors, so the present resolutions, in spite of the fact that the secret societies are not listed by name in them, will no the less ignite a struggle in which our American friends will soon enough" (when? in the year 2000? or perhaps only after "the resurrection of the dead" in Seiss's millennial empire?) "be forced to confront the lodges, whatever they may be called." Finally, Fritschel testifies not only that he is "rejoicing" in general, but that he is also specifically "heartily" rejoicing over this "powerful testimony striking at the heart of the Lodge system" of the Church Council. In order to deprive the readers of the unpleasant taste of this bitter-sweet, cleverly composed Fritschel's moiety, we want to communicate to them the assessment of this point on the part of the representative of the Wisconsin

Synod. In No. 11 of the "Gemeinde-Blatt" it reads as follows: "As far as the resolutions on the 'secret societies' are concerned, we readily admit that they contain a correct judgment on the reprehensibility of the said societies (K 2.), but the resolutions do not apply the judgment to the secret societies; one notices the shyness to tackle the secret societies in fresh faith, and this again makes the whole good testimony lame. Why does it not simply say at the end of § 2: As such un-Christian purge-

We recognize the secret societies and therefore we warn against them and declare that we do not allow members of secret societies any room in our congregations. - We preachers know from experience that secret societies are enemies of the church of Christ. This is, of course, also stated in a similar way in § 1 of the resolutions on secret societies, but what is then immediately given to the Christian people to "consider" is not the advice that is really to be given to those involved in the lodge system. It says: Therefore we must seriously ask all Christians whether the advantages which, in their opinion, are connected with the "secret societies" could not be achieved in another way which would be less exposed to abuse. - We think that this is not the question, which is too important from a Christian point of view: how can I have this or that advantage in the most unabusive way possible? but: what am I to think of the communities in which certain advantages are offered to me? - The latter question is supposed to be answered by § 2, but the same only describes "all and any unchristian societies" and now encourages the reader: "Make up your own mind! But this is not how public testimonies must be put! The church assembly did not have to leave it to the Christian people to draw the decisive conclusions, but to draw them themselves. Without the decisive conclusions no decisions."

As for the slanders with which Prof. Fritschel accuses the Missouri Synod of willingly accepting lodge brothers who leave other congregations, 2c. 2c.; unfortunately we are in the fortunate position that if the lowans testify something about us, we do not need any defense, since no one will believe them until they have recanted their false testimony. Z.

**"Gymnasts."** The suburb of the North American Gymnastics Federation has sent a request to all federal clubs that a five-cent contribution be collected from each club member for the purpose of supporting the surviving dependents of the recently deceased editor of the "Torch," Samuel Ludvigh. Of course, there is no objection to this; in fact, it is certainly praiseworthy when the Turnerbund also sets itself the goal of supporting the needy. However, the "Vorort" justifies its request by not only praising the deceased as "a bold and tireless champion of social and religious reforms", but also by adding: "One of our most sacred duties is gratitude to those men who saw their life's work in fighting for the principles of the Turnerbund. Samuel Ludvigh was among the noblest and most gifted of these men." The principles of such a raging religious

The "principles of the Turnerbund" are, therefore, those of a mocker and an enemy, especially of the Christian religion, as Ludvig was! If this is so, then of course no Christian can participate in such an alliance.  
W. [Walther]

### Church News.

Rev. Heinrich Koch having received a call from St. John's Lutheran parish at Humberstone, Can. and having accepted with the consent of his former congregations in and near Wellesley, Waterloo Co, Can. the same was installed by order of the Hon. Pres. Eastern District on the 3rd Sunday in Lent, Oculi, by the undersigned with the assistance of Rev. Brand into his new office. May the Lord make His face shine upon both the shepherd and the flock, and may He build up in peace that which was broken up by discord. Amen.

Buffalo, March 9, 1869.

C. Gross, Past.

Address: Hev. H. Xood,  
Huwkersbovo, Ontario, Ouir.

On Judica Sunday, Rev. E. G. C. Markworth, who had received and accepted a regular appointment from my branch in Bloomfield Town, Waushara Co., Wis. was installed by me in his new office by order of the Most Worshipful Presidency of the Northern District. I. N. B e y e r.

Address: L. O. Obr. Nurkreortk, irenwvt I>. O. IVauxaoa 60th, IVis.

### Conferenz displays.

The St. Louis District Conference will meet, God willing, at the church of the Rev. Gräbner, at St. Charles, Mo. on the fourth Thursday in April, and will last from the 22nd to the 27th of the same month. The subject of discussion is the paper, "The National Church," 2c., and the doctrine of election by grace according to the Concordia formula. It is therefore reminded that the members of the conference should bring the symbolic books with them. A. H. Burkhardt.

The Buffalo District Conference, God willing, will hold its meetings this year from June 2 to 8, T>. i. from the Wednesday after the first Sunday after Trinity until the following Tuesday, at the home of Rev. A-Ernst at Elmira, Waterloo Co, Canada. The brethren from Western New York intend to be at the undersigned's house in Buffalo not later than Monday evening, May 31, in order to leave for Canada on the following day gemeinschefftssch^ C. At large.

God willing, the Lutheran Northern Illinois Conference will hold its next meeting at the residence of the Rev. G. Traub at Crete, Will Co, Ill. The meetings will commence Tuesday, April 27, and continue until Thursday, April 29.

F. Lehmann.

### Warning.

There is a young man hanging around in our congregations, Carl Breier by name, a baptized Jew, who, through great hypocrisy on the part of Pastor M. Michael, was able to obtain baptism and thus, of course, a baptismal certificate, but who in his congregation soon revealed himself as a completely unconverted, mischievous Jew and infamous man, even as a notorious deceiver and blasphemer of the holy ministry. He was revealed as a notorious deceiver and blasphemer of the holy preaching ministry. After he had left there, leaving behind a young, deceived wife, he nevertheless had the impudence to let himself be sent here by some pastors of our synod, who were disgracefully deceived by his hypocritical speeches, and to ask for admission to our practical seminary. But there he is above attempting to provide the required testimonies.

The first time he tried to teach us his knowledge, he immediately became obvious and has sought the distance again. Since, however, from his sheer unprecedented impudence, it is unfortunately to be expected that, by means of his baptismal certificate, he might try the same wicked game of sneaking in hypocritically in other places, we hereby issue a manly warning against this godless person.

A. Crämer.

### Death notice.

For the time being we only briefly inform you of the very sad news that it has pleased the Lord over life and death in His unfathomable wisdom to call away the venerable Pastor A. Kleinegees of Pilot Knob, Mo. on March 25 in his 45th year of life after only eight days of sickness by a blessed death from the contending to the triumphant church. The funeral took place on the following day. May God, who is rich in mercy and grace, be the judge of the widow and the father of the poor orphans. - —

### Hostier display.

Since the host baker Franz Borck, known to many, will also change his residence here after his

departure from the community, notice is hereby given that from now on good, genuine hosts will be available from Mr. Heinrich Müller, a member of the local Lutheran community. Price H2 per 1000 pieces.  
Town Sherman, Wis. I. List, Past.  
Address: Ur. H. Nusller,

Lilsbo^au Oo., IVis.

**(Receipt and thanks.**

For poorr students received through Pastor König in Cincinnati from the worthy virgins and women's associations there (each -10.00) -20.00.  
C. F. W. Walther.

**modified addresses r**

Rev. U. Iirmonuttzin,  
Dox 1624. Aorv Orleans, 1^,

üev. 6. 0. Nurkrvortk,

I'remont,

Oo., 4V>sv,

Printed by A. Wiebusch & Son. St. Louis, Mo.

Volume 25. St. Louis, Mo, April 15, 1869. No. 16.  
**Emigrant Mission.**

It gives us great joy to be able to inform the dear members of our synod, as well as all friends of the emigrant mission in other synods, that with God's help we have succeeded in making a start with the aforementioned mission in the city of New York. Already in 1866 this matter was brought up at the general synod in St. Louis and the New York Conference was instructed to take the matter in hand and mainly to look for a suitable man as emigrant missionary. In Jahrlang 24, No. 7 of the "Lutheraner" of December 1, 1867, a detailed essay was written about the great hardship the immigrants were in when they arrived in New York. The dangers to which most of them are exposed when they set foot in their new home were described, and the difficulties of escaping these dangers were also pointed out, if the inexperienced arrivals lack a faithful friend who takes care of them with advice and action. In view of this great need of all immigrants and of our fellow believers in particular, the members of our Synod were asked to lend a hand to this work of Christian mercy and to send in their gifts accordingly. The conclusion of this essay is a prayer to God the Lord, "who keeps the strangers," that He may soon assign us an experienced man who is able and willing to devote his time and energy to the welfare of the immigrants.

This prayer has been heard by the Lord our God, and in the person of Pastor S. Keyl, who had to leave his former congregation in Philadelphia for health reasons, he has provided us with a man who is not only capable, but also willing from the heart to serve the Lord and His Church in this missionary work. The New York Conference of our Synod has called Pastor Keyl, who has accepted the call and has been in full activity since the beginning of February. Through the kind mediation of Mr. Bissinger, President of the German Society and at the same time a member of the Commissioners of Emigration appointed by the State of New York, our missionary has been granted access to the general emigrant depot in Castle Garden most willingly, and therefore no legal obstacle stands in his way of developing all his activities. It has also been possible to rent a suitable room in the vicinity of Castle Garden, and in the same house in which the German Society will have its official locale from May 1 of this year. With the constant traffic of the German Society with hundreds, even thousands of immigrating and emigrating Germans and with the location of the local office of our emigrant agency is very suitable for the real exchange and passage bureau associated with that company.

The New York Conference has appointed the undersigned, until the next meeting of the general synod, to an "Emigrants" Commission and has commissioned it to assist our missionary with advice and action. Specific instructions for the missionary's activities have not yet been drawn up, and must result from the natural development of this unique mission itself. In general, our missionary is charged to be involved wherever his help is needed and desired, but primarily to devote his attention to our Lutheran brothers in faith and their various concerns. He will therefore not only deal with those immigrants who travel to our synodal congregations, but to the same extent with those who have their destination in other Lutheran synods and their congregations. Our missionary will be ready at any time to accept orders from those who are expecting their friends from the old home, or to send them support for their onward journey, or who want to travel to the old home themselves, and to carry them out to the best of his ability. We therefore request all such persons, also in other Lutheran Synodal Associations, to



We hope that they will also contribute in their circles and to the best of their abilities to support this mission.

Dear brothers, you will thank God the Lord with us, who has so far given His blessing also to this work of the mission. He has heard our prayer and sent us a suitable man for this difficult mission; therefore, we are sure that He will also send the means necessary to sustain this missionary work. You have all now heard how this work came about, and would now like to know in what way you can all participate. This can be done through your heartfelt prayer and intercession and your willing sacrifices. That the mission begun here is connected with not insignificant costs will be easily understood by anyone who knows the local conditions only to a certain extent. On the other hand, we know that all who have a heartfelt interest in the cause will gladly and willingly contribute their mite. Most readers will still remember vividly the situation they were in when they arrived in this country; how desirable it was for them either to find a friendly advisor immediately upon their arrival, or how heavy it was for their hearts when they found themselves strangers, friendless and helpless after an arduous sea voyage in a city like New Dort. Who, after having found a new home here through God's goodness, would not like to do something so that his compatriots and fellow believers who follow him to this blessed land, as soon as they land, learn that Christians live here, who immediately come to meet the helpless arrivals and extend a friendly helping and advising hand? We would like to suggest to our dear brothers in office to bring up this matter quite soon, for example in a congregational meeting, based on the article mentioned above (in No. 7, Year 24 of the "Lutheraner") and to ask the dear members of the congregation to send in their contributions as soon as possible. Our treasurer, Mr. Joachim Birkner, is happy to receive any gift, even the smallest. Everything you donate, dear brothers, will be faithfully invested and accounted for in due time. Our missionary will occasionally inform you about the progress of the missionary work, and "if" we lack funds, we will also tell you so that you can send more. - —

May God bless His mission among the emigrants and also the dear givers!

F. W. Föhlinger. I. E. Göttlich.

I. Birkner. H. Bergmann.

I. Morch. S. Keyl. G. C. Holls.

Address for all communications to our missionary: Usv. 8. Ls^I,

13Rove ^orle Oit^.

Address for sending money for the mission: No. II. Uirkner, 92 IVllliara 8br>, New Lork.

(Submitted.)

## The victory of the Gospel over paganism among the Pomeranians.

(Continued and concluded.)

### III.

A great door is opened unto me, which bringeth forth much fruit: and there are many abominable. 1 Cor. 16, 9.

Even if West Pomerania had only declared itself in favor of the acceptance of the gospel through its nobles and deputies of the cities, there was no doubt that the work of God would grow mightily and gain the upper hand through the process of the same and through the permission for the unhindered proclamation of the gospel.

But as it always happens with successes in the expansion of the kingdom of God, certain people were not at all satisfied with this unexpected and rapid turn of events. These were the pagan priests and their followers. Because they now lacked power, they resorted to deceit and trickery. When the rumor spread that Otto would first come to Wolgast from Usedom, one day at dawn a peasant in the forest met a figure who introduced himself to him as Barovit, the former god of the Wolgast people, who was very angry about the apostasy of the Wolgast deputies from him, But he promised the people of Wolgast all the best and satisfaction of all their needs, if they would chase away those who wanted to bring new gods to them, or even better, if they would kill them right away, so that they could count on the protection and help of their old god. Frightened, the peasant ran back to the town and by his tidings caused such a commotion among the inhabitants that they decided not to harbor any Christian, let alone let him preach. The alleged god Barovit, however, was none other than one of his cunning priests who carried out this hocus-pocus. However, "decide on a council and nothing will come of it, talk to each other and nothing will come of it, for here is Immanuel. (Isa. 8, 10.) The two assistants sent by Otto to Wolgast, Ulrich and Albinus, found

secret reception and a place of refuge in the house of the town bailiff, and when a few days later the bishop himself came, accompanied by the duke, no one was allowed to lay a hand on him, nor to disturb those who accepted his word and gathered into a congregation, nor to harm the pastor whom Otto placed in the young congregation when he left.

While Otto had his co-workers establish mission posts here and there, he bravely and victoriously attacked the paganism in Gützkow in his own person. But with all his wisdom, which avoided unnecessary resistance, he also needed seriousness and energy where it was necessary. This was the case in Gützkow. There stood a splendid idol temple, the destruction of which he refused to allow in spite of the pleas.

He was convinced that sooner or later it would become a snare for the still unfortified Christians. Thus, under the pranks, the magnificent building sank, together with its idols, which were made "a mockery" by first mutilating them and then dragging them into the water with a rope around their necks. The Gntskow people let all this happen without any disturbance or resistance, to the great astonishment of the envoys from Franconia who were just present and whom his sovereign, Margrave Albrecht, had sent after him to see how he was doing. But if here Otto countered the wishes of the people, on the other hand he tried to accommodate his inclinations by building an equally splendid Christian church on the site of the demolished idol temple and making its consecration a Christian public celebration. The scene at this consecration was moving when the bishop tried to persuade Count Mitzlaff, who was present, to grant freedom to the Danish Christians captured in the war, and, encouraged by the count's willingness, now also asked for freedom for the pagan prisoners of war and immediately baptized them, who had already been instructed in the faith by him during his stay in Gützkow, amid the tears of the Christians present.

At the time of his second stay among the Pomeranians, they began to rebuild the cities destroyed by the Pomeranian war, not to arm themselves against the Poles, but to protect themselves against the invasion of the Pomeranians, who were still pagan or had become pagan again. The Polish duke, however, was suspicious of his armament and issued threats. Otto remembered the word of the Lord: "Blessed are the peacemakers, for they shall be called the children of God. And so, in spite of his age, the tireless servant of God set out on the arduous journey to Poland to convince the duke of the peaceful disposition of the Pomeranians. In response to the bishop's ideas, the duke replied: "If the Pomeranian prince wants to come to me and ask me for forgiveness because of the latter events, I will grant you your request. Know, however, that in this affair I would not even please the emperor, my lord; but I honor your office and your gray hairs, and that for God's sake you did not value your life too highly and brought Christianity to the heathen." After three days the summoned prince appeared, the Polish duke made a covenant with him, and Otto returned with him to Usedom, where the success of his peace mission brought joy to all.

But now Otto did not want to delay any longer in returning the apostate Stettin and Wollin to the faith. However, his companions and the Christians saw the precious life of the bishop in the greatest danger, despite the fact that the

Deputies from there on the Landtag to! Usedom for their person had returned to the Lord. When they therefore urged him to desist from his plan and to spare his life for the sake of the church, he decided to leave secretly for Stettin in an irresistible urge to love. After a fervent prayer in the closet, the bishop took his Bible and the sacred implements and wandered with a trusted servant in pitch darkness towards the lakeshore. But soon his companions at home discovered his escape. When he was about to board a ship at dawn, he saw them hurrying after him. He looked up to heaven and prayed: "O Jesus, sweet name, my hope! Grant that these may go with me and not prevent me from praising You with my death!" The former was granted to him at first. Weeping, they threw themselves at his feet and said: "We have sought thee with pain and will not leave thee. If thou wilt go on thy way, we will go with thee and die with thee. Turn again, dear Father, let us go home with one another and then go out with one another. Where you are, there we also want to be!"

So Otto, accompanied by his friends who had become deathly courageous through his example, sailed up to Stettin the following day. As the ship approached the city, it became very agitated. Some rejoiced, others were angry, and messengers ran around the streets shouting: "He is coming again, who once preached a new faith to us, confused our city and angered our gods. Arise, let us confront him with swords and knuckles!" He stopped at a place outside the city that he had once consecrated with a small field church. Soon, however, the little church was surrounded by a furious mob calling for his blood. He was about to try to tear down the church, when the psalms and songs of praise of the enclosed people rang out to him, and just as once Ambrose was surrounded by the Arians with his faithful band of Christians, so these songs of praise became a protective force for Otto and his people. The raging mob outside became quieter and quieter, until finally some, sobered by their frenzy, persuaded the others to go home for the time being, so that nothing rash might happen.

But the Lord not only so wonderfully protected his servant, but also immediately prepared the way for him. In Stettin there lived a citizen named Witstock or Witschach. Although he had once been baptized, he had once been a pirate, had been captured during a raid and had been put in chains, but had later been freed in a miraculous way. As a result, he repented, renounced the pirates and decided to be active in some way for the spread of Christianity. This came out to Otto and led him on the

The following Sunday he entered the city. In the marketplace, he introduced him to the excited crowd with fiery words as a messenger of the Christian God, who had once so miraculously rescued him from great danger to his life, and then called on Otto to preach. But he had hardly begun to speak when a pagan priest rushing up interrupted him with the cry: "You fools, why do you let yourselves be blinded? Do you see the enemy of your gods there - do you want to let him mock them with impunity?

Up, and slay this wicked one this day!" But "do not touch my prophets and do not harm my anointed ones", said the Lord also here. According to legend, all those who immediately took up murderous arms slackened and only after Otto's intercession and after they had been baptized came back to the use of their limbs. To his annoyance, the enemy and his followers had to let it happen that Otto called the apostates to repentance again, destroyed Trieglaff's temple again, became the man of the Stettin children's world again, and in short, that he conquered Stettin for Christ again and its inhabitants declared in their entirety to eradicate paganism in their entire borders. Of course, he did not succeed in winning back all the apostates. His life was constantly threatened by them, who hardened and hardened themselves daily. Already once one of the renegades swung behind the bishop's back the way to let it fall down on his head, and only the unintentional turn of the same foiled the death stroke.

After Otto had reconciled the Stettiners with Duke Wartislav for their apostasy and hostile actions, he bravely hurried down to Wollin. Also

Here there was no lack of assassination attempts by the pagan priests, but even here they were disgraced. The apostates repented and recalled their exiled bishop Adalbert, whom Otto then appointed bishop of the entire Pomeranian Church.

The second missionary journey had thus achieved its most noble purpose. The deceived congregations as such had been brought back to order, and not only had the church planted three years ago been fortified in the faith in eastern or western Pomerania, but the light of the gospel had now been kindled in the most important places in western Pomerania, and they could continue to let it shine from there.

However, the most powerful bulwark of the Pomeranian paganism still stood on the island of Rügen, which lay to the north and was so rich in natural beauty. During his stay in Gützkow, Otto already looked longingly over to it, although the inhabitants told him that they would murder him immediately as soon as he set foot on land. However, it was not these threats, but the united pleas of the Pomeranian Christians that finally persuaded him to send in his place his trusted friend Ulrich to attempt a mission there. Due to heavy storms, however, he could not reach the island, but was finally forced to return without having accomplished anything. For Rügen, the hour of grace should come later - long years after the departure of the Pomeranian apostle.

### **Heartbreaking letter from a Lutheran mother**

to the editor of the Hannoversche Sonntagsblatt, in which she requests the editor to do everything he can to prevent the intended separation of the schools from the church and the introduction of the union.

Dear Pastor.

H.' on 2 December 1868.

In the good newspapers of our country, there are now so many calls to hurry and help what can be helped, so that our Lutheran school is not separated from the Lutheran church. We also have children who attend the school, and thus take the most active part in the matter; yes, I can say that this danger does not escape my mind. For it is quite certain that once the unchurched state has our schools under its administration, it will soon have made our children unchurched as well. It was like a stab through my heart when I heard some time ago that the state consistory had twice asked the king for an audience in the matter of the seminary, but had not even received an answer. Now I think, and this is the real purpose of my letter to you, dear Pastor, you should help me to arouse a many-thousand-voice petition storm in our whole country, but understand me right, I don't mean such, which are made on sheets of paper with signatures and sent to Berlin, but you, dear Pastor, should ring the storm and emergency bell in front of all schools in your Sonntagsblatt, and not just in one number of your paper, so that the call penetrates into every schoolroom, even into the loneliest Haide village of our Hanover region: You teachers and you pupils, on your knees! They have it in mind to tear you away from your church and to throw you into the arms of the Union. Since we do not even receive an answer to our pleas from the great men and princes of this world, let us call upon the King and Lord in heaven and besiege Him with petitions and supplications that He may build a wall around our school and that the enemy, the Union, may not break in. I wish I could tell you what I mean! You can often write so urgently, so write an article about this matter in your Sunday paper, which will make every school child together with his teacher feel urged to pray: Dear Lord Jesus, have mercy and let our school remain Lutheran! - I mean, the Lord

should then probably turn out and leave our school with our church, if some hundred thousand or ten thousand children in the Hanover country prayed for it. Just think of the story of how the Turkish emperor once wondered why he could no longer win the victory in Germany, and how he received the answer: That is why so many children in Germany are chirping and singing: "Keep us, Lord, by Your word and prevent the murder of the Pope and the Turks, who want to overthrow Jesus Christ, Your Son, from His throne. Just as the schoolchildren prayed away the Turks in those days, so, I believe, our children today should also be able to pray away the Union, and they should be able to do it better than the certainly also very necessary and good petitions of church leaders, pastors and teachers. Help them now, Pastor, and write a letter in your paper "To all teachers and pupils in Hanoverland, also to all parents and children. In the evenings we pray with our children in the house for their school for the Holy Spirit for the teachers and pupils - oh, that they would all receive Him! If this were to happen in town and country, would it not help? Should our country now also be Prussian and be called so, the church need not be called unirt for that reason. God grant that it may be and remain Lutheran!

A mother who does not want her children to be unirt.

(Hann. Sonntagsblatt No. 49.)

### To the ecclesiastical chronicle.

**Baptism.** The "Sendbote", organ of the "believing (?) baptized Christians", writes under March 24 of this year: "Among the more than 50 German Baptist preachers of this country, there are perhaps hardly any who have not been sprinkled in their childhood." And yet the Baptists do not want to be called Anabaptists! - Apparently they call all those baptized with sprinkling only "sprinkled" in order to indicate that infant baptism is not a disguise at all, and by declaring only "believers baptized" to be really baptized, they at the same time make their own baptism uncertain for the hour of challenge. But they care little for this, since, as is well known, they attach great importance to the form of baptism, but think all the less highly of baptism itself. W. [Walther]

According to the "Sendbote" of March 24, the Baptists in Chicago recently played a **so-called pious trick**. In order to attract a large number of people to their church, they announced in the "Illinois State Newspaper" that "infant baptism" would take place in the German Baptist Church on January 31. Of course, everyone understood this in the way one must understand it if one is not afraid of being deceived. no longer steal the sacrament of entrance into the kingdom of God from poor children. But things turned out differently. More than 300 people had gathered to witness the strange spectacle of an "infant baptism" in a former Baptist church, and now had to see that it had been for the best. The announced infant baptism was a baptism of some young Baptist converts, among others a twelve year old girl, "who" - the messenger writes - "had never - like the other four - been deceived with the infant sprinkling". Such Jesuitical tricks are used by this sect to draw souls into their nets, to deprive them of the baptism based on God's command and promise, and to foist upon them a baptism based on humanity. W. [Walther]

**"Lutheran Standard."** In this periodical there is at present published an article on justification from the pen of the editor, Prof. Loy's in Columbus, which runs through many numbers. We feel it our duty to call attention to this article to our English understanding readers. It contains, as far as our knowledge of English writings goes, the best and most thorough thing that has ever been written in English by an English author on this most important subject. In addition, the "Lutheran Standard" always contains such excellent testimonies for the pure doctrine and the corresponding ecclesiastical practice, and such decisive testimonies against the errors and abuses of our time, that every truth-loving, also German, but English-reading Lutheran should hold the paper; he would thereby not only contribute to the fact that this so important organ of orthodox Lutherans would receive the so well-deserved support to enable a desirable expansion, he would also, above all, have a great benefit from it himself. W. [Walther]

**Pastor Brunn's annual report.** In this year's January number of his newspaper, Pastor Brunn in Steeden, our theur.r and faithful co-worker in the work of the Lord in America, gives an annual report. From this report we share the following with our readers here: "The goodness of the Lord is that we are not finished, Klagl. Jer. 3, 22. With these words I would like to begin my annual report. For in it I am to report again on our work and deeds, and what a paltry thing it is with all human works! To say nothing of the fact that it is only unmerited grace when the Lord accepts us sinful, lost human beings as his children

and servants, and makes us worthy to carry out his holy work, even our best work is always so tainted with sin and imperfection that we must daily experience our own powerlessness and the nothingness of all human beings, so that we would rather hide it in the furthest corner of our minds.

than would like to write large annual reports of it. And especially whoever has learned to look a little deeper in these last sorrowful and evil times in which we live, and sees how not only the apostasy and the increasing injustice of the world (Match. 24, 12.) rises higher and higher and threatens to completely flood and destroy the church, but also how the small group of believers today stands so powerless and mostly torn in itself and disunited against the world, how, according to the prophecy of the Lord, love grows cold in many, False doctrine and various seductions to error are becoming more and more prevalent, yes, how in sum the whole power of faith and the life of faith in us Christians of today, compared to the example of the old fathers, seems to be growing weary and diminishing: Whoever sees all this today must exclaim with the holy prophet: It is the goodness of the Lord that carries and sustains us from year to year, that even in these evil times still gives us ways and paths where our feet can go; It is the goodness of the Lord that we are not yet finished here in Steeden and in our local institution, as we would certainly have deserved and as would have happened long ago and without a doubt if the Lord's mercy had not kept us; it is the goodness of the Lord that has once again made us worthy of doing its work for a year. Not our poor deeds and work, but the Lord's abundant goodness and mercy be praised and glorified forever! The goodness of the Lord has been shown to us again in the past year in a great and glorious way. This year the Lord has again carried us on eagle's wings and poured out such rich streams of His blessings and grace upon us and our local institution as ever! He has promoted all the works of our hands and made them succeed, has graciously averted all and every accident and damage from us and our missionary work, and has abundantly satisfied all our needs. Therefore, this time too, we were able to close the old year in our Steeden mission house with joyful praise and with the old shout of joy: "The Lord has done everything well. The fact that we were again able to send a large number of people to America in 1868, and that all of our 18 people arrived safely in America, has already been communicated to our dear readers. To date, we have only good news from all those we sent.... In the last days of July, we have again started the new teaching course as usual in our local institution. . More students had registered than our house could hold. But, as always, it took some time until the number of students had reached 24. Our house has room for so many, and this is also a grace from the Lord, that He does not leave us empty, but the house is always completely full.

and fills it completely. Until today, however, when half of our teaching course is already over, the Lord has kept us together with all our housemates in peace, joy and blessing, and so, with God's help, a large group of our students will again be sent to America next summer. As far as our missionary treasury is concerned, the Lord again kept to the old rule this year, not giving us a penny too much and, thank God, not giving us a penny too little. Our income amounted to 2394 Thlr. 15 Sgr., while the expenditure was somewhat higher, namely 2540 Thlr. 1 Sgr. Of this, 875 Thlr. 12 Sgr. went to the equipment and travel of our emigrants, the rest to the maintenance of the institution. The latter came in higher this year than would have been the case had it not been for the fact that all foodstuffs were still in short supply for the greater half of the year. However, the Lord has given in every time what was necessary; for even if the expenditure was apparently somewhat greater than the income, both are completely balanced out by the surplus of the year 1867, or actually and in truth there was neither a surplus in 1867 nor a shortage in 1868, but, even if such a shortage is found on paper, in life such small periods of ebb and flow, which are found in income and expenditure, usually flow completely into each other. Thus, on the whole, we know how to boast and praise ourselves that the Lord's gracious guidance and rule over us and our institution has always been proven by the fact that he has given us what was needed at all times up to the present. Therefore, to the praise and honor of the Lord, who has so graciously brought us to this point, let us continue our work cheerfully in the year that has begun. Let us see that our work is not in vain in the Lord. The past year has shown even more clearly than before which high calling of our Missouri Synod in America, which is the next purpose of our institution here, is given by the Lord, namely the calling to be a carrier and witness of the pure teaching of the Word of God and the unadulterated and unabridged Lutheran confession before others. The Lord knows that the foregoing is not said for the sake of human rest. Indeed not. No, the persons of the Missourians, as dear friends as they are to us, should truly be of no concern to us, if it is only a matter of the cause of the Lord. But this is our heartfelt joy, that the testimony and confession of the pure Lutheran doctrine, as the unadulterated Word of God, finds such a wide and ever-widening place in America that more and more are joining in, who give honor to the truth and bow before it, and that in this way not only the many American sects, but also so many Reformed, English Episcopal, German Protestant and Uniate, and finally also so many half-, three-quarter- and seven-eighths-Lutherans

In America, a circle of synods, members and confessors of our Lutheran Church is forming around our Missourians, who fully, faithfully and resolutely give honor to the Lutheran Confession and make its unabated preservation their goal and task. This is the fruit, first and foremost, of the many years of faithful and unswerving witness of Missourians to the pure Lutheran doctrine; it is the great significance of the Missouri Synod and its ecclesiastical struggles for the Lutheran Church in America; it is also the cause and driving force that gives us particular courage and joy and strengthens us to stand faithfully by the side of the Missouri Synod, even in our small part here, and to strengthen, increase and promote it in its ecclesiastical struggles and work. We cannot build the Kingdom of God and promote the salvation of poor lost souls any better than by helping to ensure that the fountain of heavenly truth, the Word of Life, also flows over there in America, full and clear, unclouded and unmixed with the foul puddles of human wisdom, and is brought to the abandoned souls. This testimony for pure Lutheran doctrine, as our Missourians over there in America lead it, also resounds from there to our Germany and can also become a blessing for us here. For let us not arrogantly exalt ourselves, but willingly admit how much is still lacking in the recognition of pure and full Lutheran doctrine, especially here in Germany, how many churches and pulpits, as well as chairs at schools and universities, are still filled with false doctrine: o indeed, nothing is more necessary than that the testimony for the pure doctrine of the divine Word be placed quite high and ever higher on the lampstand. For my part, at least, I must openly confess that I see the greatest ruin of the church, indeed the inevitable downfall of the Lutheran church here in Germany, in the fact that one does not care and watch more seriously and strictly for the pure teaching of the Lutheran confession, that one still lets every preacher, professor, servant and teacher of the Lutheran church believe, teach and carry on his ministry as he pleases, yes, that one thinks it is enough if someone has at most a little appearance of faith or biblical teaching, e.g. that he believes Christ to be God's Word. For example, that he believes Christ to be the Son of God, crucified and dead for us, and at the same time believes that we eat and drink Christ's body and blood in Holy Communion; then, one thinks, it is enough, one should not demand more today, one should be glad if only so much of the faith as is said here is

present 2c. But the many, often so great, grave and dangerous heresies, which are usually hidden under the appearance of faith, are not known and nothing is asked about them. Oh, all must finally be lost and according to the word of the apostle,

1 Cor. 5:6, the existing leaven of false doctrine finally corrupts, poisons and destroys everything, the whole of Christianity. Oh, that one would therefore recognize where salvation and salvation for the church of our time alone can come from, not from the establishment of external orders and constitutions in the church, as good and necessary as they are in themselves, nor from zeal for Lutheran church government, liturgy 2c., no, but only one thing can help us, i.e. God's Word, the pure, truthful teaching of the Holy Gospel; to care for it and to strive for it, to watch over it and to fight for it, that is what we need most of all in our time and especially here in Germany. And in this I see a calling and an importance that the Missouri Synod in America also has for us here in Germany, namely that it is also a witness of the pure Lutheran doctrine for us here. The inviolable divine majesty and holiness of the pure doctrine or Word of God, the necessity of the pure doctrine, the unbreakable connection of the same as a chain, of which not a single link can and may be dispensed with and broken, but the preservation of the pure doctrine as God gave it to us in His Word and commanded us to keep it, Matth. 28, 20, and how it was laid down in the Lutheran Confession according to God's Word and faithfully preserved, testified to and handed down to us by our old Lutheran Church: this is what the Missourians preach and testify with a loud, powerful voice from over there into our Germany as well. Let us not be misled by all kinds of human weakness, which we also see in the Missourians. May they, after all, be a little too harsh and brusque here and there, or may they, in the form and expression of what they say, at some time or other fail to do so, yes, even if it were true what is said of them: they stretched the string of the bow a little too sharply and severely here and there, demanded too much in regard to the purity and unity of faith, even admitted, I say, it would be so (although it would of course still have to be proved), and further admitted, that there is also a danger that one goes so far in the zeal for pure doctrine that one forgets heart and life about it, well, the Missourians over in America prove that they are far away from such dead orthodoxy and mindless Pharisaism. For if, according to Matth. 7:16, every tree is to be recognized by its fruit, then there are few trees in God's garden today on which such fresh, living, mighty and glorious fruit can be seen as on the Missouri Synod and on the entire structure of our Lutheran church over in America. And as for our Germany here, oh, we are still far away from the danger that the zeal for pure doctrine would be exaggerated too far; our main enemy in Germany is still indifference to pure doctrine and disdain for-



The same, whereby the way for ecclesiastical union is being paved ever more visibly everywhere. Therefore, we really have no need to frighten people with the worry that the strictness and zeal for pure doctrine might be exaggerated; no, we should rather stand together effortlessly in order to awaken, strengthen and increase the sense and zeal for the pure and clean doctrine of the Gospel, as it is contained in the Lutheran Confession, in association with all faithful Lutheran hearts, also in association with our brothers in America. So this year we again ask all our dear friends near and far for their continued love and participation in our North American missionary work. In America, it is still not only a matter of generally supplying many thousands of poor souls and abandoned congregations with the preaching of the Gospel, but it is also especially a matter of preserving and preserving the pure and unabridged Lutheran confession! This should increase and strengthen the sympathy and love for the cause of the North American Lutheran mission and church among all of us. In this sense, I think I will also continue in the new year to publish in our missionary journal not only historical information from America, but also questions and objects of Christian l'chre, both to promote the understanding of the pure doctrine and to show the necessity and importance of it to our dear readers. A circle of readers has already been found to whom our missionary journal has become dear for this very reason, as I have learned from many testimonies. However, the circle of readers of our paper is still very small, so that it is difficult to cover the printing costs. Therefore, our dear friends, to whom both the existence of our paper and our North American mission in general are close to their hearts, should help to ensure that our missionary paper becomes more and more widespread. - To the faithful, gracious God and Savior, who has brought us this far, may all our worries and concerns continue to be handed over. Yes, his be the governing and caring, ours the praying and working.

Iowa. Our dear readers will wish to know what the lowans replied to our proof that their public accusation against the College of Teachers at St. Louis was based on factual untruth. As is well known, they had claimed that we had "incited to terrible fanaticism" the student who wrote the aforementioned letter to his brother; "filled him with blind hatred by the most untrue suspicions"; "induced him to commit grave sin." Even an honest man of the world, even a decent editor of a political magazine, will retract an accusation if he is irrefutably and factually proven to have been mistaken. For he does not want to be seen as a public slanderer. But the "pious" lowans, who can occasionally complain about the unchristian, unworthy, crude American polemics so unctuously, with such deeply felt pain and such indignation expressing high nobility of soul, it does not even occur to these people to retract slander and blasphemy, their manly character and their Lutheran firmness does not allow them to do so. They are now completely silent about this matter in their church bulletin, they feel guilty, but they are ashamed to confess it. Now, when it is necessary to make a confession of guilt to the Missourians, they seem to follow the principle of their president in silence, but to pass by the Missourians with self-confidence. Thus they can do both, sin without principle and do no repentance out of principle. This is indeed a piece of Iowa theological development. - —

We also have to inform you that the seminarian from Wartburg, to whom the letter was addressed, which the lowans published as proof of our fanaticism, left the Iowa seminary primarily for the sake of this publication and sought residency in the seminary in St. Louis. For this has become somewhat too strong for the seminarian that his teacher, Prof. Fritschel, has falsely stated publicly in the church bulletin that he, the seminarian, "deeply grieved over the wrong done to his brother in St. Louis," had sent Prof. Fritschel the letter "for publication", while on the contrary the letter was taken from him and then afterwards he was taken by surprise as a green German who had only been in America for a few days and knew and understood nothing of all ecclesiastical circumstances and caused him to consent to the desired publication of the letter. The seminarian thought that his professors, as his spiritual leaders, would have been obliged to warn him, even if he had caused and desired the publication of the letter, of the grave injustice of handing over the private sins of a brother to the public; instead, however, the letter had been lured from him and he had been caused to commit the sin of publication, and now Prof. Fritschel was making him the scapegoat and at the same time was blowing a lie into the world. - The seminarian was not entirely comfortable with this progressive theology in practice and therefore left the Wartburg. - —

On Sunday Laetare, March 14, 1869, Rev. I. F. Nuoffer was installed in his new congregation at Town Crete, Will Co, Ill, by the undersigned on behalf of Praeses Büniger.

The Lord be with him! A. Francke.

After Rev. M. Tirmenstein, with the approval of his previous congregation at Providence, R. I., received an appointment from the

After he had accepted the position of the deacon of the Lutheran Zion Parish in New Orleans, La., he was solemnly installed there on Sunday Dnorare, March 10 of this year, by order of the Reverend Presidium of the Wcstl District.

Address: Uev. N. Pirmsnswin, Box 1624. Reve Orlean8, Us.

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### **Conferenz display".**

The St. Louis District Conference will meet, God willing, at the church of the Rev. Gräbner, at St. Charles, Mo. on the fourth Thursday in April, and will last from the 22nd to the 27th of the same month. The subject of discussion is the paper, "The National Church," 2c., and the Lebre von der Gnadenwahl nach der Concordien-Formel. It is therefore reminded that the members of the conference should bring the symbolic books with them. A. H. Burkhardt.

God willing, the Lutheran North JUinvis Conference will hold its next meeting at the home of the Rev. G. Traub at Crete, Will Co, Ill. The meetings will commence Tuesday, April 27, and continue until Thursday, April 29.

F. Lehman n.

The Wisconsin - Pastoral - Conference held its session of this year, g. e. G., from June 4 to 8 of this year (incl.) at Watertown, Wisc.

Aug. Rohrlack, Secr.

The Buffalo District Conference, God willing, will hold its meetings this year from June 2 to 8, i.e., from the Wednesday after the first Sunday after Trinity until the following Tuesday, at the home of Rev. A-Ernst at Elmira, Waterlbo Co, Canada. The brethren from Western New York intend to meet at the undersigned's house in Buffalo not later than Monday evening, May 31, in order to travel together to Canada the following day. C. At Large.

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### **Blatter for Mission.**

Under this title, a small missionary journal has been published in Werdau in the Kingdom of Saxony since 1864, which deserves a warm? recommendation. It does not contain reports about what is happening on the mission fields, but in each sheet an overview of the beginning and progress of the mission among a particular people. It has eleven editors, among whom Deacon N. Härting, formerly in Werdau, later in Zschopau, now appointed to the Leipzig Mission Institute, is the first overall editor. The paper is written in a truly popular style and really gives the most interesting information about the history of the mission. It has found an immense circulation. It has already been translated into nine languages, Swedish, French, Slovak, Wendish, Latvian, Estonian, Norwegian-Danish, Polish and Dutch, to which English, Italian and Magyar will be added this year. The sheet is suitable excellently for reading aloud in mission - edification hours. Each volume consists of only six sheets. Hence the low price. The volume can be obtained through our agent Mr. M. C. Barthel for 15 Cts. Since the first six volumes do not form one newspaper, all those already published have the same value as those published later. W.

## Urgent request to the remaining parents and providers of local children.

The fourth deadline for payment into the budget, namely April 15, is close at hand; but unfortunately there are also debts of close to H400.00, because for 40 pupils the payment for the earlier deadlines has not been made in full. It is therefore urgently requested that the defaulting parents and guardians of the remaining pupils fulfill their duty as soon as possible and pay off their debts to Mr. W. Reinke. It is indeed most unfair and unjust that these pupils live here at the expense of the parents and caretakers, who properly observe the payment dates; and it would please the forgetful and negligent parents very badly if it were to happen to them in this way. But what you do not want people to do to you, do not do to them. People who want to be considered Christians should have a sharpened conscience and not fall short of the common conscientiousness and righteousness that the non-Christian does in the natural light of reason and moral law. It is therefore urgently requested that this ever-increasing disorder be brought to an end as soon as possible and that our boarding house not be forced to first deny board to the coarser nesters.

W. Sihler.

Fort Wayne, April 8, 1869.

### (Receipt and thanks.

For poor students received from Carlinville sewing- tmin 75 Cts; by Past. Sondbaus Kinotauf-Collecte bci Mr. Eilgeld ach \$1.10; from Mr. Heinrich Balke in Eole Camp, Mo., \$5.00; from Thomas Meyer there as a thank-offering for happy delivery of his wife \$1.00; from Past. Th. Mießler \$1.00. C. F. W. W a l t h e r.

On the construction of the Lutheran church in St. Genevieve, Mo.,

find the following gifts received: Don members of the Lutheran congregations in St. Louis, collectirt by Hcrrn Grober of St. Äcnevieve \$135 00. Subsequently from Mr. Schäfer in Dreiemigkeits-District \$1.00. By Hcrrn Past. I. v. Brandt in Johnstown, Pa. \$2.85. By Mr. N. Mül- sich in Mica, N. I., \$1.00. Many thanks and blessings!

I. F. Büniger.

I, the undersigned, hereby certify the receipt of the collection levied on the Sunday of Septuagint by the Lutheran Church of the Holy Trinity in Milwaukee, Wisconsin, consisting of 528.81. In expressing his heartfelt thanks for this benevolent gift, I wish that the Lord may abundantly shower the dear givers with spiritual and bodily blessings.

Gustav Wangerin.

### Get

- Znr acquisition of musical instruments in the school teachers' seminary at Addison received until March 2: By I. H. G. Treibe collected 1. in Washing on, D. C., from Friedrich Stutz, Geo Will- ner, A. Heikmüller each \$3, Georg Emmert, Johann Flüger, Ich. Georg Reisinger each \$2, Friedrich Stinzing \$1, I. H. Schlosser 50 Cts.; 2nd in Baltimore, Md, by Joh. Philipp Neisinger, I. H. Gottlieb Treibe \$5 each, C. H. Herrlich, Noam Bach, Louis Felder, Philipp Weder, Joh. Heinrich CasstenS, E. Hocksll, Heinrich Schäfer, Wilhelm Klimmeycr, Friedrich Lctmate, Joh. Heinr. Klinker, Joh. Friedr. Dank- meper, Carl Spielman, Melchior Schlerf, Reinhard Schumacher, Jako\*Aichele, Eberh. Muhly, Adam Sieck, Christ. Meyer, W.\*Engclhanpt, Joh. Immich, Alex Einwächter, Heinrich Träger, Georg Och, Wilhelm Klingclhöfer, Georg Mombcrger, Bernhard Schemmel, A. Letmate, A. H. Ort- man, Johann Briel, Wilhelm Bäcker, F. L-, Georg Bauer, Gottlieb Schulz each \$1, Heinrich Bürger \$1.25, Past. Claus Stücken, Joh. Heinrich Thiemeyer, W. Schaumlöffel, W. Letmate, Andr. Padst, Joh. Valentin Horn, Conr. Schulz. H. Adolf Sieck, Gottfr. H. Schimpf, Joh. Siljacks, Joh. Mütd each \$2, Heinrich Lohmüller \$3, E. H. Burman, P. L. Leyser, Friedrich Thiemeyer each \$1.50, Joh. Heck \$1, Nikol.

Ruppel, Rudolf, Joh. Hilgerdner, Nikol. Müth 25 CtS. each, Joh. Scharrer, Joh. H. Spielman, Philipp Schlerf, Joh. Bruns, Emil Vogel, Past. W. Keyl, N. Ruppel, Heinrich Ruppel, A. Götze, Carl Witter, Georg Meier, Joh. Zink, Carl Rössel, Michael Friedrich, Friedrich Luis, Joh. Meß, Carl Kleppisch, Carl Prüfer, Dietrich Katcnkam, Emil Gatt, N. K., Past. Hanser 50 Cts. each, Daniel Schwarz 75 CtS.

From teacher Gruhl \$1. a reader of the "Lutheraner" \$2. teacher Engelbrecht \$2. C. Gricse in Cleveland \$10. Gricse in Cleveland \$10. Kornhorst in Addison \$1. Collected by Klohn in Milwaukee at Markrr's wedding \$6. By teacher Köbel \$3. F. Zimmermann \$5. Friedr. Kruse Sr. \$2. Collected by teacher Lücke in school \$10. By Past. G. Löber 50 Cts. By Past. A. G. Döhler from his Gem. in Wolrottöburg, N. Y., \$2.25. By Past. Markwvrh \$1. Collecte on a child baptism at teacher Zacharias \$3. By teacher Tröller Collecte in d. Gem. at Eoopers Grove, Ill, lte Sendg. \$24.50, 2nd \$11.50. By teacher Großmann Collecte on Reckewegs wedding \$8.75, by the same 25 Cts. By teacher A. Koch Coll. in d. Gem. at Fairfield Centre, Ind., \$13. Collecte on Carl Hchling's wedding in Sheboygan \$3.50. By teacher Ungemach in Boston coll. \$24. By Kassirer Bonnet \$13.50 By teacher I. G- Nüchterlein in Frankenmuth \$7 Kindtauf-Collccte at Peter Schluckcbier's and \$25 as Christmas gift from the Jünglingsvrcins there. By teacher Bewie in Yorkville, Ill, \$2. by teacher Wambsganß Coll. in Crctr, Ill, \$20. don teacher Garbisch \$2. lebrer H. Bartling \$5. past. Sauperts Gem. \$8. Minna S. in Lafayette, Ind, \$1 (to organ). Collecte der Dreieinigkcitsgein. zu Buffalo \$10.60. L. Schlegel in Racine, Wis., \$2. teacher Ph. Müller \$10. by Kassirer Eißfeldt \$47.95. by Leh. rerer Schünhoff of his Singchor \$10. By Kassirer ERoschke \$5. By Seminarist Steinmeyer from surplus of sold violin schools \$1.55. By N. N. \$4.65.

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Note. Thanks to these gifts, we were able to purchase a beautiful pianoforte for the school seminary. It is from the factory of Wm. Knabe k Co. in Baltimore. These gentlemen have, as far as people can see, treated us cheaply in every respect, not only by supplying us with an exquisitely strong instrument, both in construction and mechanics as well as fullness of tone, but also for the very reduced price of \$400 (without freight 2c.). (It comes to a total of T416.62.) It has been used by our pupils since last fall and gives them visible joy and stimulation in learning music. - The need for a new organ has become more and more urgent. We have no choice but to try to obtain one as soon as possible, not only because the old one is becoming almost unusable due to infirmity, but also because it is not sufficient for the students' practice time. More pupils could be taught to play the organ if they could all have the opportunity to practice. An organ, as we would need it, will come to d700. Without a doubt, the Lord has placed a gift in the hands of many who love the singing Zion, which would serve to purchase a beautiful seminary organ, so that our seminarians can also prepare themselves for the office of organist for the joy of the Church of God. I therefore ask that such gifts be sent to them.

s Co, Ill, March 1869. k. brewer.

Received for seminary handholding from the congregation at Addison, Ill:

Through Wm. Precht from Fr. Buchholz 4 sack potatoes, 1 do. Turnips, 1 do. Oats, 2 do. Grain. lWctttuch, 2 pillow cases, \$1baar; Wm. Lcscberg 7 p. potatoes, 5 do. Oats, 2 do. Wheat; Br. Lkseberg 2 p. rye, 2do, turnips, 2 do. Oats, 4 do. Grain; Wm. Stünkel and Chr. Heidemann 300 p. flour; W- Stünkel 1 p. grain, 2 do.

Potatoes; D. Rosenwinkel 1 p. flour, 4 do. Grain, 5 do. Potatoes, 3 do. Reuben, 2 rolls of butter; Bro. Kruse Sr. 4 p. potatoes, 2 rolls of butter; H. Marquardt 3 p. grain, s3 do. Potatoes, 2 do. Oats, 1 do. Flour, 5 bails of hay; C Schaper 2 p. oats, 1 do. Wheat, 2 do. Potatoes; W. Schaper 2 p. grain, 2do. Oats, 1 to. Kar. toffeln; H. Rosenwinkel §5; Fr. Firne 5 p. potatoes, 2 do. Grain, 1 do. Wheat, 1 roll butter, 2 sides bacon & 2 st. beef; H. Geils 4 p. potatoes, 1 do. Oats; W. Buchholz 3 p. grain, 2 do. Wheat, 2 do. Oats, 2 do. Potatoes, 1 roll butter, 1 load hay; H. Stünkel 2 p. wheat, 2do. Oats, 2do. Grain, 2 do. Potatoes, 4 rolls of butter; Wittwe Bergmann 1 p. oats, 1 do. Wheat, 3 do. Potatoes, 1 r. Butter; L. Firne 1 p. wheat, 1 do. Oats, 2 do. Grain, 1 roll butter; L. Heinemann 2 p. grain, 2 do. Oats, 4 pc. beef, j Bsh. Turnips, 1 peck beans; Wittwe Backhaus 3 p. potatoes, 2 do. Wheat, 2 do. Oats, 2 do. Grain, 1 roll butter, 4 pc. beef; H. Piehl 1 p. potatoes; Wm. Firne 1 hog, 7 p. potatoes, 3 do. Oats, 2 do. Wheat, 2 do. Grain and §1; D. Plaß 2 p. Hafr, 2 do. Grain; D. Firne 2 p. wheat, 2 do. Oats, 2 do. Grain, 3 do. Potatoes; H. Rathe 5 p. potatoes, 1 r. Butter; L. Blecke 3 p. potatoes, 3 do. Grain, 2 do. Oats, 1 do. Wheat; H. Weber 4 p. potatoes, 2do. Grain, 2 do. Oats; L. Kehrbach 2s. Potatoes, 2do. Oats; H. Hachmeister 2 p. oats, 1 do. Wheat, 2 do. Potatoes; Bro. Meier 2 p. oats, 2 do. Potatoes, 1 do. Wheat; L. Schwägermann 1 p. potatoes, 2 st. beef; Jürg. Brackmann 2 p. oats, 2 do. Potatoes, 1 do. Reuben, 1 do. Grain; ,L. Thieß 1 p. grain; Ad. Meier 1 p. potatoes, 1 do. Turnips; Peter Bunge 2 p. potatoes; W. Neddermeyer §5; Bro. Krufe Jr. 1 p. wheat, 1 do. Oats, 1 do. Potatoes; F. Knigge 2 p. potatoes, 1 do. Oats; W. Rabe 7 p. potatoes, 1 do. Grain; F. Stünkel 4 p. oats; B. Heimberg 2 p. potatoes, 1 do. Oats, 1 do. Grain; Fr. Stuwe 2s. Potatoes; D. Kruse 9 p. potatoes, 1 do. Grain, 1 bush. Turnips, 2 pillow- over- tails; L. Homeyer 3 p. potatoes, 1 do. Flour; Br. Hal- stein §1; I. Kinne 1 p. potatoes, 1 do. Grain; H. Nie- mcyer 2 p. potatoes, 1 do. Oats; H. Buchholz §1,4 p. Potatoes, 2do. Oats, 1 do. Cabbage; W. Precht 3 p. potatoes, 1 do. Wheat, 1 do. Oats, 1 do. Grain; L. Stünkel §5; C. Schulle §1; H. Wichmann 50 CtS.; Wittwe Ro- termund 1 p. wheat, 2do. Oats, 2do. Potatoes; Th. Dolge 50 Cts.; H. Matthews 1 quart beef and 1 hog; H. C. Buchholz 2 p. potatoes, 2 do. Grain, 1 do. Turnips; B. Wicken 7 p. potatoes, 1 do. Flour; Br. Krage 6 p. potatoes, 4 do. Oats, 2 do. Wheat; H. Bartling §2; Wittwe Wolkenhauer 1 p. oats, 1 do. Grain, 1 do. Potatoes; by D. Kornhaaß v. G. Amling 6s. Potatoes; F. Weiß 3 p. grain, 1 do. 'rye, 1 do. Wheat; L. Weiß 2 p. potatoes, 1 do. Rye; D. Kornhaaß 1 p. wheat, 1 do. Oats, 1 do. Grain, i do. Rye; Bro. Lührs 4 p. potatoes, 10 lbs. butter; Bro. Mesenbrink 10 cabbages, 4 p. potatoes, 1 do. Flour, 20 p. beef; H. Heitmann 1 p. wheat, 2 do. Potato fcln, 1 do. Grain; W. Knüppel 1 p. grain; I. Kuhlmann 4 p. potatoes, 2 do. Grain, 2 do. Oats; W. Beirr 2 p. potatoes, 1 do. Oats, 1 do. Grain; F. Kuhlmann 2 p. potatoes, 1 do. Flour; Bro. Dammeyer 2 p. grain; D. Göllner 2 p. potatoes; D. Dammeyer 1 p. grain; L. Frillmann 2 p. potatoes, 1 do. Grain, z do. Reuben; W. BöSke §2; F. Martens §5; D. Haun 2 p. rye; I. Spangenberg 1 p. potatoes, 1 do. Oats; E. Pflug 2 p. potatoes, 1 do. Oats; Fr. Licht 1 p. potatoes, 1 do. Grain; W. Drechsler 3 p. potatoes, 2 do. Oats, 1 do. Wheat; W. Plagge 3 p. potatoes, 1 vrtl. Beef, 3 p. grain, 1 do. Cabbage; by H. Oehlerking v. Ch. Tonne 1 p. grain, 1 do. Oats, 1 do. Wheat, 1 r- butter and several pounds of beef; by H. Aücker 1 p. flour, 1 do. Potatoes, 2 do. Grain & a few lbs. of beef; F. Kücker 2 p. oats, 2do. Potatoes & several lbs. of beef; F. Oehlerking 2 p. grain, 2 do. Potatoes, 1 do. Flour, 3 do. Oats, j Bush. Roots; F. Tonne 1 p. wheat, 2do. Oats, 1 do. Potatoes & several lbs. beef; F. Fcd- derkr 1 p. oats, 1 do. Grain, 1 do. Cabbage; G. Nittmüller 1 p. flour, 2 do. Oats, 2 do. Grain, 2 do. Potatoes and a few lbs. of beef; D. Lührs 1 p. flour, 1 do. Turnips, 1 do. Potatoes & beef; F. Pollworth 1s. Wheat, 1 do. Potatoes; H. König 3 p. potatoes, 1 do. Oats, 1 do. Grain; Bro. Deick 1 p. grain, 1 do. Oats; H. Kücker Sr. 1 p. oats; H. Frömmeling 2 p. turnips, 1 do. Potatoes, 2 do. Oats, 1 do. Wheat; I. Thiemann 4 p. potatoes, H bush. Beans; L. Hahne 2 p. grain; Ch. Hagenow 2 p. potatoes and beef; Bro. Lührsßen 2 p. potatoes, 3 do. Korn, 1 do. Flour, 1 bwd. hay; I. Hagenow 2 p. potatoes, 1 side bacon; Wittwe Preuß- ner j Bsh. Beans, z Bsh. Roots, 1 side of bacon; Ferd. Bartling 3 p. grain, 1 do. Oats, 1 do. Potatoes; W. Grote 2 p. potatoes, 2 do. Grain, 1 roll butter; Chr. Träthoff 2 p. oats; H. Oehlerking 2 p. Mchl, 7 do. Potatoes, 6 do. Oats, 4 do. Grain, 1 vrtl. Beef, 40 lbs. butter; W. Heuer 5 p. wheat, 6 potatoes, 2do.

Oats, 1 do. Turnips, 1 do. Cabbage, 6 rolls of butter; Bro. Gehrke 4s. Potatoes, 3 do. Oats, 4 do. Grain; Bro. Eickhoff 1 p. potatoes, 1 do. Grain, 1 r. Butter; by Bro. Graue of Wittwe Graue 1 cartload of hay; H. Mönch 3 p. oats, 3 do. Potatoes, 3do. Grain, 1 do. Weisen, 30 cabbages; Wittwe Ahrens 2 p. potatoes, 1 do. Grain u. 82; Wittwe Meyer 3 p. oats, 2 do. Potatoes.

Addison, Ill, January, 1869; H. Gehrke.

### Received in the cash register western district r

On the synodal treasury: BonPast. Stephen's congreg. in Ehester, Ill, \$7.10. Past. Mangelsdorf's congregation in Bloomington, Ill, \$6, by himself \$5. Past. Dorn's Gem. in Elk Grove, Ill, \$7.75. of Immanuel's District in St. Louis \$13.70. of Trinity District \$14.90. Past. Langes Gem. in Humboldt, Kans. \$6.15. Past. Markworth's Ge., Danville, Ill, \$11.70. Past. Traub's Gem. in Crete, Will To., Ill., \$25.75. Past. Wunders Gem. in Chicago, \$43. L. Kohtz there, \$1. Three collections in Past. Biltz's Gem. in Lafayette Co, Mo, \$30.60. Past. Hollis' cross comm. in St. Clair Co, Ill, \$17.40. Mr. W. Dierson in Trete, Will Co, Ill, \$5. Past. Ernst's Gem. at Geneseo, Ill, \$9.56. Past. Gross's congregation at Chicago, \$25. Past. Klippisch's Kreuzgemeinde at Waterloo, Ill, \$7.80. Whose Immanuelögem. there \$2.20; by himself \$4. Mr. Richter at Thornton Station, Ill, \$1.50. Past. Brohm's congregation in St. Louis \$16.33. Teacher Grothmann in Schaumburg, Ill, \$5. Past. Sapper's Gem. in Carondelet, Mo., \$18. Past. Röders Gem. in Dunton, Ill, \$24.- Past. Ruhlands Gem. in Pleasant Ridge, Ill., \$25.

To the College-VnterhaltSkasse; From the Immanuel's-District in St. Louis \$11. From the Trinity District \$11- Two collections in Past. Löbers Gem. in Thornton Station, Ill, \$15.75. Easter - Coll. in Past. Schliepsiek's Gem. in Dwight, Ill., \$7.27. Post. Streckfuß's Gem. in Washington Co, Ill, \$15.40. Past. Richmann's Gem. in Schaumburg, Ill., \$17.63.

To the Synod Mission Fund: From Trinity Distr. in St. Louis \$2. I. Prince in Pittsburgh 50 Cts. Don Teacher Alders & his pupils at Addison \$3. From the pupils of Teacher Bartling there \$3.65.

For inner mission: From Past. Th. Go sch's congregation in Akron, O., \$3.15. Past. Pissel's congregation in Rich, Cool Co, Ill, \$10.

On college construction in Fort Wayne; By Joh Jeudr through Past. Sondhaus in KimmSwick, Mo., \$6. Th. Reinhardt in Chicago \$3. Past. Holls' Gem. in Tolumbia, Ill, \$7. D. Kornhaaf in Addison \$5. Wittwe Krenning by Past. Böse in St. Louis \$2. Past. Streckfuß's Gem. in Washington Co, Ill, \$55.

On seminary building in Addison: From Rev. Stephen's Gem. in Ehester, Ill, \$8.65.

For Past. Brunn's Institution: Don F. W. Sundrmmann, Clarinda, Iowa, \$3.50.

For poor students: Don Mrs. Kammeier through Past. Biltz in Lafayette Co., Mo., \$1.

For the Hermannsburg Mission; Don Eh. Lühning in Chicago \$3. Mrs. N. R. there \$5.

To the seminary household in St. Louis: Collected at d. wedding of Herr Dietzel by Past. Klep" pisch at Waterloo, Ill, \$4.30.

For related Mrs. Past. Metz: Don Past. Dear St. John's congregation in New Orleans \$37. an unnamed person there \$5. desgl. \$2. Mr. Däuble in Evansville, Ind. \$1: E. Roschke.

### Received in the Raffe of the Eastern District:

To the synodical treasury: Don of Martinsville \$6.30, of Washington \$16.80, of Williamsburg \$26.00, of Wolcottsville \$5.05, of Buffalo \$38.00, of Port Richmond \$37.45, of Aorkville \$5.00, of Martinville \$4.15, of Reserve \$15.00. Of Past. Fleckenstein's Gem. \$1.00. Don Past. Tirmenstrin's comm. \$3.00.

On Synod Debt Discharge: Don Regle \$1.00.

To college maintenance casser Don of the comm. in New-York \$9.10, do. \$11.70, do. From Miss Maria Bernreuther \$2.00. From Martinville Community for Fort Wayne \$1.30.

On college construction in Fort Wayne: From the comm. in St. Johnsbürg \$34.50. Don the comm. in Williamsburg, third mission, \$30.75. From Past. Gottlieb's branch congreg. in Bergenport \$25.37. Of Rev. Weisel's seur. Gem. \$19.25. From the Gem. in Reserve, subsequently \$5.M. From Emanuel's congregation in Baltimore \$39.25;

From the Women's Association of this Gem. 830.00. Don Maria Hanau 81.00. From Mrs. Fahrenholz 81.00.

For the church building in St. Genevieve: From C. Toy 81.50. From the LirbeS fund of the parish in New-York 820.00.

For the orphanage in St. Louis: From Mrs. Mallo 81.50. From Maria Hanau 81.00.

To the church building in Richmond; From the congreg. in Martinville 85.10.

On the building of churches in Bethlehem: From the Gem. in St. Johnsbürg 817.13.

To support students: Kindtauf-Collecte bet F. Menzing 85.50. Bon the Gem. in Wolcottsburg 81.00. From I. Kühl 81.00. From drrGcm. in Nome 87.25.

For F. K.: Taus-Collecte at P. Schmidt 85 65. HochzeitS-Collecte at I. Kühl II. 83.35.

For E. B.: TotalMt of Past. Schmitt. 815.39.

For M. B.: Tauf-Collecte bei H. Moll 83.75.

For S. E. r From the Woman's Club in Boston, Mass. 85.60. From C. Miller 81.00.

To the widow's fund: Collecte at an evening party at M. Eschrich 82.00. Bon P. Gräber 82.00. From P. O. Hanser 82.00.

For heathen mission: don of congreg. in St. Johnsbürg 85.00; do. in Martinsville 81.78; do. in Boston, Mass., 810.50. From I/ Christgan 81.00. From Emanuel's congreg. in Baltimore 825.00. From Miss Emilie Fischer 82.50.

For Mrs. Past. Metz: HochzeitS-Collecte bei W. Hartmann 84.00. From the children of Mr. Past.

Large 85 00. From Mrs. Maria Bodihn 85.0 >. From N. N. 85.00.

For inner mission: from the congregation in New York 816.10; in Boston, Mass. 820.00; in Buffalo 84.90. from Miss Aug. Klose 81.00. from the congregation in Reserve 82.10; Allegbany 82.85; Olean 82 85; Philadclpbia 816.70. from some members of the congregation in New York 83.50. from the Women's Association in Boston, Mass. 85.00. from Miss Emil. Fischer 82.50.

For teacher salaries: From the Gem. in St. Johnsbürg 85.30; in Wolcottsburg 86.34; in Olean 83.24; All-ghany 83.75.

On the building of the church in Sheboygan: Don Karl Toy 81.5". From I. Schnvos 81.75.

For the proseminar in striving: By Maria Hanau 81.00.

For the hospital in St. Louis: From Miss Maria Bernreuther 81.00.

For the seminary building in Addison: Don of the congregation in Martinsville 83.36. From Maria Hanau 81.00. From the Lirbeskasse of the congregation in New-York 825.00.

To Castle GardenMission: Don Past. Weisel Seir. 850.00. Don Past. Walker 825.00.

New-York, March 1, 1869. I. Birkner, Kass.

### For the Lutheran have paid:

The 21st year: Messrs. H. Thies, W. K oll mann.

The 22nd year: Messrs. H. Tbies 83, W. Meyer 84, L. Falch 85.50, H. Ballhorst, Past. A. Mennicke, Dr. F. John, Mittenzwei, W. Kollmann.

The 23rd year: Messrs. I. Trantmann, M. Guinther 88, A. F. Ahner 87.50, A. Mennicke 815, M. Guiniber 84.50.

Further: I. G. Renner, C. Schmidt 824, H. Knoke, W. Buchholz, G. M. Herrmann, F. Wegener, H. Thies 89, G. Lungwitz, G. Darnstädt, C. Kiibnert, G. Lorenz, W. Meyer 84.50, L. Falch 84.50, H. Ballhorst, I. Birner, Neumüller A. Schletz 85, Dr. F. John, A. Schieß 85, Gottl. Schröppel, Mittenzwei.

Den 24. Jahrgang: Die Herren Pastoren: M. Th. Gotsch 8 ex., W. Denke 88.25, A. Detzer 820, H. Wetzet, A. Herzberger, C. Mees 855, H. Wunder 825, I. Her, I. Trautmann 87.50, F. Keller 87.50, H. Bauer 87.50, I. Meyer, W. Holls 823.50, M. Stephan 84.50, H. Wunder 835.25, G. Ströhlein, C. Povp 87.50, G. Streckfuß 816.50, C. Böse 8'3, I. Rupprecht 89, C. Sapprr 846.50, Th. Brohm 834, E. I. M. Wege 8111, A. Ernst 89.28,

F. Ottmann 819.50, Th. Mießler 83, I. A. F. W. Müller 84.50, W. C. H. Lübker, I. L. Daib 85.75, F. N. Tramm 81.90, T. Engelder, C. Kühn, G. T. Gotsch 815, A. C. Großberger 84.80, P. Heid 819, L. W. Habet, C. A. Kanold 85, C. Steege 84 85, W. Hattstädt 812, A. C. Bauer 810.75, F. Steinbach 830, H. Lemke 822.50, A. F. Ahner 85.50, H. Gräbner 831.50, I. C. Weisel 823.50,

G. Bernthal 85, I. M. Partenfclder 83, F. Hachenberger, H. W. Wehrs, I. A. F. W. Müller 850.75, S. Bächler, A. Saupert 823.98, N. Amlund, H. A. C. Kanold 52, G. W. Drees 81, V. Koren, O. Valdeland, G. Traub 827.

Further: T. Heischmann, F. Werle, A. Bohn 886, G. Bernhardt 810, I. W. B. Dobler, I. I. Schwärm, C. Schmidt 822.50, H. Köhler, I. G. Töpfer, Dittmar, Fr. Moths, M. Janke, I. Käppel 89.78, S. Riedel 819.50, Chr. Pohlmann 85.25, G. M. Herrmann, L. Seim, I. Arnold 87.50, L. Gallmann, W. Wesche, S. Garbisch 81.75, F. Wegener, H. Thies 833, I. F. Winter 827, C. Müller 86, H. W. Hoppe 828, W. Meyer 875.75, A. Kohlmeier 819.50, L. Schweißer, A. Reichelt, L. Lückert 815, H. Erk, H. Knorr, H. Brwie 86, I. F. F. Winter 86, S. Garbisch 810.50, E. Kohlstage, A. Schletz 824, E. Kundinger, Dr. F. John, A. Damköhler 821, F. Schiff" meyer, W. Huhn, H. Heuer, A. Busch, I. W. Backhorn, F. Patzig.

The 25th year: The gentlemen pastors: Tor. Dahl, H. Wetzet, H. Schöneberg 830, C. Reichenbechr 86, F. König 820, F. Keller 83, C. Frank 86, T. Jäckel, G. Kranz, C. Thurow 815, T. Sallmann 819.50, M. Stephan 818, G. Streckfuß 85, W. Engelbert 842, H. Allwardt 84.50, W. Vomhof, H. Kühn 813.50, B. E. Kähler 819.50, A. Wotter, O. Juul, C. Baun, E. I. Fleckonstrin, P. Seuel 816, Th. Mießler 84.50, O. Rohrlack 812, I. C. T. Moses, F. König 840, I. A. F. W. Müller 8111.50, G. F. H. Messer, I. A. Schulze, H. A. Schmidt, I. L. Daib 814 25, I. Oetjen, E. G. C. Markworth, A. Hoppe 827, M. Merz 86, M. Michael 83, F. W. Föhlinger 845, E. Christensen, H. G. Holen, H. Wunder 827, C. Reichenbecher 82, I. I. Weder, C. Steege 6.0 cts, H. Jüngel 846.50, P. Raßmusen, L. Lochner 820, G. Markworth 812, H. Walker 818, F. W. Föhlinger, G. Landgraff, M. W. Sommer 83, H. Schöneberg 816.50, P. Göbel, W. Hudtloff, A. Biewend 817.50, A. Weyel 830, F. W. Pennekamv 89, I. C. Weisel 818, N. A. Quammcn, F. Döderlein 825, W. Hoppe, Th. Viertens 810 50, F. Hachenberger 812, A. E. Winter, I. Lift 834, A. Detzer 820, H. Wunder 816.50, M. Wyneken 88.90, I. G. Butz, H. W. Wehrs 813.50, I. M. Johannes 85, M. Damman, E. Georgii 821, G. K. Schuster 827.50, 1st Schmidt, C. F. Liebe 845, A. Saupert 816.50, C. F. Ebert, C. W. Baumhöfner 810, N. Amlund, I. F. Biltz 837.85, Dr. G. M. Gotsch 818, H. Löber 815.50, H. Harmening 84.50, K. Thorstensen, I. Vontobel, F. C. Becker, H. Walker 83, E. Rolf 820, C. Reichenbecher, C. F. Goldammer, V. Koren, W. Zschoch, L. I. Reichert, H. Wunder 816.50, P. Bredow, I. F. N. Wolf, F. Besel, L. Muckel 34.50, Th. Wichmann 824, L. Geyer 818, H. Eggers, I. P. Petersen, I. G. Nützet 813.50, G. Schumm 818.50, K. L. Moll 8'5, I. B. Frist), O. Valdeland, C. H. Lückert 87.50, B. Muus, H. Kühn 88.34, E. T. Richter 89.

Further: W. Kahle 83, V. F. Strobcl, I. Robert 83, H. Kaufmann, I. G. Nenner, P. Scheuer, M. Scheuer

50 Cts, A. Bohn 86, E. Wetzet, W. Bachmann, W. Pape, W. H. Bewie, A. Krome 875, M. Goppelt 87.50, A. Wollgast 8'3, I. W. B. Dobler, C. Merzdorf, I. I. Schwärm, F. Graue, I. Brahe 825, F. Fatbauer 840, I. G. Böbm 813.50, I. Johannes 84.50, M. Buchholz, Fr. Moths, M. Janke, I. Käppel 85.22, I. Marggrander, F. Auch, W. H. Bcwie, Fr. Kollmann, G. Eckert, D. Schaaf, Krcurberger, G. Körler, H. Wilkening, C. Müller, Fr. Thurow, I. Martin, W. Gärsmehl, H. Schleifer, H. Jacobs, R. Weehrly, I. C. Ulrich 813.50, C. Moormann 84.50, I. Knoche, G. F. Roller 811, Ballbach, Mierswa, H. Trost, H. Knorr, W. L. Wells, I. Senne 89, E. Bühring 85, P. Th. Bürger 858.50, M. Pfänder, Dr. F. Meyer, F. Reinhardt, H. Bartling 823.50, F. L. Weiß 89, C. Seim, F. Ballhorst, H. Dammeier, F. Bodemer 821, E. H. Rolf 834.50, W. Bcck, I. F. F. Winter 87.50, E. Brötzmann, C. Kickhöfer, M. Friedrich, F. E. A. AhrenS, A. Schletz 88.50, A. Damköhler 84, C. E. Maschgcr, W. Barth, I. Helfrich 81, I. C. Ulrich 815, H. Pritzlaff 838.40, W. Liitkcmeier, G. Möckel, I. M. Schmidt, M. Hanselmann, Or. Sceger, N. Schiudeldecker, H. Luken, 3rd G. Töpfer, H. W. Bewie 810.50, G. Winneberger 848, M. Batcs, I. Brase 819.25, G. F. Roller.

M. C. Barthel.

The annual report on the Lutheran Hospital, Orphanage and Asylum will appear in the next issue due to lack of space.

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### Open questions.

If it must be admitted that the contending church, the church here on earth, can never achieve a completely perfect unity of faith and togetherness among its members, does this not prove that a minor error against God's word is to be tolerated and treated as an "open question"? It is true that an absolute or completely perfect unity in doctrine will not be achieved here, because according to Christ's statement, the weeds in the field will grow until the harvest. When we pray in the "Our Father": forgive us our trespasses, this refers not only to the sin of criminal living, but also to that of error. The apostle Paul clearly says that in the church many people build on the right foundation also wood, hay and stubble of erroneous human thoughts, which cannot withstand the fire of trial, but which, because the foundation remains unharmed, do not deprive us of blessedness. But it is wrong to conclude from this that because the church does not achieve perfect unity in doctrine in this life, minor errors are permitted. For then the conclusion would also have to apply: because perfect holiness of life cannot be attained, minor sins are also permitted.

- Therefore, one completely misunderstands our ancient teachers if one thinks that they made a distinction between "primary" and "secondary", i.e. absolutely necessary and less necessary articles of faith, in order to show that one need not hold so firmly to certain parts of the Word of God. The distinction drawn by the Fathers between primary and secondary doctrines is intended to show us two things: first, which doctrines must be recognized as necessary if one is to attain the saving faith and stand in it. For some laymen have an exceedingly small knowledge, but still so much that they can be saved. If one were to examine such people more deeply, strange things would probably come to light from time to time, perhaps the most holy heresies, which, if they were consciously held, would make one forfeit blessedness. It is certain, however, that if such a layman possessed even the slightest knowledge, knew only the primary articles, but showed zeal, listened to God's word, and allowed himself to be punished, he could be a faithful and blessed Christian in spite of his little knowledge. The above-mentioned difference between the primary and secondary articles shows, on the other hand, which doctrines can be unknown to a Christian who is weak in knowledge without loss of blessedness. And this is also important to know. For if B. a preacher to

If a dying man were called who was very weak in knowledge, it would be folly to claim that a Christian must be correct in doctrine, that such a dying man must also know, for example, the characteristic differences of the persons in the Godhead, or the ways in which the attributes of the natures of Christ are communicated, and so on. No, such secondary articles can also be unknown to such a dying man; if he only knows the most necessary, the primary articles, e.g. that God is a triune God, that God's Son became man, that Jesus Christ redeemed the world through his suffering and death, that whoever believes in him will be saved, etc., and if he, as a poor sinner, has a desire for grace, this is sufficient. The apostle Peter taught the first Christians in Jerusalem for only one hour and then baptized them immediately. How little knowledge these three thousand may have had! But they did not stand up and declare that, since they had the knowledge to be saved, the lesser errors should be tolerated as open questions, but it is written of them: "But they continued steadfastly in the apostles' doctrine. - —

But when doctrines are still in the midst of development, when the Church has not yet established them, has not yet given a decision about them, they belong to the

such teachings not among the open questions? This is what the lowans and many new believing theologians claim, but the old theologians and we Missourians with them deny it. Thus, for example, the lowans say: "We must not refuse to recognize, apart from what is symbolically fixed, an area of theological knowledge with open questions which are not yet ecclesiastically and symbolically answered. Further: "Because about these things" (about the questions of the ministry and the last things) "no unanimous consensus has yet emerged in the Lutheran church... we consider the mentioned controversial doctrines as open questions." Löhe speaks of "not yet concluded questions" about which "the Lutheran Church has not been in the case of having to decide for three hundred years," which are still "in abeyance." The theological faculty of Dorpat says that there are doctrines "which are still in the midst of development, and which have not yet entered the historical, dogma-forming movement, or have only begun to do so," because they have not yet "become the object of the closer explanation and determination of the church. This theory of gradually forming doctrines is, however, partly obviously still a piece of leaven from the rationalistic time. For it was the nationalists who understood by dogmas, by church doctrines of faith, not the unchangeable divine main truths of Christianity, but doctrines that had emerged from processes of scientific development, which had been raised by the various church parties to ecclesiastically valid doctrines and had come into force in each case. On the other hand, this neo-believing Lutheran view of the formation of dogmas is a piece of the Roman pagan spirit. For the Romans teach the gradual emergence of dogmas. The present pope has now publicly declared the doctrine of the immaculate conception of the Blessed Virgin Mary, which until then had been considered an open question in the Roman church, to be a dogma, and soon the great council will convene in Rome, where the pope will again work on the formation of dogmas and present his faithful with new gifts, probably with the dogma of his own alleged infallibility. So, before the "one laborious consensus" is formed in the Roman Council and the Pope has not finally "spoken" and "decided", a doctrine is an open question among the Romans. It depends on the pope's decision, the "Catholics" have to wait for it. And now, according to Iowa theology, the Lutherans should also wait and consider the teachings of the Word of God as open questions until a "unanimous consensus has been formed", until the "church" has spoken and decided. The Romans say: we want to wait until the pope has decided. The lowans, by making the church the pope: we want to wait until the church has decided. Lutherans, however, who have not yet been taken in by the swindle of development and progress, but know that "the faith is once given to the saints" (Jude 3), do not speak of doctrines of faith as of a matter that must first be sought, investigated, and then decided and pronounced by unanimous consensus,-) and for which future decision of the dogma-forming pope or also of the developing theologians humble Christians would have to wait most obediently and submissively. Luther also knew this half-rationalistic, half-Roman waiting for the future decisions of the church and was not particularly well disposed to it; he says: "That they now say they want to wait until it is decided by the Christian church, let the devil wait; I will not wait so long. For the Christian church has already decided everything." It is true, it is also prophesied in God's Word, and the history of the church has confirmed it, that the church does not always stand in the same splendor of publicly pure doctrine, that rather, as the ancients "expressed it," changes occur in it like in the moon. Thus, for example, the light of pure and full doctrine shone brighter in the apostolic times and in the first three centuries than in the Middle Ages, and in the time of the Reformation again brighter than in the time of the reign of rationalism. But it is a grave error to think that the church from century to century receives an ever greater store of divine doctrines through the formation and development of dogmas, through unanimous church decisions or papal decrees, and that the church attains an ever deeper and richer knowledge. Do the Iowa and Löhe and the Dorpat professors really think that they have more teachings and have penetrated to a deeper and richer knowledge and have developed higher than Adam, Abraham, Moses, David, Isaiah, John, Paul, Athanasius, Luther, Chemnitz? Do they think they would have even more than the church members of Corinth, of whom the apostle Paul testifies in the Holy Spirit that they were rich? The apostle Paul testifies in the Holy Spirit that they were rich "in all doctrine and knowledge," that is, that they had "no lack" of any gift and were "only waiting for the revelation of our Lord Jesus Christ. The "true disciples" of Christ are depicted in the word of God as those who "know the truth" (Joh. 8, 32.), not those who are always searching for it, or even form and develop it themselves, or expect and depend on future ecclesiastical consensus decisions for their appearance.

\*) How could Luther have reformed the church if he had to wait for the consensus? Where was the consensus? It was formed only later, after he had pronounced the doctrines.



Lutherans are right to shy away from this modern open-question theology. Lutherans rightly have a great awe of this modern open-question theology, which is always aimed at development, teaching and learning, and yet never comes to a conclusion, to the knowledge of the truth; for they do not want to be counted among the class of those people of whom Paul says that they "are always learning, and can never come to the knowledge of the truth. The church is not a school of philosophers whose work it would be to seek the truth eternally. Rather, the whole, complete truth is given to the church as its most precious treasure, entrusted as its good supplement, so that it does not seek it, but "keeps" it through the Holy Spirit (2 Tim. 1, 13. 14.);

1 Tim. 6, 20.). It is true that the church is compelled by false prophets who arise again and again to define and formulate the pure doctrine it has more and more precisely, so that the deceptive false spirits are unmasked and cannot introduce false doctrines under ambiguous phrases; but this does not increase the number of its dogmas, so that open questions now become generally valid doctrines, - but the doctrines are thereby only more carefully guarded against distortions, confirmed anew, further developed. The gradual emergence and multiplication of dogmas is a dream of the new theology, a rationalistic and at the same time Roman/Pastoral leaven, which the lowans want to smuggle into the American Lutheran Church. That is why the lowans separated from the Missouri Synod earlier, because the Missouri Synod swept out this leaven but wanted Löhe for the same space. The *Church Council* has had the lowans muffle three questions, the answer to which was made a condition of union. We would like to take the liberty of giving the *Church Council* the well-meant good advice to present at least one question to the lowans, namely, whether they are willing to develop dogma-forming activities in the future, or whether they want to abandon this urge. A return to the one, old, unchangeable, eternal truth of the general church is not possible as long as in their minds there is still the delusion and tickle that dogmas are only gradually formed, for with this delusion there is no endurance on the way of innovation and final dissolution of all truth. - Therefore, dear reader, I do not mean that our struggle against the Iowa School is a matter of theological subtleties and trifles; rather, it is a matter of holding on to and preserving the foundation of all beatific truth.

## **Miraculous rescue of a house of worship from fire.**

At no time was the devil more furious in his desire to harm people in the flesh than at the very time when the only begotten Son of God, our highly praised

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This is how much the devil's "Wohlauf" meant to us Lutherans here on this Sunday of Judica.

Our Lutheran Trinity Church here, which 16 years ago, when it was built, seemed to be large enough for an age, has now become too narrow with almost three times the increase of the congregation, under God's blessing, that we are just about to provide further and better premises. Thus it happened that on the Sunday in question our church, which - by the way - has only one exit, was filled to capacity from the back to almost the level of the altar.

The little ones are represented in great numbers at their places. The service begins in the best order; just as the Gospel is read at the altar, the "Great Faith", No. 183, is to be sung, as indicated on the song board. The precentor (since the organist was absent) begins -

but not the "great" faith, but the "short" faith, No. 184. The congregation is puzzled; what does this mean? the people ask themselves and finally sing along: the precentor thinks: How did I come to make this mistake? The pastor in the sacristy, however, draws the wise conclusion from this oversight: "He wasn't paying attention. But notice, dear reader, that this was the "Wohlauf" that God, the Lord God, held up to the "Wohlauf" of Satan. Due to the time saved by the "short faith", the service ended five minutes earlier than if the "great faith" had been sung as intended, and this in turn saved our church from complete destruction by fire and many of us from terrible mutilation, or even a Death with horror.

For, you know, during the service a terrible westerly storm arose from nearby Lake Erie, but as a result of it a chimney burned out in the schoolhouse - at the same time the home of our dear teacher L. - located only a few steps to the east of the church. The storm blew a piece of smoldering soot onto a dry part of the roof of our church, which no one saw, since everything in the whole neighborhood - except the sick wife of the teacher - was inside the church. But God had already seen it before it happened. The roof caught

Fire, the devil triumphed, all the more filled with rage, as just below the burning place, in the nave of the church, probably at the same time as the roof caught fire, several infants brought to holy baptism renounced through their godparents "the devil and all his works and all his nature" and confessed faith in the triune God of the Christians. While the roof is already burning, the pastor closes with the blessing of the Lord, the congregation sings its joyful Three Times Amen, and still the final vcrs: "Now, we

The Lord and Savior Jesus Christ administered His ministry of destroying the works of the devil and redeeming the poor human race from the bonds of the devil in a state of humiliation on earth. And it was precisely in those places that the evil enemy carried out his terrible business in the worst way, even outwardly, that the Lord Jesus, preaching the Gospel and confirming it by divine miracles, passed through. In addition, the devil becomes all the more furious the more we approach the last day, which brings salvation for all eternity for the pious, but eternal bondage in hell for Satan, because he knows he has little time left. Revelation 12:12.

Every pastor will know from his experience that it is precisely during Lent, when the high priestly work of Christ, as a protection against the devil, is especially observed in the Church of God, that the devil's wickedness, if not always in bodily attacks, at least manifests itself most in spiritual temptations. As this is already required by the matter itself and the doctrinal context, the old Christian church therefore also placed the Gospels, which deal with the temptations of the devil, on the first three Sundays of the holy Passion period, according to its Christian liberty, to exhort the dear Christians to be careful, watch and pray before their adversary, the devil.

Such and similar contemplations are also carried out in the Lutheran churches (where it is done properly) on these three Sundays; is it any wonder that the devil comes in a rage, and (as he has succeeded here and there under God's permission in the last years) just these houses of God, especially at such a time,

wants to destroy. After all, the devil is also an ape of our strong, zealous God, who threatens to destroy the churches that are repugnant to Him, the idol temples and image pillars, with fire. Jer. 43:12, 13.

The evil enemy also proved this quite clearly at our house of God here in West Seneca near Buffalo on the Sunday of Judica, in the middle of Lent this year. On the preceding Sundays, many sermons were preached about the raging of Satan and about Christ's overcoming of him, and about the weapons that the Lord Christ Himself has put into the hands of the dear Christians against this enemy: - the Word of God and prayer, - and pleas were made that God would tread Satan under our feet, in short. This angered the evil enemy - all the more, since he could not keep the field against such weapons, against the souls that he had plagued so many times this year - and he thought: "Well then, I will plague these Christians at least outwardly on their property, and I will also plague them in some way.

possible on the body, and preferably also some dead ones." - See, dear reader,

lay to your heart" 2c. The church begins to empty; except for the pastor, there are only a few people left inside the house of worship, when the call rings out from outside: "Fire, our church is on fire!" Now think, dear reader, of our fright when we had to convince ourselves of the truth of this call as we jumped out. - Women, children with men were trying to throw masses of snow from below onto the burning place, since at first there was no fire extinguishing apparatus, not even a ladder was at hand. - Tears almost in every eye, wailing from all sides, the storm raging. - The pastor with the help of an overseer and some women tried to save the altar and pulpit decorations, the sacred vessels, the books in the sacristy. - The fire was just above.

- But lo and behold, a brave man has already arrived on the burning roof with the help of the stretcher, others follow him, the trustees finally bring order to the attempts to extinguish the fire, water is then handed up in quickly brought buckets, anxious waiting - and finally it is said from above: "Praise God, now we will be masters of the fire. In a short time, it was also overcome with the help of the snow still partly lying on the roof; but everyone sees - and the blood stands in the veins with horror - still a few minutes - as much time as the singing of the **"great faith"** lasts.

If the church service had lasted longer than the singing of the "short" (notice what, dear reader!?) - a few more minutes, especially during the strong storm, if the service had ended later, a part of the burning roof would inevitably have fallen down on the only lightly plastered ceiling of the nave of the church and at the same moment would have had to press down the ceiling itself. And now everyone can imagine what would have happened to the church, which was full to bursting.

The "Wohlauf" of our Lord Savior was more powerful for our salvation than the "Wohlauf" of the devil for this work of destruction. But the "Wohlauf" of our Lord was more powerful for our salvation than the "Wohlauf" of the devil for this work of destruction. And we can now joyfully and triumphantly raise our hands to the mountains, from which such wonderful help has come to us, praise God and say: "We are in **fire.**

come, You have carried us out and refreshed us." Ps. 66, 12.

Yes, on the Sunday of Judica in the year of salvation 1869, the gracious, merciful God and Lord snatched our house of God and the visitors of the church out of the fire and preached an excellent sermon, as in a picture, about what He always does to the congregation of the saints in spiritual matters, namely, that He saves them, as a fire, from the fire - from the dominion of the devil, Zech. 3, 2.

God grant to all of us on whom the gracious

God has shown such miracles, and also to each of the readers of the "Lutheran", who are hereby commanded by God, that we are such "fires", who are spiritually "saved" from the tyranny of the devil and the hellish fire in the power of the Holy Spirit, despite the law, sin, death, hell and Satan. Spirit, in spite of law, sin, death, hell and Satan, through Jesus Christ, our highly praised Savior. Amen.

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4t

The dear reader may excuse me if I add the following - somewhat dry - "moral" for the dear congregations, according to our experience made in this accident: Do not build the outbuildings to the church too close to your place of worship and always in the direction of the same, which corresponds to the prevailing direction of the wind in your area; also possibly provide your churches with an exit at the back (best through the sacristy), apart from the front main entrance.

F. W. Schmitt, Pastor.

(Submitted.)

## The victory of the Gospel over paganism among the Pomeranians.

(Continued.)

### IV.

And now, behold, I know that ye shall see my face no more, all ye through whom I have passed, preaching the kingdom of God. Take heed therefore unto yourselves, and unto all the host, among whom the Holy Ghost hath placed you. Take heed therefore unto yourselves, and unto all the host, among which the Holy Ghost hath placed you to feed the church of God, which he hath purchased by his own blood. And now, brethren, I commend you to God, and to the word of his grace, which is mighty to edify you, and to give you an inheritance among all them that are sanctified.

Apost. Hist. 20, 25, 28, and 82.

Already during his stay in Stettin Otto received letters from Franconia, from which he saw that they desired his personal presence in his diocese and looked forward with longing to his return home. But when the emperor himself wrote to him, even threatening his speedy return, he finally, with many tears and heartfelt fatherly exhortations, said valet to his dear Pomeranians for the second time, and now for good, for he was already 60 years old. But he could not refrain from strengthening all the Christian towns and villages through which he passed, as well as taking his way through Poland, in order to see the Polish duke once again and to strengthen the present good understanding between him and the Pomeranians.

His arrival in Bamberg caused great joy. The people from the surrounding area flocked to the city to see the man of God again and to hear from his mouth what God had done again through him for the Gentiles.

He then administered his episcopal office for another eleven years. A quiet old age may not have been granted to him in his homeland either, for the pope and the emperor were at that time fighting fiercely over power,

and strife and confusion reigned everywhere. How he must have often longed as a weary pilgrim for the quiet, peaceful home of eternal life! But until the archpastor let him sleep in peace, he cared as a faithful shepherd not only for his parish, but also for the church in Pomerania.

Thus he had finally reached the age of seventy, when all at once such a dwindling of his strength became apparent, which caused his friends great concern. But he soon sat in his bed, soon he went around singing and praying at his staff in his little room. On the day of Peter and Paul, however, he noticed that his end was near. He therefore called his friends to his bedside, spoke to them of the victorious martyrdom of the two high apostles and then of his approaching death, entrusted the monastery at St. Michael, which had become so dear to him, to their care and concern, but entrusted himself and his entire host to the grace of God. He passed the night in prayer and sighing and greeted the morning with joy and thanksgiving when his people came to hold morning prayers at his bedside. On the same day - it was June 30 of the year 1139 - his run was completed. He fell asleep as quietly as a tired child.

The news of his death caused the most heartfelt mourning, both near and far, among the high and the low, but especially among the poor. It was especially expressed in the funeral sermon which his most trusted friend, the Bishop of Würzburg, preached to him. "I am sorry for myself, that I speak the truth, and that I may say so, I am sorry for myself and very sad," he said, among other things; "for I have lost much help and comfort in this friend of mine. He has been a great and welcome comfort to me in this city, in friendship and society. I have confidentially and faithfully shared with him all my cares, all my dealings, and all my important stops. To put it briefly, he has been a great help to me in all my affairs. But what do I say about myself? The whole order of my name, namely the whole priesthood, is justly put in great

mourning after having lost its fellow priest. He was our jewel, our ornament and our adornment. When we came together, he adorned our meetings with the splendor of his virtues. We could see from him, as from a living book, how we should live and what we should do; for examples and good works teach much better than words. But he taught with words and examples; he said it and did it. Can it be good for us that such a light has been shed in our midst? - The hand of the Lord was with him. Oh, how many rich people he has raised to spiritual life with their goods. What he could take away from the world in terms of people, works and things, he united in terms of godliness.

and mercy with God. But what need is there for many words? His love was in everything he did and lived. God's mercy was always before his eyes and in his heart. The closing words of this funeral oration are also characteristic. They show anew how the papist doctrine of works always and always forced itself into the view of the believers of that time and yet was not allowed to reach the bottom of the heart, but how the heart, as soon as it somehow came to a meeting, was found to rest only in the merit of Christ. "Therefore, dear brothers," the funeral orator exclaimed at last, "pray, pray all the more diligently, that he too may obtain the mercy which he believed, hoped and loved while he was waltzing in this body. He did not listen with deaf ears to what is written in the Gospel: Blessed are the merciful, for they will receive mercy; and: Be merciful, just as your Father in heaven is merciful. But no one can be merciful who is not also humble. Therefore everyone who is merciful does not exalt himself, so we can be sure that his spirit has also had true humility, which is pleasing to God, because he has practiced mercy. If, as is the way of human weakness, his good works and deeds were tainted with human ambition (for nothing is entirely pure in the sight of the supreme judge), pray diligently, and let us all pray with one accord, that all these things may be blotted out by him who bears the sins of the whole world, the Lamb of God, our Lord Jesus Christ, who lives and reigns with the Father and the Holy Spirit for ever and ever.

Otto's bones are buried in the church on the Michelsberg in today's Bamberg. There is a monument erected to him, some of his priestly vestments and the like are still on display, and a series of pictures depict what he did and suffered for the sake of Christ.

A papal decree placed Otto among the number of saints already fifty years after his death, in 1189. In the papal church, there is also a lot of talk about the miracles that he is said to have performed not only during his lifetime, but also especially afterwards at his grave. We leave these miracle stories, which in any case need to be examined, aside, since in what Otto has done with the Gospel among the Pomeranians, true and even greater miracles are before our eyes. For this reason, let his memory remain a blessing to the orthodox church of this land, too, according to the apostolic words: "Remember your teachers who have told you the word of God, whose end look on and follow their faith" (Hebr. 13, 7.). Therefore, instead of calling him idolatrously with the papists, we also dedicate to him here that after-

The call that resounded from the jubilee year of 1824. In the "Ottobüchlein" printed at that time for the Pomeranian people, from which the writer drew this partly, his description of life closes with the following words:

" This is the life and end of our dear father and teacher Otto, whose memory we hold high and valuable. For he brought Christ and the Holy Gospel to us Pomeranians with the help of God, out of a Christian spirit and with all joy. Through this, many of our people, especially the innocent little children and many others, have undoubtedly been saved. Like the dear apostle Paul, the bishop Otto also had to endure much tribulation when he preached the gospel to the Gentiles, but he did not consider any of them worthy of his life, so that he might complete his course with joy and the ministry he had received from the Lord Jesus, to testify to the gospel of grace. (Acts 20) If there was some error in the teaching of the beloved father, it was not his intention, but the fault of the time. And our Lord God has certainly rewarded him abundantly for his faithful work in eternal life, and has forgiven him his weakness from the heart. He, like us, was a pilgrim and stranger on earth and went to his eternal fatherland, which is in heaven. O how blessed are the dead who die in the Lord! May our dear God and Father grant us, for the sake of Jesus Christ His Son, that one day, when our hour comes, we too may go in peace, having diligently accomplished our daily work, and with a whole heart full of joy. Amen."

(Conclusion follows.)

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### **Something about the news from the Kingdom of God.**

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In Pennsylvania, on the railroad from Pittsburgh to Philadelphia, lies the town of Johnstown, which in 30 years has grown from an iron works into a town of about 25,000 inhabitants, among whom the German people are very strongly represented. Here the German people are divided into three large masses. One of them does not belong to any ecclesiastical association, the other belongs to the Catholic Church, which has three large congregations here, the third calls itself "Lutheran" and forms a large congregation of 300 members capable of voting, which is strengthened by the arriving immigrants. And what kind of congregation is this? Not only does it make a law that anyone who wants to have a child baptized by its pastor, and who is not yet a member of the congregation, must first pay \$5.00 into the congregation treasury, not only does it raise money for church purposes in a pagan way, as seems to be the custom here in America, but it also tolerates, and is very happy to put up with, the fact that, after it has driven away a good preacher, their

He preaches to them nothing but lies, partly to the very face of the Holy Scriptures, partly, all the more dangerously, with the attraction of a Bible verse, in order to hold more serious people captive. This man, who has gradually made the doctor's business his main business, but the preaching ministry a secondary matter, is excellently suited for an actor's stage. As proof of his confession, let us note that he recently won a silver fruit basket at a Catholic fair, which was solemnly presented to him with music by a deputation of the Catholic congregation. Examples from his sermons: "The apostle says: it is evil time; I don't want to say that, but rather: it is good time. "When our new church will be ready, then you shall see, then I will also preach the whole Christ to you." His lying sermons, coupled with an objectionable way of life, have a plague-like effect. One man expressed in an almost plaintive tone: "I used to be a believer and go to church, but he has brought me so far with his preaching and way of life that now I don't believe anything; when I die, I'm done." Even the undersigned preacher, who twice listened to that man's sermon, must confess that if he did it for a whole year, his faith would be preached to death. The curse-worthy influence of such preaching is so wearying and destroys all life from God, that one would not like to say and complain about it to any man, but preferably only to the holy and righteous God in heaven. Our German people like this, because the natural heart is flattered by all high opinion of itself and all morality without Christ, therefore many wish only from him the funeral sermon, in which his mouth overflows with human praise. He who pays the most gets the best sermon. What one sees and hears of the effect of such lying sermons reminds one of the Word of God Psalm 12:9: "It is filled with the wicked everywhere, where such loose people rule among men." - We recognize the five years of activity of this lying preacher as a judgment of God on our German people, who love lies more than the truth, but we believe and hope that the Lord still has his sincere but ignorant sheep in that congregation. For their sake and for the sake of the many German people who do not belong to any church, but mainly for our own souls, we have founded a small congregation for half a year, and for a quarter of a year we have also appointed a

preacher in God's name to preach God's word aloud to us every Sunday. The congregation has only nine members who still belong to the church; most of them are impecunious. Through the practice of church discipline, we have lost several members who, although they wanted to help the preacher, refused the preaching of the Word of God.

but they despised it all the same. The congregation regarded such money as sin money, and closed them down. Up to now, our church service took place in a church building that was allowed to us out of charity, but which is now to be sold for H1800. Our congregation is too small and poor to buy it, although it is very suitable for their purposes. The opponents are already jubilant that we will soon have to break away with our church, but our hope stands firm in God that He will not take care of us for our sake, but for the sake of His holy name and word, and will also reveal His glory in this place. We confidently hope from certain signs that God will soon judge that false preacher according to 2 Tim. 3, 9, and that then many sincere inquiries and questions about the truth will arise.

This is to inform you whether a pastor here and there felt called to recommend the promotion of the Kingdom of God to his congregation in this place for support with a mite. The still coming fellow believers want to remember us with sympathy and heartfelt intercession.

Johnstown, Cambria Co, Pa, Sunday Sexagesimä, 31 January 1869.

**The German Lutheran Dreieinigkeits-Gemeinde.** Heinrich Meier, chairman. August Alt, chairman.  
Emil Jung, secretary.

Johannes v. Brandt, Pastor.

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Narcissus and Afra.

Towards the end of the third century, a king reigned on the island of Cyprus who got into a war with the king of Attica and lost the war. As a result, his wife Hilaria was forced to flee with her daughter Afra and the rest of her closest relatives. Three maids, named Digna, Eumenia and Eutropia, also followed. They came to Rome, finally to Augsburg. Here they took up permanent residence and set up an inn to accommodate the travelers.

It happened that in 302 the Christians in the Roman Empire were severely persecuted during the reign of Emperor Diocletian. The persecution raged especially in Spain. Those who could flee, fled. Bishop Narcissus of Gerundum (Girona) also saved his life by fleeing. He reached Augsburg and stayed in the inn of Hilaria and Afra. The devout prayer of the bishop and his chaplain made a deep impression on the pagan inhabitants of the inn. They were instructed, became believers and desired holy baptism. Afra's house was consecrated a church by Narcissus, and Dionysius, her mother's brother, who had received the name Zosimus in baptism, was ordained bishop. Already in the following year (303)

Dionysius, Hilaria and Afra, and the other members of the family lost their lives in the Diocletian persecution. - Narcissus was also a victim of the persecution when he returned to Gerundum.

No sooner had the persecution of the Christians begun than Afra was seized and dragged to the judge Gaius Aquilinus. She was ordered by the judge to sacrifice to the gods, but she answered, "Before I knew the true God, I offended him with many sins; but now it shall never be done." When the judge said, "If you have committed so many sins, you are far from Christ," Afra replied, "But Christ came into the world for sinners, as He Himself says; He accepts sinners, and a sinner who washed His feet with her tears received forgiveness." - The judge was quite willing to make her sacrifice and return to paganism, but she remained steadfast, saying, "How shall I seek again that which I have cast as dung from me?" Finally the judge pronounced the sentence that she should be burned alive because of her refusal to participate in the sacrifice. Then the executioners came, dragged her to an island formed by the Lech River, and tied her to a stake. But she remained steadfast even in the face of death, lifted her eyes to heaven, and cried aloud to the Lord Jesus that He would not remember her sins and would preserve her body and soul from eternal fire. When the fire was already burning brightly and crackling, she could still be heard praying, and she passed away praying. This happened on August 5, 303, and on the place where her ashes were buried, a church was built in her honor and named after her.

(Force of the Ev. v. J. E. Fischer.)

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### Even better.

In a village of the Grand Duchy of Hesse, a younger pastor had not long since moved in, who, under God's blessing, had succeeded in reawakening a Christian sense in the majority of his previously neglected parishioners through earnest and loving work. Since he himself was steeped in revealed truth, he also found faith among his listeners for what he preached and spoke. He did not leave it at the Sunday sermon, but without imposing himself, he used every opportunity to win the hearts of his parishioners for the one thing that was necessary, provided good reading books and gradually made the people love their church and God's word again. Thus he was able to dare to hold Passion services every Friday during the Lent of 1866, and even before Easter, to hold a

or twice, since many wished to do so and took part in it. But, as everywhere, there were also in this village people who preferred to go to the inn rather than to church and to whom it was most annoying.

was to be reminded of their Christian duties by word and example. At the top was a wealthy farmer in the strength of years, who despised all Christianity as superstition, found Christian customs and discipline highly inconvenient and disturbing and therefore hated the pastor, also did everything to annoy him and to show his own free spirit quite openly. Thus he scoffed at the increased celebration of the Lord's Supper: "He had enough of the Lord's Supper, which was celebrated in a row, he did not want one outside the row," and during the Friday services he rattled past the church in his car with loud whip cracking. When questioned about this, he answered scornfully that he wanted to do even better the next Friday. The following Sunday, a relative of his was buried, and he had to follow the custom, while he had just planned to make a day of joy with his comrades in the tavern, because - as he had heard - the priest was to be transferred. This had made him very angry, and now he had to listen to the funeral sermon about God's judgments and the account that everyone had to give of his earthly life. To be reminded of what was then in store for the hardened sinner was completely repugnant to him. He was still more enraged, and said to himself, "If only the last day will not come sooner than when the \* \* \* market has been, for to that I must yet go." - The day of the market is already the next Wednesday. The man rides there, but while he usually can't get enough, this time he returns earlier, but also goes straight back to the tavern, drinks, and starts singing one wild song and another. All at once he gets up: "I don't know, I don't want to get off the boat with the singing, it's not right in my chest. He staggers home, lies down, can't sleep. In the morning, the most severe chest cold broke out. He feels himself that he is coming to the end: "I must die!" he moans, and to the astonishment of his family he adds: "Go to the priest, I cannot and will not die without having received Holy Communion.

It is immediately sent to the pastor, but he is already gone to the city to the dean (superintendent) to say goodbye to him, because he is really transferred. Meanwhile, the fever and pain of the He cries out more and more fiercely, as if in a rage: "Get me the priest, I can't die otherwise. Again and again, the messengers from the parsonage return with the answer that the priest is not yet here. Fear and



anxiety rise, they want to fetch an external priest, but he insists: "I want my priest," writhes like a worm on his bed, his chest rises and falls with loud gasps. - Around him they pray, "Stretch out, O Lord, make an end of his torment;" then he rises into the air and with half-closed eyes, in a hollow voice he cries: "No, Lord, don't be excited yet, don't let me die without Holy Communion, me great sinner me. - So the evening approaches, the eve of the Friday on which he had wanted to make it even worse by disturbing the passive prayer; the messengers from the parish house still return undelivered, the anxiety and the anguish of the sick man increase. - In the meantime, the priest had finished his business in town late and was attacked by heavy rain on his way back. He asked to borrow an umbrella from a brother priest on the way - the same priest who published this story in a Hessian newspaper - but rejected all urge to leave and wait for the weather with the words: "He is in a hurry, he feels as if something is driving him away. Arriving home, he hardly hears what has happened in the meantime, as he sets off again in his wet clothes on the way to the dying man. The door of the sickroom opens, the priest enters, the reflection of the light on the bright communion vessels hits the eyes of the poor man. Then, from the bedside, the words of the following priest resound: "Lord, I wait for you. A deep silence spreads, a holy shudder shakes all hearts, the confession begins, and with three fiery yeses the sick man confesses himself a poor sinner before God and man. Thus he receives the holy meal and immediately after that he breathes out his soul reconciled with God.

The next day, the Passion devotion was not disturbed by him. He had really done better. (Pilgrim from Saxony.)

### **In Christ's wounds I fall asleep, they make me clean from sins.**

When the Archbishop of Magdeburg, Erne-stus, was approaching his death, the Barefoot monks appeared before his bed to assist him in his last moments. Among the consolations with which they sought to uplift and cheer him, this was their most noble, that they said to him that he should only be confident, and fear neither death nor hell, that they and their other brothers wanted to appropriate to him all their holiness, together with the merits of their patron and the whole Minorite Order, so that he might stand before God's judgment. The dying archbishop replied: "No, dear sirs, I desire neither your nor anyone else's sanctity and good works, for they can help me nothing. But I rely solely on the great merit of my Lord and Savior Jesus Christ, living in the undoubted hope that I will thereby stand before God and be saved. In this spirit he passed away on August 3, 1513.

(From Wölbling's storybook.)

### **Filling stones.**

All the ways and leading of God are to guide the unbelievers to Christ, but to keep the believers with Him.

As certainly as all men are the property of Christ through the precious redemption accomplished for all, so certainly is He and His salvation only the property of those who believe in Him from the heart.

Whoever does not increase in holy hatred against the antichristic papsticalism and fanaticism (cf. Ps. 139:21) should not think that he is increasing in love for the evangelical truth of the Lutheran doctrine, but be sure that he is decreasing in it.

### **Annual report from 1868** about

the Lutheran Hospital, Orphanage and Asylum in the city and county of St. Louis, Mo.

Although God graciously spared us an epidemic last year, there was no lack of sick people who sought and received admission to our hospital. A total of 113 persons were admitted to the hospital last year. Most of them could be discharged cured. God's blessing has visibly followed the cures of our revered, diligent hospital physician, Dr. Bosse. There has been no disturbance in our house administration. The sick have been cared for punctually and undauntedly by the dear family of caretakers. Also, in the present so expensive time, economic restraint has been exercised as much as possible. The debts that were still owed on the hospital grounds and buildings have been reduced by 931 thousand dollars through the kind collections that have come our way and for which we express our heartfelt thanks, so that we now only have a debt of \$1007. Hopefully, we will be completely free of our debts to the hospital this year, which should certainly happen, since otherwise we will not be able to make further urgently needed improvements and enlargements. And the Lutheran hospital should be the best in the city in every respect. The dear congregations and individual Christians therefore want to remember our hospital most kindly this year as well. It should be mentioned here that, of course, if a contribution has been collected for the hospital in a congregation, not every franc from such a congregation can be accepted free of charge. The contribution was and is made for the acquisition, establishment and maintenance of the hospital itself and to cover the debts, as well as to cover the expenses for the care of really poor and abandoned people, who cannot receive support from anyone, not even from any community. Whoever can pay, is also obliged to pay. He has a cheap board, because he is not charged more per week than what mau pay almost in every boarding house.

if you are healthy and do not need any special care, namely 5 dollars for the week. The doctor's salary alone would be higher in a week. We also always have a significant number of poor people who cannot pay anything, among whom are our dear students. Of the 113 persons who were in the hospital last year, 38 paid their full bill, 9 only partially and 66 nothing at all, among them 39 students.

The Lutheran orphanage came into being through God's goodness in 1868, as has already been reported in earlier reports. It exists on the orphan farm, 15 miles from the city of St. Louis, in St. Louis County, on Manchester Road, directly behind the Lutheran St. Paul's Church there, and is run by the worthy "Pastor Lehman" and his dear wife with all love and faithfulness. At present there are 15 orphans, namely 13 boys and 2 girls. Only 4 are orphans, the rest are half-orphans, mostly those who lost their biological mother prematurely. For the half-orphans, \$100 is to be paid annually for one child, but so far we have only 2 who pay the whole price. It has also happened that a child has been handed over to us for which payment was to be made, but the mother has forgotten her child and has not been seen again and cannot be found in a large city such as St. Louis. Now the poor abandoned child could not be compensated for this disloyalty and is now considered an orphan. We are receiving more and more requests for half-orphans. We see that it is a great need to have a home especially for such children, who can hardly find a home in a family, often only for a short time. We have gained a little more space by adding 4 rooms and will be able to accommodate even more children. Of course, no one will find it unreasonable that we use caution, especially when taking in half-orphans, and that we also make sure that the angels pay the set amount as much as possible. An orphan boy will be confirmed in the Lutheran church this year and then apprenticed to a Christian master. Up to now, the dear congregation on Manchester Road has allowed our orphans to attend their congregational school, which is run by teacher Schulz, free of charge. We hope that they will continue to be so kind as to show this love until our orphanage becomes so full that a second class teacher would have to be employed and paid by the

orphan society. Of course, the orphanage is still burdened with a large debt, as the treasury report shows, and we are therefore appealing to charitable hearts to help us pay off this debt more and more. A proper service would also

if we were lent even more by Christians, and even if we were lent without interest.

The Lutheran asylum has so far been connected with the hospital and orphanage. Last year, we had 2 poor, incapacitated fellow believers in the hospital and 2 in the orphanage, some of whom had been sent to us from distant Lutheran congregations. At present there are still 3 such persons. But things are not going well at all. They do not all fit into the hospital, nor do they all fit into the orphanage, we learn. They also take away the space in these institutions. We would like to build a house for the asylum people on our orphan farm, if only we could afford the construction of a house. Perhaps someone will build such a house and then live in it himself. Our poor, old, abandoned fellow believers, who can do nothing more than wait for their blessed death and prepare themselves for it, must not be pushed into the public poorhouses, where cretins and plethians, blasphemers and mockers come together. Every congregation should gladly send such a person, if he cannot be accommodated in the congregation itself, to a Lutheran asylum and take care of his maintenance there. At first, this idea should only be expressed and suggested.

May the Lord our God be the physician in our hospital, the father in our orphanage, and a very great reward to all who remember these institutions with active love.

St. Louis, Mo. in April 1869.

On behalf of the Board of Directors, I. F. Büniger.

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Medical report

about the patients treated in the Lutheran Hospital from January 1, 1868 to January 1, 1869.

111 patients were admitted to the hospital, of whom 99 were male and 12 female. 99 were discharged cured, 2 uncured, 3 improved; 7 died, namely 3 of nerve fever and 1 each of old age, pneumonia, bilious fever and consumption, whereby I only take the liberty of noting that three of these deceased patients had already been handed over to the hospital in a hopeless condition. There remained 10 patients in the hospital.

According to the age were: under 10 years none, between 10 and 20 years 28, between 20 and 30 years 50, between 30 and 40 years 13, between 40 and 50 years 15, between 50 and 60 years 4, between 60 and 70 years 1.

The diseases were: Old age and amputation of the left thigh 1 each, bronchitis 7, chest dropsy and burns 1 each, leg ulcers 4, diptheria 1, chronic diarrhea 5, delirium tremens 1, lichen 2, gastric fever 10, lague and change fever 9 each, nervous fever 30, encephalitis, jaundice, hemorrhoids and hysteria 1, scabies 6, broken bones 2. Hysteria 1 each, scabies 6, bone fracture 1, hepatitis, pneumonia 2 each, kidney disease 1, dysentery 6, syphilis 1, consumption and abdominal inflammation 2 each, radial artery ligation and enlargement of the heart 1 each.

! St. Louis, February 15, 1869. L. B o sse, Ll. v.

## Annual financial statement

about income and expenditure for the ev.-luth. hospital.

1. to bequests\$50	.00!	Intake:	
2. in regular monthly contributions from the tzz Lutheran congregations in St. Louis618	.45		
3. in extra contributions from the municipalities in St. Louis and andem luth. parishes974	.71		
4th Bon Jungfrayerr learning in St. Louis	99.80		
5. derepflegungSgelds deposited by patients677	.50		
6. newly raised funds300	.00		
7. money received from the sale of some items 4.50			
		8. dorauSde PaYed deraGe money from A. S....	100.00 Summa\$2824 .96
Issue:			
1. debts from last annual financial statements			
2. extra expenses for the patients			
3. for the budget			
4. for operation'			
5. random' outputs			
6. for utensils			
7. for repairs, cabs etc. w			
8. debt paid off to the orphanage.			
9. payable notes			
10. in cash register			
		Summa	
Present debt:			
Payable notes\$500	.00		
Owed to the orphanage	460.20		
Prepaid money from A. S	<u>100.00</u>		
		Summa\$106020	
Thereof from as coffee stock 53 13			
Remains real guiltL1007	.07		
F. W. Schuricht, Kassirer.			

## Annual financial statement

of the Lutheran Orphanage and Asylum Society of St. Louis  
February 7, 1868 to February 5, 1869.

Intake:			
1. gifts of various kinds, as: Collecten, Dankopfer, Gratifikationen rr., according to specification in the cash book and receipts in the "Lutheraner"		\$1641.56	
2. allowance for some orphans of their relatives	205.00		
3. proceeds for sold firewood	26.00		
4. refunded capital	330.00		
5. capital raised	\$3975.75 P6178.31		
For this purpose coffee stock at last invoice	292.05		
		Revenue and inventory\$6470	.36
Issue:			
1. for buildings\$1580	.85		
2. for preparation of the farm	179.30		
3. for furniture	84.25		
4. for cabs to the country	6.90		
5. for maintenance	296.38		
6. for incidental expenses (dedication, transportation and interest)	214.16		
7. for repaid capital	<u>3799.00</u>		
		Sum of the output	6120.84
Current coffee inventory	."\$349.52		
The Company's current property consists of the following: 1. 40«/«» Acre of land (on which the house stands) in the value of\$4000	.00		
2. 150 feet of land on Manchester-Road, which serves us to the front of said road, according to Deed of Mr. G. Grrb	150.00		
3. improvements in the countryside	180.00		
4. buildings: a. Main building\$2000	.00		
b. Northern extension 400.00			
c. Stable and kitchen... 250.00 2650.00			
d. one cow	50.00		
e. furniture	100.00		
f. credit balance at HoSpitalkasse	460.20		
g. coffee stock	<u>349.52</u>		
			\$7939.73
The guilty party is society:			
1. borrowed capital according to Vrrz. x. 250	\$3340.75		
2. Mr. G. Greb for land purchased by him	150.00		
3. wages, which was left standing 14800			
Remains a real property of\$4300	.97	Summa	<u>3638.75</u>
M. Estel, Cassirer.			

## Ecclesiastical message.

On Jubilate Sunday, Pastor Carl W. Ernst, having accepted a call from the Lutheran congregation at Providence, R. I., with the approval of his former congregation at Geneseo, Ills, was inducted into his new office by the undersigned on behalf of the honorable President W. Keyl.

May the Lord make him a blessing for many!

C. I. Otto Hanser.

Address: Hev. Okaries IV. rnst,  
Ro. 156 H'ouvtain Ltreet, kroviaënee, R. I.

## Conferenz displays.

The Cleveland Districts - Conference will meet, God willing, in Cleveland (east side) from Sunday Trinity to May 26 inclusive. I. R u p p r e c h t.

The Rock Island Peoria Conference will hold its sessions this year, God willing, May 27-31 iucl. in Lyons, Iowa.

C I. Seuel, Sccr. p. t.

The Wisconsin - Pastoral - Conference will hold its session this year, g. e. G., from June 4 to 8 of this

year (incl.) at Watertown, Wisc.  
Aug. Rohrlack, Lccr.

The Buffalo District Conference, God willing, will hold its sessions this year from June 2 to 8, i.e., from the Wednesday after the first Sunday after Trinity until the following following Tuesday, at the home of Mr. Past. A. Ernst in Elmira, Waterloo Co., Canada- The brothers from western New York want to meet no later than Monday evening, May 31, meet at the undersigned's home in Buffalo to travel together to Canada the following day. C. At large.

## Death notice.

It has pleased the Lord over life and death to call away from this time because. Mr. Carl Schmeißer, teacher of the Lutheran congregation at Prairietown, Madison Co., Ills. The same, joyfully trusting in the merit of the Savior, after still being refreshed by the oral enjoyment of the body and blood of JEsu Christ in Holy Communion, died of a nervous pulmonary fever on April 13 of this year, at the age of 64 years, 10 months and 2 days. - Although the Blessed did not attend a seminary for schoolteachers, and only at an advanced age to the-

Although he was called to this ministry, he took care of Christ's lambs with great faithfulness and special love. Throughout the winter he was sickly, but he was not

Among his schoolchildren he was always lively and alive. May his memory remain in blessing, and God's comfort with his wife and children!

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## Acknowledgement and thanks.

For poor students received from the worthy proximity society in Cape Girardeau, Mo., 6 shirts with bust, 12 handkerchiefs and 1 pair of woolen stockings. Collected on Palm Sunday at Bethlehem Parish in Franklin County, Mo., \$6.25; same from Mr. H. Hemminghaus \$3.50. From the Worthy Women's Association in the Trinity S. District in St. Louis, 18 shirts and 1 pair of stockings.

C. F. W. Walther.

Received in -er Raffe nördl. Districts: I Zur Wittwen- u. Waisenkasse: Drei Viertel W of the New Year's Collecte in Frankenlust \$9.80.

For Mrs. P. Biewend: A quarter of the New Year's Collecte in Frankenlust \$3.25. i On church building in Sheboygan: Don Pass" 4 Werfelmann's Gem. in Grafton \$10, in Cedarburg SS. D Past. Bauer's Gem. on Tandy Creek \$5.67. Colt, on 3. 1 Advent in Frankenlust \$15.

For teacher salaries: From Past. Winter in Logansville \$1. Collecte on Ash Wednesday in Frankens \$10.41. For heathen mission: From Past. Neinsch's congregation in Milwaukee \$2.50. Past. Eteinbach's congregation there.. Christmas coll. \$37.50, by himself \$1. Epiphania-. Coll. in Frankenlust \$12.45. Fr. Zill there \$1. I. G. ' Arnold there 50 Cts. Past. Rohrlacks Gem. in Oshkosh \$1.75.

To the seminar construction in Addison By Past. Werfelmann of L. B. \$1, N. N. \$2. Past. Winter in Logansville \$1. To the college household at FortWayner By F. Sievers, Jr. in Frankenlust 50 Cts. Past. Rohrlack Gem. in Oshkosh \$5. For inner mission: By Past. Werfelmann "W Gem. in Cedarburg \$2.32. By Past. Hattstädt of N. 1 N. in Monroe \$5. Epiphania-Collecte in Past. Stem- I Gem. in Kirchhain \$2.60.

For the college in Milwaukee: By Past. Werfelmann of N. N. \$2. For musik. Instruments in Addison: Vra Ms. Past. Multanowski in Woodland \$3. past. Schu- \$ mann in Freistadt \$1. To the Hospital in St. Louis: Coll. on the 1st of Advent in Frankenlust \$15.

For Past. Brunn's institution: Bon Past. Bauer Gem. at Swan Creek 86 Cts. By Mr. Derg of I Grüber at Bridgewater \$1. On the orphanage at St. Louis: By Past. Lemkes St. Petersgrm. Christmas- - Coll. \$22.77, Child- tauf-Coll. at Voight 53. I. Schröder \$2, W. Schröder I n, Mrs. L. Strikter \$2. Kindtauf-Coll. at Mrs. Barthel in Freistadt \$2.29. Collected by C. E. jun. in Milwaukee \$5.

On college construction at FortWayne: By Past. Winter in Logansville \$1. Kindtauf - Coll. at W. Remus in Big Rapids \$3.60. Past. Allwards Gem. in 1 Neshkoro \$3.15. By the same of G. Schwanke in Town Newton \$2, W. Merke, F. Marx each \$2, I. Schwanke I \$1, H. Klinger, A. Eichmann, F. Zimmermann, A. Der- I ning, I. Buchholz, A. Petrich, L. Holz, Ehr. Lange, G. Z Dörning each \$1, Fr. Wachholz \$1.15. Reuther 40 Ets" Ed. 4 Schwanke 35 Cts. A. Barsch 20 Cts. F. Karnate, G. i Kaatz, L. Kalm, I. Marquard, F. Spittgerber, C. Juhlike, j F. Chemnitz 50 Cts. each, F. Manweiler, G. Johnke, W. I Bohlman, Drewitz, A. Schätzte 25 Cts. each. From Past. 1 Werfelmann's Gem. in Grafton \$20.39, in Cedarburgh r \$10.14. By I. Duke of de- Gem. in Frankenmuth \$40. By A. Kesemeyer in Frankenlust \$5, G. Lang \$3, j C. Schlicker, L. Zoll, M. Ziegler each \$1. Kindtauf-Coll. at B. Koch \$4.40. By Past. Müller by M. Stephani" . Amelith \$5, by N. N. at Bridgewater \$1. By N. N. through Mr. Derg 50 Cts. Past. Winter \$2, by Bro. Horstmann in Logansville, Wis.

On the synodal treasury: Don Past. Winter in Logansville, Wis., \$1. Past. Multanowski P2. From whose U- lial community in Horicvn Coll. \$13.25. Christmas Coll. ' in Past. Molls Gem. in Mequon \$4.16. Harvest Festival - Coll. \$3.10. Bon Past. Bauer's Gem. at Sandy Creek Christmas - Coll. \$7.61, Past. Neinsch's Gem. in Milwaukee \$11.66. Of Past. Himmler's Gem. at Town Sherman Pentecostal Coll. \$2.50, Reform.-Fest. coll. \$2.50, in Tom j

Bingham Pentecostal Coll. \$1, Nef.-Fest-Coll. \$1.50, in Towu Gore Ref.-Fest-Coll. \$2.50. Weihnachts-Coll. in Frauenlust \$22.05. Coll. at the funeral of W- Heitzig das. \$3.50. I. G. Arnold 50 Cts. Fr. Zill, G. Helmreich 4 each \$1. Kindtauf-Coll. at M. Schindler \$2. Past. LrmkeS St. Petersgrm. \$9.62, St. Johanni'sgem. \$t3.06. Jak. 1 Schmidt \$1. Past. Schumann'sgem. in Freistadt \$2. Past. Ahner in Trostville \$5. Past. A. L. Winter \$2.

To the Synodalschuldrn Tilting: Of Rev. Werfelmann's congregation in Grafton \$6. Past. Rohrlack- i Gem. in Oshkosh \$3.50. C. Eißfeldt, Cassirer. ! Printed by A. W iedusch u. Sohn. St. Louis, Mo.

### **The position of Prof. Fritschel and his followers on the Holy Scriptures.**

How wrong and dangerous is the position that Prof. Fritschel and his followers take on the symbols of our church, this has already been proven many times. Since they profess only that which is dealt with "*ex professo*" in the symbols, as they say, and expound the principle: "From these doctrines of faith treated *ex professo* in the symbols there differ others which likewise stand in the symbols, but to which no symbolically binding force can be ascribed," but then, of course, it must be left to each individual pastor to decide what he wishes to accept as taught "*ex professo*" in the symbols, or which doctrines he wishes to reckon among those "which likewise stand in the symbols, but to which no symbolically binding force can be ascribed." they thus give opportunity for arbitrary deviations in all doctrines; and to careless minds this gives occasion for slovenliness in teaching and preaching, for they have a backing for this. Such people know, if they are reproached: here and there you did not teach correctly, that they could comfortably pull themselves out of the noose, excuse themselves and say: they had just thought that the symbols did not speak *ex professo* in that point, etc. etc. Yes, all false, lying. Such principles encourage hypocritical, hypocritical spirits.

However, this false Iowa position on the symbols is also contradicted by the symbols themselves. In the preface to the Concordia Book, for example, the Confessors say with regard to the Augsburg Confession that it is "neither in nor (neither in The authors do not want to deviate from it, neither in the matter nor in the idioms. In the Concordia formula they say that it is not their intention "to deviate in the least from much-thought-of confession. And at the end of the Concordia formula it says: "Wherefore we desire to have testified before the face of God and all Christendom, among those now living and those who shall come after us, that this declaration now made is our faith, doctrine, and confession, from all preconceived and declared disputed articles, and none other, in which we also, by the grace of God, appear before the judgment seat of JESUS CHRIST with an undaunted heart and give an account thereof, against which we also do not wish to speak or write anything secretly or publicly, but by means of the grace of God we intend to keep it: we have signed with our own hands, in the fear and invocation of God." Accordingly, the Lutheran Church has at all times instructed its ministers on the symbols and their use.

The oaths with which the prospective preachers and professors had to testify their agreement with the symbols prove that they were committed to the whole doctrinal content.

The Iowans refer to the fact that some of the fathers themselves have deviated from the symbols here and there, and have not been excluded from the Lutheran church because of this; therefore, they should not be denied the brotherly hand if they also deviated from the symbols here and there. To this end, they cite a number of old doctrinal fathers who, in their opinion, deviated from the symbols, one in this, the other in another point of doctrine. But with what right they cite some old teachers for this has been proved by an example in "Lehre und Wehre", May issue 1868. For this time a newer teacher of the church shall speak for himself in the matter. At the colloquium in Milwaukee, the Iowans also referred to R. Stroebe as their authority, at least in the point about the double resurrection. In contrast, Ströbel writes in the "Zeitschrift für die gesammte lutherische Theologie" of Rudelbach and Guericke, 1861, 3rd quarter, p. 561. ff. in a review of a book by Flörke the following: "For a long time I have occupied myself with the most excellent followers of the millennial kingdom .... with complete love and devotion, I have lived in their circle of ideas, I have studied their hopes and their

I made the exegetical reasoning my intellectual property, in one word, completely as they believed, thought and understood the Scriptures. And what was for me the final result of this long, profound work? None other than that "dilemma" mentioned by Flörke, in which "no Lutheran may be doubtful. I had only the choice between the complete renunciation of the millennial thoughts and - the complete desolation of my evangelical life of faith, - and with a quick right turn! I turned away from the millennium forever. Since then, the right light has dawned on me that both, the Reformers as well as our old dogmatists, must reject and repudiate not only a special species of chiliasticism, but this itself in all its forms, as *crassus, subtilis, subtilissimus* (the coarse, subtle and very subtle). The chiliastic spirit is always one and the same and only creates for itself, depending on the diversity of times and persons in which it finds its entrance, sometimes a coarse, sometimes a fine, sometimes a most subtle embodiment. The Augsburg Confession has seen through its essential character with incomparable perspicacity: it describes it as 'Jewish'. This it is and remains in all its forms; therefore it must find no room in evangelical Christianity."

I am sorry that Stroebel was allowed to speak so long not in a note, but here in the text itself. The lowans do him too great an injustice that they want to make him a chiliast.

But even the old doctrinal fathers, who could justly cite the lowans as having deviated a little from the symbols here and there, would, if they were still alive, be most grateful for this Iowa compliment; for they solemnly objected to such Iowa imposition, as they subscribed to the words in the Formula of Concord that the symbols were for this purpose: "That we have a unanimous, certain, general form of doctrine, to which our evangelical churches all and in general profess, from and according to which, because it is taken from God's Word, all other writings, as far as they are to be tried and accepted, are to be judged and regulated." In the preface to the Concordia book, our fathers say: "Inasmuch as we have never understood nor accepted the other editions of the first unchanged Augsburg Confession, or other more useful writings, Mr. Philippi Melancthonis, as well as Brentii, Urbani Rhegii, Pomerani 2c., insofar as they agree with the Norma, which is incorporated into the Concordia, we do not want them rejected or condemned.

However, Fritschel's position on symbols is also wrong because it defeats the whole purpose of the symbol.

will be. The purpose of a symbol is surely above all to show to all the world what one believes, teaches and professes. According to Fritschel's principle, however, no one can know for sure what one believes, teaches and confesses. If one wants to prove to a teacher of the church, who has been admitted according to Fritschel's way, if he teaches wrongly, see, here and there you depart from the symbols, then he can say: Yes, but this or that old teacher also departs from the symbols in a similar point, and yet he has been tolerated: or he can say: That to which you point is just not spoken *ex professo* in the symbols, and the like. In short, we would have to reproach the sects as Jesuitical hypocrisy and cunning, if they "confessed" their symbols in this way. If, for example, I wanted to prove to a Methodist that his church teaches in such and such a way, and held up to him a passage from its symbols, he would then say to me: "Yes, that is not taught *ex pro-fesso* there, I do not profess it; I then pointed out to him another passage, but he said: "Yes, an old teacher of the Methodist church also departs from our symbols on a similar point, so you cannot hold me to that, and so on. Would one not finally have to say to such a person: Man, you are a Jesuit, you have made a confession, not to show other people what you believe, but to lead them behind the light. But in what is Fritschel's position better than such a one?

Since, according to the principle of the lowans, so many things in the symbols are not binding, even weighing on one's conscience, if one wants to bind someone to them, I would like to ask: why did our old fathers put so many things into the symbols that really do not belong there? even in their private writings there is not so much superfluous stuff. Just there, where they should have spoken most thoughtfully, concisely and clearly, in the public confessions, just there they would have spoken so much superfluous stuff, so much that it would cost even an Iowa pastor effort to bring so much together if he sat down and also wrote down his confession unprepared? It would therefore be impossible to understand how the dear old people, who had written down their confessions, such as, for example, the Augsburg Confession, could have done so. The Confession of Augsburg and the Formula of Concord, for example, with great deliberation, much prayer, and after careful consideration of almost every single word, then had them reviewed by the most famous theologians of the church and had them corrected, obtained expert opinions on them and corrected them themselves according to their findings, and then only after long work and much effort published them: how they are supposed to have said so much useless stuff in these

confessional writings.

Now, if these principles of the lowans are loose and frivolous in regard to their position on the symbols, they will produce in the soul a similar disposition in the position also on the sacred Scriptures. Scripture itself. We want to

We are not judging individual hearts, and we are far from wanting to extend this to all pastors who adhere to the rigid principles of the lowa dep symbols. We are dealing with the principle. That's the one that has the poisonous effect. Whoever holds to this principle and is not miraculously preserved by God's hand, will also, if it has not yet happened, gradually take the position toward the holy scriptures themselves that he has given to the lowaer dep symbols. He will gradually take the same position towards the holy scripture itself that he takes towards the symbols. Christ saith Lucae 16:10: "He that is faithful in the least is faithful also in the greatest; and he that is unjust in the least is unjust also in the greatest." A little leaven leavens the whole dough. Even on the lowans, fruits of their lar principles towards the symbols are enough to be seen. But this leaven goes on and on, and at last leavens everything. God's word commands us to avoid all false teaching and to stand together in one mind and one opinion with those who have the right teaching. 1 Cor. 1:10: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye always speak one word, and that there be no divisions among you, but that ye cleave one to another in one mind and in one opinion." But what do the lowans do about this word of God? They do not care so much; among them live chiliasts and non-chiliasts, those who consider the pope to be the antichrist and those who do not; those who teach Roman papist doctrines about the church and ministry and those who teach evangelical doctrines, etc., all mixed up. Furthermore, the apostle commands in 1 Peter 4:15: "Let no one among you suffer as one who takes hold of a foreign office." And the apostle Paul "took special care to preach the gospel where Christ's name was not known," so that he "did not build on foreign ground. Rom. 15, 20. But what do the lowans do? They care little. Everywhere they can, they establish congregations opposite our congregations, accept people for Holy Communion without further ado, who are rightly banned or under church discipline in our country; in addition, there is the sad fact that they collude and beg for such opposition congregations all over the world as for a holy missionary cause. How many a poor Lutheran, ignorant of the cause, gives them his money for it, and instead of building Christ's church, helps to destroy Christ's church.

A blatant example of how one who has loose principles towards his symbols will also consequently have such principles towards the holy scripture itself. A striking example of how one who has loose principles towards his symbols will also consequently have such principles towards the Holy Scripture itself is perhaps, without being aware of it himself, Prof. S. Fritschel. In the March number of the Brobst'sche Monats- Hefte of this year, he has published theses with explanations.



rungen über den Wucher geliefert, da spricht er sich denn unter anderem in Bezug auf die Stelle Lucä 6, 35.: "Leihet, daß ihr nichts dafür hoffet", also aus: "Christus wollte keine äußerlichen Gebote und Satzungen aufstellen, am allerwenigsten solche, welche das bürgerliche Leben und den geschäftlichen Verkehr regeln, sondern er wollte das Eine königliche Gebot der Liebe einschärfen. He does this, however, in concrete, popular, individualized, proverbially pointed expression, in which one may not press the individual word or make a law paragraph out of it in literal interpretation, but must appropriate the meaning of Jesus, grasp his guiding thought, absorb the spirit of his speech. The way of expression of Christ is that of the popular speaker and not that of the school, therefore no exact distinctions, no juridical convolutions and therefore also no right to take it so exactly with the letter and to press it. The popular speaker puts his word briefly and granularly and counts on the *sensus communis* of his listeners as *interpretes*, which, depending on the intention of the speaker and the context of the speech, will add here, subtract there. In particular, the concrete expression, the example taken from life, the image, belongs to the character of the popular speaker and preferably of the oriental one. Now the example rarely has universal validity, the image rarely general application. Especially the Sermon on the Mount, this great model of true spiritual eloquence, often presents the thought "in the individual concrete example and in the picture" (Tholuck, Bergpredigt, p. 176.) One can hardly believe one's eyes when one reads how Prof. Fritschel makes these words of Tholuck his own. Christ's mode of expression is that of the popular orator. ... The popular speaker counts on the *sensus communis* of his listeners as *interpretes*. This is the old rationalistic principle, since the rationalistic priest made the Scripture a waxen nose, which he could twist and turn at will, yes, prove everything from the Scripture that he only wanted. Just as he who signs the symbols in the Iowa way can determine for himself which doctrine he will accept and which he will not, so he who accepts this Tholuckian rationalistic principle can also determine what God's word and sense shall or shall not be fine. The common sense, the general people's sense, determines what should be God's sense, what not. The interpretation of a scriptural passage depends entirely on the arbitrariness of the interpreter. One does not try to take the meaning out of the text, but the *common sense* is brought in. This is also quite clear from the whole treatment of this passage, which it had to experience under the hands of Fritschel. When I read the above words of Fritschel, I was involuntarily reminded of a conjurer's play, which I have often heard told. The

Pickpocket gives a piece of money into the hand of a spectator, he should hold it tightly. He also holds the hand tightly. However, the sleight of hand does his hocus pocus and in no time at all the money has disappeared. Prof. Fritschel does the same to his readers with this saying: Leihet, dass ihr nichts davon hoffet. First Fritschel gives these words as words of God into the hand of his readers, they should hold them firmly as God's word. But consider, he then says, Christ wants to inculcate the one royal commandment of love, which he now does in a concrete, popular, individualized, proverbially pointed expression, in which one may not press every single word or make a law paragraph out of it in a literal interpretation. So, so, you think - but what about the saying? Yes, it is no longer to be thought of, it has disappeared. In the meantime, just think of the concrete, popular, individualizing, proverbially pointed expression. It will put you on the right track.

But, let us look at the matter seriously. How do you know, Professor, that Christ here wanted to inculcate the One Commandment of love in concrete, popular, individualized, proverbially pointed expression, since one may not press every single word? Does this standard lie in the text, in the context, or in parallel passages, or did you invent it yourself? Is it the common sense standard? - But do you not know that one should not follow this old, lazy, rationalistic principle if one wants to be Lutheran, if one wants to be a Christian, yes, if one only wants to be reasonable? Don't you see that with your standard one can overturn all, even the most important basic teachings of the Holy Scriptures? Scripture can be overturned? Let me prove this to you with a few examples. You claim that in the Holy Communion the true body and the body of Christ are present. You claim that the true body and blood of Christ are present in Holy Communion. You will base this teaching on the institution. But to this I now say according to your own principle: You are mistaken. Christ wants to inculcate the one commandment of faith in him, but he does so in concrete, popular, individualized, proverbially pointed expression, since one may not press

every single word. Do you see how your whole teaching falls to the ground? - Another example. You claim that Christ is the Son of God. You prove this perhaps with the saying: This is the true God. Now I apply your standard and say: The apostle wants to inculcate the important commandment of reverence for God's messenger, but he does this in concrete, popular, individualized, proverbially pointed expression, since one must not press every single word. And so, once again, your teaching lies on the ground. Another example. You preach to your congregation that one should trust God in all distress. For this you perhaps cite the word of the Lord: All the hairs of your head are numbered.

But what do you want to answer if one of your listeners contradicts you and says: Christ is speaking in a concrete, popular, individualistic, proverbial, pointed expression, since one must not press every word? - You see from this that rationalistic arbitrariness is a dangerous thing that can easily cause one the greatest harm.

No, the whole context teaches that Christ in the Sermon on the Mount wants to cleanse the law of God from the dirt of the wrong interpretation of the Pharisees and give it back its original splendor. He shows how the individual commandments were misinterpreted by the Pharisees. He indicates this with the words: You have heard that it was said to the ancients. Then he brings the right teaching with the words: But I say unto you. In order to understand a part of the Sermon on the Mount correctly, one must see which false interpretation Christ is dealing with. For example, when he says, "He who strikes you on one cheek, offer him the other also," he is dealing with the false teaching of the Pharisees, since they considered private revenge permissible. Christ must be imagined here in opposition to them and refuting them. Then every word of his is to be urged and pressed. In general, it is something disgraceful, even abominable, when a Lutheran pastor or even a professor teaches to the world that he who is wisdom and truth himself is to be regarded, even if only in one sentence, as a popular speaker whose words must not be taken exactly. We protest against the introduction into the Lutheran Church by Professor Fritschel of this changeling that has arisen from the union of rationalism and Calvinism. How differently Christ teaches us to deal with God's Word! It is written! With it he beat the devil. This was also Luther's watchword: "It is written! Let the word stand and have no thanks. In another place he says: "In one letter, even in one bag of Scripture, there is more and greater than in heaven and earth. . . Therefore we are to learn to think highly of the majesty and glory of the word of God. And again, So it is unto me, that every saying maketh the world too strait for me. And this sense has been the sense of the whole Lutheran church until now.

So it is also with the words: "Lend, that you hope nothing of it. These are God's words, like an unshakable rock. They cannot be so easily thrown aside with a rationalistic pitchfork of reason and arbitrariness like an empty straw, since one merely says that they are a popular, concrete, individualized, proverbially pointed expression. The context teaches, rather, that Christ has the wrong view.

The Pharisees refuted the idea that it was enough to lend to friends and not to take anything from them, but that it was not necessary to lend to the enemy in times of need. They undoubtedly based this false opinion on the decree of Moses, since Moses allowed 5B. Mos. 23, for the sake of the hardness of heart of the Jews, allowed them to usurp the stranger, i.e. to lend at interest. The Pharisees thought it was enough to lend to friends and brothers and not to take interest. But Christ says that the tax collectors and sinners do the same, because they hope that similar favors will be shown to them. But a child of God should be like the Father in heaven, being good even to enemies, and lending even to the enemy who is in distress and in need of his help, if he can, hoping for nothing in return, and taking no interest. This is obviously the meaning of these words, as it follows from the words themselves and from the context. But it does not follow from this that Christ wanted to establish a new statute. Fritschel and others with him are mistaken if they mean that. Christ did not say anything with the words: "Lend, that you hope nothing of it, what is not already decreed with the commandment of love and justice."

In conclusion, may the following beautiful words of Luther on the interpretation of Scripture find a place here, Walch 18, 2271 ff.: "We should keep it reasonable, however, that we should not allow any patched-up sequence or twisted, faded sayings in some sayings of Scripture, unless the circumstances of the words compel it; unless the understanding would not rhyme at all with the simple words, as if it were contrary to the other main parts of Scripture, or contrary to faith. For this reason, one should always stick to the simple, dry words of Scripture in their natural way and meaning, which the letter or grammar and the natural way of speaking bring, as God created language among men. For if each one should have power to step out of the pure simple words, and make succession and twisted words where he would; what then would the Scripture be but a reed which the wind beats and weaves, or uncertain Proteus and Vertumnus, which now become one thing rather than another. If everyone had the power to do this, nothing certain could be concluded or proved in some articles of faith that could not be challenged in this way (that I say is a trope or twisted word and not to be understood in a simple way)."

"But I say, one should avoid all twisted and faded words and flee like poison, and remain with the dry clear words, if the scripture itself does not force (as that the simple mind does not rhyme at all) to understand some sayings as a faded word. Just look how it

Origen, who in his interpretation of the Scriptures has everywhere made many twisted words in the Scriptures, how good a cause he gives Porphyrio to dispute everything, so that even Jerome, who nevertheless protects Origen, says that it is of little importance. How did the Arians fare with the twisted word, who thought that Christ was called God by name and not God by essence, that he was God without divinity, like a sovereign without land? Item, how did it happen in our time to the new prophets with the words of Christ Matth. 26,26: This is my body? One in the word that, the other in the word is, the third in the word body, wanted to make a twisted word.

"I have had special regard for the fact that all heresies and errors in Scripture have not come from the simple words in Scripture or the Bible (although throughout the world the sophists have raised the proverb that the Bible is a heretical book); but all error has come from the fact that one has abandoned the clear words, and has invented peculiar interpretations by patched up consequences and fudged words from one's own brain"

(Submitted.)

## **The victory of the Gospel over paganism among the Pomeranians.**

(Conclusion.)

However, we cannot close our story without remembering once again the man who, in his position as prince of the Church of Pomerania, was a nurse from the beginning, as well as the continuation and existence of Otto's missionary work after his return first to the earthly and then to the heavenly fatherland.

A large part of the Pomeranians had accepted Christianity when he, on his second departure from them, handed over the entire supervision of the church and the continuation of the missionary work to Bishop Adalbert of Wollin. With the exception of the Christians in Demmin, Gützkow, Wolgast, Usedom and other places, there were still enough pagans in Western or Western Pomerania, just as the Western Pomeranians were far more attached to paganism than the Eastern or Western Pomeranians, so that Otto was not able to reach a part of the cities there with the preaching of the Gospel. These remaining pagans in western Pomerania continually made predatory incursions not only into the Christian parts of Pomerania, but also into Saxony, the Mark, and Mecklenburg. Whenever counter-invasions were

undertaken from the latter regions, the Christian Pomeranians also had to suffer heavily, and all the more so because it had not yet been possible to find one's way into this tough people from abroad. and a part of the Christian world still regarded the fellow Christians in Pomerania more as pagans and hated them.

Especially the Christians in Mern had to suffer a lot from the island of Rügen. There, everything was still pagan and nurtured a deep hatred not only against everything that was called Christian, but especially against everything that was called Christian among the Pomeranians. The latter could not forget that their compatriots in Western and Western Pomerania had accepted Christianity from Otto without the advice and consent of the Rugier. The Rugians broke off all communication with the Pomeranian mainland, captured merchants and ships, appeared before the mouth of the Oder and devastated the country up to Stettin; Duke Wartislav, however, could not protect his regions with his will, since the incessant invasions of the pagan western Pomeranians gave him his hands full.

Although this prince had to be constantly in the field as patron of the church, it remained his main concern to help strengthen the work that had been started and to build the church internally. In conjunction with Bishop Adalbert, he was therefore tirelessly active in increasing the number of workers in the founded congregations, and where there was still a shortage of churches and pastors, to remedy it, but also to procure the maintenance of the church servants through appropriate institutions. In such laudable zeal for churches and schools, however, the duke experienced much resistance from the stinginess, self-sufficiency, and tenacity of those who had accepted Christianity unwillingly or only in pretense. Yes, this praiseworthy prince, who had so bravely protected the church and so fatherly cared for it from the moment he took Christianity seriously through Otto's word, even had to give up his life in the end. In 1135, four years before Otto's death, he was murdered by one of his noblemen while he lay in a deep sleep in Stolpe, a village on the Peene. His death is therefore honored before the Lord and his memory remains blessed next to that of the apostle of the Pomeranians.

After Wartislav's death, the Rugians were warred against, defeated and then forced to accept Christianity because of their invasions also in Denmark. But this forced conversion did not help Rügen, the most stubborn defender of paganism and the fanatical headquarters of pagan sanctities. As soon as King Erich had departed, the Rugians chased away the church servants who had been ordered to them and immediately abolished Christianity again. However, some 30 years later, in 1168, they were successfully defeated by the combined might of King Waldein of Denmark, the Pomeranian Dukes Bogislav and Casimir, and the Duke of Mecklenburg.

defeated and Christianized as the defeated. The last town on Rügen to surrender was Arkona. When the victors entered the conquered city, the king gave orders to cut down the idol Svantevit, and when he fell to the ground from the strokes, without, as the Rugians certainly expected, taking revenge, and now the idol was dragged out of the city with a rope around his neck, some, especially the women, wept over the fall of the idol, while the others laughed at his thereby revealed impotence. In order to show this completely to the people of Rugia, the princely cooks chopped him up as firewood.

With the mild fall of paganism on Rügen, the victory of the Gospel over paganism was decided. However, since Otto's departure, it took two more ages before the Pomeranian people gave way to the silent power of custom and, through mingling with numerous immigrating foreigners, stood as a Christian whole. In the 14th century, after the decline of the Slavic-Pomeranian national consciousness, a fresh German Pomerania was formed, in which the external church, now of course subject to the pope, blossomed into great prestige and wealth.

Nevertheless, the connection of the Pomeranian Church with the Roman See was severed when, after a few centuries, the Gospel, brought back by Luther, also irradiated Pomerania. The dead ceremonial stuff, the indulgences, the disputes among the clergy, and their epicurean nature and indulgence, immorality and shamelessness, combined with raw arrogance, had long since displeased the people against the clergy and monks, while since the establishment of the University of Greifswalde by Wartislaw IX in 1456, the light of that scientific education had dawned also in Pomerania, which prepared the way for the Reformation everywhere. Considering all this, one understands how, in spite of the cautious character of the Pomeranians, in spite of their tendency to hold on to the old and traditional, the Reformation found a rapid entrance and spread among them. And especially here it should not be something external, but something that really grew out from within. As in the Christianization of Pomerania two names shine out - the names Otto and Wartislaw, so also in its evangelization. The names are Bugenhagen and Philip I, that theologian, that prince. But, this led into the Reformation history and thus beyond the limits of this mission-historical account.

For the overweighing retrospect the writer of this cannot avoid to put here the following characterization of a theologian of the present, which comes to his sight just now. The same writes: "Through the religious history of Pomerania goes a particular

This is a trait that has not become blurred despite all the various influences; a calmness that tolerates much, with great tenacity of passive resistance, a faithful adherence to the traditional and especially to religious customs, with an inwardness that sometimes goes as far as the fantastic, and yet an immense understanding in everything it does. This is how paganism in the past, and later the Roman church, had to be given a great power of resistance. These peculiarities are probably partly a consequence of the fusion of the two folk traditions, the Slavic and the German, with the Saxon character, which is expressed visibly enough in the Low German language.

These peculiarities are immersed in a deep seriousness by the continued struggle of the inhabitants with the sea, through which the inhabitants of the sea draw their livelihood to a large extent. Hence that stoic resignation, which looks everything inevitable, especially death, with such calmness in the eye, that equanimity and active attentiveness to the affairs of life, which makes it seem so difficult. This is the reason for the rigidity of a pride that is irreconcilable in hatred, which often poisons the lives of individuals as well as of the common people, hence the rampant superstition of fatalism. But once they are seized by the truth and shaken in their conscience, the Pomeranians are capable of the firmest adherence to it, the greatest sacrifices, and the greatest loyalty. The Hinterpommeraner are more agile, the Vorpommeraner more phlegmatic, but more sober, between whom the Ober forms the border. This inner difference is probably the reason why separatist phenomena have repeatedly appeared in Hinterpommern, and why the contrast between the Lutheran-minded and the followers of the national church has increased to such a strong opposition here." - —

Finally, a heartfelt word to you, dear fellow believers from Pomerania, who are members of our synodal congregations or otherwise belong to a true-believing congregation. The God who once let your fathers come out of the night of paganism and then again out of the night of the papacy to the bright light of the gospel, has also done great things again for you, their children. He has set all of you free from the Delilah

arms of a compulsory union of the state church and the denomination - some of you already in the old fatherland and after severe persecution, others in the new fatherland and on an easier path.

He has also freed those who fell into popery, some sooner, others later. Therefore, always remember with gratitude and always tell your children what the Lord has done for you, so that the memory of all his deeds may remain a constant living memory among this tribe and part of the church, and that it, as well as the church of this country, may increasingly become a blessing. May you learn to appreciate more and more the time of gracious visitation, which has come upon you here through pure Word and Sacrament, combined with the delicious good of full freedom of conscience, and thus, through faithfulness to the grace that has been given to you, and by which you are "made rich in all doctrine and in all knowledge, so that you have no lack of any gift," both in confession and in sacrificial work for churches and schools, you will retain that testimony which is given to you at the conclusion of the above characterization and which reads: "Incorruptible love of truth and rock-solid faithfulness make the Pomeranians here as well as there, when they are once imbued with the power of the Gospel, faithful witnesses, whose quiet, distanced from all passion nature easily wins them entrance also with others." F. L.

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(Submitted.)

### **Secret societies.**

That the last purpose of the so-called "secret societies", especially also of the "Order of Odd Fellows", which the leaders are well aware of, is the dissolution of all positive Christianity and the realization of the ideas of humanity "liberty, equality, fraternity" ("friendship, love, truth"), was again publicly testified by outstanding members of this order at the celebration of the 50th anniversary of the "Odd Fellows Order" in the United States. It happens not infrequently that members of this order - when they are admonished to leave this unchristian community, especially because it professes the common, natural religion, is an enemy of the Christian church and accepts Jews and public unbelievers into its brotherhood - boldly assert: "That is a lie; from every Odd Fellow brother is demanded faith in the triune God, and only Christians, no Jew, no unbeliever, are accepted into our brotherhood.

To refute this untrue, often very brazenly expressed assertion, a few sentences may follow from the "Festive Address on the 50th Anniversary of the Order of Strange Brethren, delivered by Dr. Isaak Wise" in the gymnasium of Cincinnati on April 26, 1869, printed in the "Cincinnati Volksfreund" of April 27. It says, among other things, after Dr. Wise eloquently described how many millions of tears of widows and orphans had been dried by the Order:

"O, you dried tears, you are witnesses how this Order is working mightily on the realization of the idea of humanity (-friendship, love, honor'), to make the beautiful philanthropic dream of defeated misery, of the equality and fraternization of all people a truth and a deed. You are the great, the most glorious monument of the English blacksmith Thomas Wildey, whose spirit looks down transfigured on the great work. This is our uplifting consciousness, this is our wealth, these are our precious treasures: we are a well-organized army in the service of humanity. We are the church of action and preach: everyone believes what he wants and does what he should. We are the stronghold of freedom, because in us equality becomes action; because without law we are law to ourselves. "Well, brothers and sisters, united by mysteries, bound together in the sacred bonds of humanity, trained and exercised in the works of charity, let us advance to humanity as the image and pattern of unity, peace, brotherly loyalty, and love of truth on the path of progress under the banner of freedom. Let us, on this 50th anniversary, close more closely the great brotherly union, that it may stand firm like our mountains, until no man weeps unseen, laments unheard, mourns unconsolated; until all men, like us, have sworn to the banner of liberty, equality and fraternity, and act faithfully to their oath; until the last vestiges of strife, dissension, prejudice and Selfishness, which divides people into hostile camps, has disappeared from society, light and justice permeate and dominate all strata of it, and our motto: "Friendship, love and honor" has become the covenant sign and slogan of mankind; until the great poet's glorious word has become truth:

'Srid embraced, millions, "This kiss of the whole world."'

That in the above sentences the purpose and tendency of the *Odd Fellows Order* is correctly drawn is not subject to doubt, for the Jewish Rabbi Dr. Isaak Wise is an "initiate," for 22 years a member, and an outstanding member, of the Order.

"A pure and undefiled service before God the Father is this: to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." Jac. i, 27.

Concerning these words of the apostle Jacobus, be. Harms in his epistle sermon on Sunday Rogate tells the following: In a congregation in which God's word had become strong and living, a pious and God-fearing man became ill, a linnet who had a wife and five underage children. He realized that his end was near.

After he had prayed quietly for a few minutes, he told God that his wife and children should be happy and confident, that he had just presented His word to the Lord, which He Himself had said that He would be a judge of widows and a provider for orphans, and so they would be completely taken care of, although He could leave them neither money, nor house, nor farm. No sooner was he buried, and the woman had returned home from the funeral with her children, than she also lay down and became ill with the same disease of which her husband had died. She, too, realized her end, desired Holy Communion once more and received it, then she, too, reclined quietly and happily in the pillows, prayed to the Lord, and after laying her hands on her children's heads and blessing them, she said: "Children, be happy and confident, you will not be abandoned, I have just prayed to the Lord and held up to Him His word, which is written in His true Bible, namely: Father and mother abandon me, but the Lord takes me up. So she fell asleep, and found her grave by her husband's side. There the five children were alone, and had no father and no mother. The smallest child was not yet two years old. But it was not eight days before each child had a father and a mother again, not that they should be in

The pastor had said in the thanksgiving for the woman of the congregation that there were also five orphans who would like to have a father and a mother, and whoever receives such a child receives the Lord Christ. In the next eight days all the children were picked up by members of the church and now all had a father and a mother again. And these new parents confessed afterwards that they had-

They have had no need of the children, but the blessing of the Lord has come to them with the children. Yes, it is delicious to visit the orphans and widows in their affliction. The worshipper does it, because he speaks to God as his Father, and then it is said: I love Him who gave me birth, so I also love those who are born of Him. The orphans are without parents and the widow is without a husband, but I am the brother of the orphans and widows, and as long as I have something, they also have something. For the worshipper keeps himself unspotted from the world, he has no need of crinolines and silk, he does not indulge in drinking and carousing, he does not go to the dance floor and does not sit at the gambling table, he does not take bathing trips and does not celebrate world festivals, therefore he has left for orphans and widows what God has given him, and his greatest joy is when he can feed and water and clothe his dear Lord Jesus and thus repay Him a little.

the great things He has done for us. There are feasts in Christianity where thousands of dollars can be

eaten in a single meal, thousands of dollars can be drunk in beer and wine, and thousands of dollars can be wasted in fireworks, while widows and orphans can die of hunger, but what a happy, joyful man is the praying Christian who visits widows and orphans in their affliction and keeps himself unsullied by the world.

What is the use of house fathers diligently asking how their children learn the lessons for school and confirmation classes?

Not long ago (Dr. Friedrich Ahlfeld tells in a sermon) a young lawyer, a Referendarius, lived in Berlin with a tailor for rent. He helped diligently in the judgment of poor sinners, but he thought little of the God who would one day judge him. Faith had become foolishness to him, the church a superfluous place. He did not seek God. But God sought him. He threw him down on the sickbed with a severe nervous fever. There he lay, and his limbs were shaken by the heat and the frost. His doctor, a good friend, also a young, careless blood, who cared as little for the ways of the Lord as the patient, shook his head apprehensively at the latter's condition, but told him not a word about dying, an exhortation to leave his house, or a warning to leave his home.

He did not even think about ordering it. He only ordered that the bed of the sick man be moved from the window, which gave a bad draught, to the corner next to the door. Then he left him to his fate until goodbye. In the adjoining room, the master tailor, as a faithful householder, was examining his boy that day to see whether he had learned his lesson for the confirmation class correctly. He had learned the song: "As I live, saith thy God, I love not the sinner's death 2c." It went badly, and the son had to stand in the corner and learn aloud. Only the door separated him from the sick lawyer. While learning, he came to the verse:

Today you live, today you convert, Before tomorrow comes, it can change. WhoHeut is fresh, healthy and red. Tomorrow is sick, even dead. If you now die without repentance.

Your body and lake! must "burn" there.

The verse would not enter his head. Once over the other, the boy repeated the lines: "Today you live, today you convert, before tomorrow comes, it can change. This sounded just as often through the door into the bed of the sick lawyer, praise God and thanks be to God, also into his heart. The doctor finally came back and asked his patient: "How are you, little brother, what are you doing? Looking at him with staring eyes, the sick man answered: "Today you are alive.



you, convert today, before tomorrow comes, it can change." "Not at all," the doctor interrupted him, "I'm only asking what you're doing. The sick man said again and again: "Today you live, today you convert, before tomorrow comes, it can change. Then the doctor no longer suffered with him. It was so heavy on his heart. He wanted to put the serious scene out of his mind. But against his will, the word pursued him into the company, into the wine bar and to the gaming table. It was as if it had clung to him. The Lord became too powerful for him. He did not let him rest until he had gone to a faithful clergyman, complained to him of his distress, asked for his counsel, and set out in earnest to begin a new life at the hand of the Lord. God also gave the sick friend recovery, not only in body but also in soul. He no longer sat on the benches where scoffers sit, but on the benches where those who boast: "I have been shown mercy in the blood of Jesus Christ. The Lord has saved me from the power of darkness.

Truly, an instructive example, apart from the double miracle that the Lord Christ performs here on two lost sinners. The faithful householder did not think in the least that God would bless his diligence in child rearing in such a way. How could he have hoped? The Lord is above asking and understanding. A single verse, a single proverb, which falls into the soul of a child, can make him blessed and through him also others. Therefore, you parents, do not be sluggish and discontented to examine your children diligently to see if they have learned their lessons for school and confirmation classes properly.

How dangerous it is to wait for the Antichrist first.

As is well known, the papists teach that the Antichrist will be a Jew coming from the tribe of Dan and will come from Babylon. Luther writes about this in his interpretation of the blessing of Jacob over Dan, Gen. 49,16-18, among others the following:

"According to the letter, no one will be able to understand that the Antichrist is to be born in Babel and circumcised in the Jewish way. And I think that the devil invented the fable, and that he invented this gloss for this reason, so that he would lead our thoughts away from the right present Antichrist. For among all the high schools and papist teachers there is no one who considers the pope to be the Antichrist; they are all of the opinion that he will come from Babylon. But in the meantime, while they are dreaming of him and waiting for him, they will be led away by the real true Antichrist, namely the Pope of Romans,

who is a right Domitor and came from Babylon, not located in Assyria, but from Rome, which is the right Babylon, where Dan, that is, the pope reigns". (Commentary on the First Book of Moses, I, 2978.)

### Church News.

After Pastor Ludwig August Christoph Detzer had received a regular appointment from the congregation in Härlem, N. Y., which had become vacant due to the removal of Pastor T. F. Körner, and had accepted the same with the consent of his former congregation in Narrowsburg, N. Y., he was introduced to his new congregation by me on Sunday Misericordias Domini, April 11 of this year, in accordance with the order received from President E. G. W. Keyl, with the assistance of the previous pastor of the congregation.

May the faithful God grant him many and abundant fruits for eternal life.

F. W. Föhlinger, 602 Lagt Nintli 8d., Nen York, N.

ssse: Rev. I-. Gll. Votier, Härlein,

On Easter Monday, March 29, Director Georg Carl Holls, candidate for the sacred office of preacher, was ordained. On Easter Day, March 29, this year, Director Georg Carl Holls, candidate of the holy preaching ministry, was ordained by me, assisted by Dr. W. A. Passavant, as chaplain of the Lutheran Wartburg Orphanage in Mount Vernon, N. Y., under the direction of Mr. E. G. W. Keyl.

He also serves the German Lutherans of the surrounding area, especially in New Rochelle, with Word and Sacrament.

God the Lord crown his work a" adults and children with rich blessings.

F. W. Föhlinger,

602 Lagt Hlintli 8rr., HU Lork, HI.

Address: Uev. (4th G" II0II8, IVru'tburZ Orpüans I'rirw 8<;llool,

Uonnt Vernon, St. L.

After Mr. F. Horn, a pupil of the practical seminary in St. Louis, had received and accepted a call from the Lutheran congregation in Geneseo, Ills, he was ordained by the undersigned by order of the Reverend President Rev. Bünger in the midst of his congregation on Sunday Jubilate.

May the Lord bless the work of His servant in grace.

Theodor Grüber, Lutheran pastor.

Address: Uov. I'. Horn,

06N6860, IÜ8.

On the 8th of April of this year, being the III Sunday after Easter, Rev. F. Dubpernell, having received a regular appointment from the Lutheran German Paulus congregation at Wellesley, Waterloo Co., Ontario, and having accepted it with the sanction of his former congregations, was installed in his new office by the undersigned, by order of the Reverend Presidium of the Eastern District.

C. Lohrmann.

Address: Rev. F. Dubpernell,

Waterloo Co., Ontario, Can.

The combined congregations of St. Peter's and St. Jacob's at Eden, Erie Co., R. I., have duly appointed Rev. M. Michael, formerly of Arcadia, Ind. as their preacher and pastor, the latter of whom was ordained on the Sunday of Cantate, 1869, in pursuance of a commission received from the Most Reverend Presidency of the Synod of Missouri, Ohio and other Eastern Districts, Eastern District, - was introduced by the undersigned in the midst of said congregations, according to ecclesiastical custom and under obligation to all symbolic books of the Lutheran Church. - —

Reserve, Erie Co, N. Ij, April 26, 1869.

Franz W. Schmitt, Pastor.

Address: Rev. N. Mollael,  
Räsn V. O. 1Vllit68 Oorner, Lris Oo., H. 1t.

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### Conferenz displays.

The Cleveland Districts - Conference will meet, God willing, at Cleveland (east side) from Sunday Trinity to May 26 inclusive. I. Rupprecht.

The Rock-Island-Peoria Conference will hold its sessions this year, God willing, May 27-31 incl. in Lyons, Iowa.

C. I. Seuel, Secr. x. t.

The Buffalo District Conference, God willing, will hold its meetings this year from June 2 to 8, i.e., from the Wednesday after the first Sunday after Trinity until the following Tuesday, at the home of Mr. Past. A. Ernst at Elmira, Waterloo Co, Canada. The brethren from Western New York intend to meet at the undersigned's house in Buffalo not later than Monday evening, May 31, in order to travel together to Canada the following day. C. At Large.

The Michigan Pastoral Conference will hold its meetings this year, g. e. G., June 17-20 incl. at Detroit, Mich.

H. Lemke, Secr.

The Southern West Indiana Pastoral Conference meets, g. e. G., on the 8th and continues until June 11 of this year at Evansville, Ind.

P. Seuel.

### For the consideration s of pastors in Wisconsin.

Since the outbreak of smallpox has occurred in Watertown and is currently very strong there, this year's Wisconsin Pastoral Conference cannot be held in Watertown, as has already been indicated twice, but will meet in Osh-kosh, Wisc. The time of the conference remains the same, namely from June 4 to 8 of this year (incl.).

Aug. Rohrlack, Secr.

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### Book ad.

It gives us great pleasure to be able to announce to our readers that the incomparable Luther book of our dear brother, Pastor Fick, has now also been published in English, under the name of

Title: *"Life and Deeds of Dr. M. Luther. by Rev. H. Fick. Translated from the German by Rev. Prof. M. Loy."* The booklet is published by J. A. Schulze in Columbus, Ohio, from whom it can be obtained. The price is: 1 copy 60 Cts, with postage 68 Cts, the dozen without postage \$5.50. That the translation is a good one does not need to be mentioned, since it is done by Prof. M. Loy. The decoration is excellent. A really good lithograph of Luther's bust decorates the booklet. - We Germans are not seldom in the position of having to inform our English neighbors about the peculiarities of our Lutheran church. There is hardly a better means for this than this "Luther Book". Luther's life, correctly portrayed, is the most faithful mirror of the church of the Reformation and at the same time the best apology of it. Therefore, not only should this biography of Luther in English be in the home of every German Lutheran here, but everyone should also make it their business to give it the widest possible distribution among our American fellow citizens.

W. [Walther]

### (Receipt and thanks.

For poor students received through Li. Wege from his congregation in Augusts, Mo., 83.00; - from Mr. Usinger in Rev. EndreS' congregation 81.00; - from N. N. in Tebo, Mo., 85.00; - from N. N. in St. Louis 82.00; - from Rev. Thurmer in Guttenberg, Iowa, 83.00; - by Past. Aulich collected on the infant baptism of Hrn. W. Meiner's 82.65C  
F. W. Walther.

For the Seminarhaushalt Don the Faßholz brothers here 1 car full of kitchen vegetables; from the Gem. of Mr. Past. Gräbner, St. Charles, Mo., circa 1500 w smoked hams, shoulders, sides and sausages, 8 sacks of potatoes, 1 sack of flour and -49 baar; by Mr. Pastor Dörmann from his Petri parish 10 hams, 4 shoulders, 1 side, 8 lb butter, from his Pauli - parish 8 hams, 25 Dtd. Eggs, 1 box of soap; from Hrn. Past. Frederking's Gem. 12" butter, 2sides!, 2shoulders; 1 box of eggs and 84; from Mr. Past. Sandvos' Gem. 1 box of eggs, 2 hams, 2 shoulders, 4 td of butter and 82; by Mr. Past. Besel from his Friedensgemeinde 86.85, from his Immanuelsgemeinde 82.50; by Mr. Past. Sandvos 82 by W. Holländer and 81 by himself; by Mr. Kahle in Guttenberg 82; by the Jungfrauen-Verein in the Bremen congregation of Mr. Past. Claus 810.  
For poor students: Frequently - Collecte of my congregation in Minerstown 86.17; by Mr. Past. Martin. Collecte of his congregation in Bethalto 83.25 for S. Cämmer for students; by Sr. Past. Halbot 88.50, Easter Collecte of his congregation for Karth; by Sr. Past. Gräbner: Thank-offering for happy delivery of the wife of Mr. Teacher Heiter 83 sür Lange; by Mr. Heim. Eckert from the congregation of Mr. Past. Pennekamp 821.25 Easter coll. for Mohr; by Mr. Past. Baumhöfner 87 from his congregation for Graft; by Mr. Lehrer Brackmann, collected on Christ. Kölling's baptism of children 84 for Demetro; by Mr. Past. A. Ernst, collected occasionally, 85.20; by the Women's Association of the Immanuelsgemeinde in Milwaukee: 6 bust shirts, 6 towels, 6 handkerchiefs, 6 pairs of woolen stockings, 6 pairs of undergarments; by Mr. Pastor Hügli from C. Bieth 81; by Mr. n. Past. Merz from Mrs. Elise Tormöhlen 85; by Hrn. Past. R. Koehler of N. N. tzi, from his branch 87.90; by the Gem. of Hrn. Past. Fredrking 816 for Lehman"; by Hrn. Louis Lange 84, collected by G. M. on Zesingrrs wedding, Lisbon, Mich.; by Past. W. Friedrich 810 for Lotz; by Mr. Pastor Stamm, collected at a wedding 82.65 for Hunziker; by N. N. in Concordia District 81; by Mr. Past. Lohrmann from his parish 88.50 for Wendt.

For my poor congregation in Minerstown, I certify that I have received the following charitable gifts for the construction of their "distressed" church: From N. N. here 81; from the congregation of Mr. Pastor Harmening 86.56; from that of Mr. Past. Traub 848.75; from that of Mr. Past. Fritze 812; of that of Mr. Past. Evers 810. May the Lord also take it into the hearts of the other congregations that have been asked for a charitable contribution to make these still weak and truly poor fellow believers happy with a gift.

Aug. Crämer, Rev.

Get  
for needy college students

Through Rev. König in Cincinnati: From the Women's Association 85, from individual members of the congregation 85, Through Rev. Oestermeyer: Collected at the baptism of children at Mr. Christian Hofmann 81.10; Collecte of the Zion congregation at Willshire 84.80; at a baptism of children at Mr. Günsel gcs. 81.62; from Mr. Christian Hofmann 83. Through Rev. Schliepsiek r Collecte of his congregation 810.

For meager pastors:

By Mr. Pastor Strafenr Collecte his congregation 834.38. W. Sihler.  
Received for poor student en: from Pittsburg Women's Association 820. WeddingS-Collecte at W. Langkamp 811.25.  
for the mission inLawrenceville/Pa., dunch Past. H. Hanser: from Mrs. A. Sieck thank offering for happy delivery 82, from confirmands of St. Pautsgrmeinde in Baltimore 83. I. A. F. W. Müller.

Received to Colleege-Lau in Fort Wayne: (since Feb 15, 1869).

By Mr. Past. Pissrl by H. Stünkel 85, L. Rathje 84, M. Weimann, F. Bode jun., L. Deneke, F. Marqund, F. Bartling, H. Kruse, H. Steuber each 82.50, F. Schulze 82, Linsenhop 81.25, F. Wegener, H. Orhlerking, H. Walter, H. Stüve, Philipp Werner, E. Plumhoff, H. Seemann, W. Walter each 81.50, F. Bode sen, W. Stünkel, Chr. Brüggemann, H. Wesel, H. Oberin, G. Plumhoff, H. Stege, F. Hilbrecht, F. Halitzky, L. Wegener, H. Danfing, F. Bathe each 81.13, W. Barthel, H. Heine, H. Müller, L. Kruse each 50 Lts., Maria Stünkel 75 Cts., total 856. By Mr. P. st. A. Ernst by T. Nuppel 86.50. Wil-  
helm Lücke 85. I. W. Keil 85. Don the congregations of the gentlemen pastors: Bode 86, Damm 818, Röder 838, Reichard 85, Dulitz 813.20, Sieger 822, Schwan 817.75, Lohmann 88.35, Strafen (3te Sendung) 828.63, Kühn (Ostercoll.) 89.90, Stock (Filiatgem.) 83, Schumm 818, I. G. Nützel 810.75, Günther 821.80, Schuster 825, Wichmann (Oster-Coll.) 830, thank-offering from H. Esser and wife 820, A. M. W. Kähler 812, from whose wife thank-offering for happy delivery 85, Löber 817.25, Jungk 85, Merz 828, Evers (5te Sendg.) 825, Bernthal (Ostercoll.) 86 30, A. Ernst 85.25, Past. Sihler 864.50. By Past. Zage! by Wittwe Schröder 88, Wittwe Drebr 85, Hcinr.  
Dreber 81, Fr. Lochmeier 85, by I. Birkner 845. by Teacher Theis 82, Schönlein 810, H. BenSmann sen. 810. By Past. Döderlein by N. N. 86. Eberhard Zimmermann 85, Christian Piepenbrink, Kassirer.

Received in the Raffte Western Districts:  
To the synodical treasury: from Trinity - District in St. Louis, 818.10, Coll. in Past. Bergen's congregation in Jacksonville, Ill., 84.70, Coll. in Past. Meyer's congreg. in Leavenworth, Kans. of, 87.50, Of Past. Hahn's Filiatgem. in Morgan Co. Mo, 82.25, from Past. Hahn himself, 81, teacher Hermann in Benton Co. Mo, 81, past. BergtS Gem. in Paitzdorf, Mo., 810.50; its Filiatgem. 83.75, Mrs. Frenzel in Paizdorf 82.50, Past. Döderlein's congreg. in Chicago 85.29, Past. Dörmann's St. Paulsgem. in Randolph Co. Ill., 821.25; its St. PeterSgem. there 88.50, Easter Coll. in Past. Franke's comm. in Addison, 834.59, Coll. in Past. Traub's Gem. in Trete, Will Co. Ill., 813.68, Past. Fredcrkings Gem. in Prairie Town, Ill., 810.30, Past. Muckels Gem. in Staunton, Ill., 811, Past. Wesemann's comm. in Cooper Co. Mo, 823.55, Past. Gräbner's parish in St. Charles, Mo., 832.30, Past. Heitmüller's parish in Rodenberg, Ill., 87.10" More often - Coll. in Past. Schwcnscns Gem. in New Bielefeld, Mo., 810.85.

To the college maintenanceS fund: From Trinity Distr. in St. Louis, 811, From Immanuel Distr. 811, Easter Coll. in Past. Zuckers Gem. in Proviso, Ill., 811.85, Past. Kosterings Gem. in Altenburg, Mo., W. Past. Ficks Gem. in CollinSville 824.25, Past. Dvderlrius Gem. in Chicago 810, Easter Coll. in Past. Mueller's comm. in Pittsburg 841.25.

To the Synodalmissynskasse: From the Trinity Distr. in St. Louis 83.46. From Past. Bergts Gem. in Paitzdorf, Mo., 84.85.

For inner mission: From Past. Fick's congregation in CollinSville 811.85. Past. Traub's congregation in Trete 89.

To college construction in Fort Wayner OftenColl. in Past. Hahn's Gem. in Benton Co. Mo, 819, past. Bergt's Gem. in Paitzdorf, Mo., 815, Bon Rev. Dörmann's congregations in Randolph Co. Ill., 834.

On seminary construction in Addison: Don Rev. Way's comm. in Augusts, Mo., 82.51.

For Past. Brunn's institution: Don Past. BergtS Gem. in Paitzdorf, Mo., Coll. 86, surplus from Jubelest, by M. Estel in St. Louis 892.

For poor students: Collecte, ges. to KotheS wedding by Past. Stephan, Ehester, Ill., 83.50. OftenColl. in its parish 88.55.

To the seminary household in St. Louis:  
Coll., grs. on Dietzel's wedding by Past. Seuel, Clinton Cv. in Iowa, 84.95, Easter coll. in Past. Seuel's Gem. in Lyons, Iowa, 82.30, Past. Bergts Gem. inPaitzdorf, Mo., 810.15, K. Frenzel there 82.50, Surplus from Jubilee, by M. Estel in Lt. Louis 893.61, Past. F. Schalters Gem. in Red Bud, Ill., 811.62.

For the seminary in St. Louis: bequest from the deceased widow C. "Louise Wortmann in St. Louis 810.

E. Rvschke.

Entered into -er Raffte Lake eastern District:

To the synod treasury: Don the congregations in: Ellicottsville 81.80, Ashford 82.40, Willkamsburg 822.10, Washington (for Feb.) 811.50, Easter Coll. 821.50, Baitmore (St. Paulsgem.) 825.05, Longgreen 88, Richmynb 86.75, Berlin ur Summerset 84, Strattonport 89, Flora u. Elmira (inrl. Agio) 818.34, Horwich 82.50,

Logan 89.40, Boston, Mass., 865.08. From Past. Kähler 81.

To Castle - Garden - Mission: Bon the pastors: T. Körner 812.50. C. Körner 816. Th. Brohm jr. 810, Tirmenstrin 813, Holls 825, Gräber 81, Lochner 81. From T. Rothe 825. Schlotterbeck 82. From I. Stutz' LiebeSkasse 82.50. A Kindtauf-Collecte 84.50.

For poor students: Wedding - Collecte at T. Meyer in St. Louis for G. H. in Addison 818. T. Wolfs for St. Louis 85. I. Betzler desgl. 82. N. N. dSgl. 85. WeddingS-Coll. at C. Muhly 89.

To the College - building in Fort Wayne: From the Trinity congreg. in Buffalo 830th congreg. in Ellicottsville. 85, in Ashford 83. weddingS-Coll. at L. Ernst 815.

To the widow's fund: From F. Stutz's LiebeSkasse 82.50. Don Past. Kähler 83.50.

To the college maintenance fund: from New York parish 814.70 and 89.80. St. Paulsgemeinde in Baltimore 814.14.

For Fr. Brunn's proseminar: From F. Stutz's LiebeSkasse 85. From d. Gemeinde in Strattonport 810.21. Bon Past. Edendick 83. c. Otto 82 50.

On the Hermannsburg Mission; By Peter Brook 81. n. n. 81.

For Teachers' Retainers From St. Paul's Congreg. in Baltimore 826.

For Internal Mission: Don of the same 827.40. Alfred Felder 85. N. N. 81.

For heathen mission: From Anna yellow 85. From 2 children collected 83. From N. N. 50 CtS.

New York, May 1, 1869. I. Birkner, Kassirer.

## Changed addresses r

Rev. 6.

177 vomijnelr 8t. " lioms, lss. sf.

Oail IEwrbaok, teacher, k'ort Dockte, ^VHrster 60th, Iowa.

ü. K. Kolk, teacher,

Lox 1373. l'ortlrrä.

Printed by A. Wiebusch & Goh. St. Louis, Mo.

Volume 25. St. Louis, Mo, June 1, 1869. No. 19.

(Submitted.)

**Is the commandment of usury a specifically Jewish law, as Professor Fritschel thinks, or does it belong to the moral law binding all men? \*)**

In deciding the question whether taking interest on borrowed money is sinful, much depends on whether the Old Testament commandment: Thou shalt not usury thy brother, Deut. 23, 19. and other passages, belongs to the moral law binding all men, which God originally wrote into the heart of man, or whether it is a specifically Jewish law, which only binds the Jews. If it is clear that this commandment, Thou shalt not usury, belongs to the natural law which binds all men, then the question is also decided whether the taking of interest on borrowed money is sinful or not. Prof. S. Fritschel recently asserted in Brobst's Monatshefte that this Old Testament commandment did not belong to the moral law binding on all men, but was a specifically Jewish law binding only on the Jews. We maintain the opposite, namely, that this Old Testament commandment was

The editors had intended to remain silent about usury until the General Synod, but since more and more opponents of Luther's teaching on usury are leaving, the cause of truth demands that the "Lutheran" not remain silent and stick to his motto: "God's word and Luther's teaching will now and never pass away."

The law of nature that is binding on all people, which God originally wrote in the heart of mankind and which therefore unites all people, belongs to the law of nature.

How can one be sure whether something in the Old Testament belongs to the moral law binding all people or only to the specifically Jewish law binding only the Jews? Note the following. If there is a dispute about any commandment in the Old Testament, whether it belongs to the moral law or not, see 1) whether it is not already contained in the general commandment: Thou shalt love thy neighbor as thyself and: Do unto others as you would have them do unto you. If it is already contained in this general commandment, then it undoubtedly belongs to the moral law; or 2) see whether the transgression of such a commandment is also punished by the prophets against the Gentiles; if this is the case, then it also undoubtedly belongs to the moral law; or 3) see whether such a commandment is also inculcated in the New Testament by Christ or the apostles; if this is the case, then it also undoubtedly belongs to the same law.

We will now prove that the commandment: Thou shalt not usury (usury means to demand interest on borrowed capital), 1) is already contained in the general commandment of love; and 2) that it was also inculcated by Christ in the New Testament.

Borrowing on interest is a contract, as someone hands over a certain sum of money to his neighbor with the condition that this sum will be paid back to him again at a certain time and, in addition, a certain sum of money as a reward for the fact that he has been allowed to use the money for so long. The lender thus hands over a certain sum of money to the borrower and stipulates: Here you have a sum of money; go and do what you want with it, do business with it, trade with it. At a certain time you will give me back the whole sum and a certain sum in addition for having given you the money for so long. In return you get something quite uncertain, namely what you can still acquire over and above what I get; if it is a lot, then it is good, if it is nothing, then it is also good. In addition, you have to take care of the capital; if you lose everything, it is lost to you. And finally, you must also do all the work that is necessary to gain with the capital.

All this lies in the contract in which money is spent on interest. We hereby challenge Fritschel and all those who defend usury to say whether this is not so. Look the figure in the face, gentlemen, as it stands there unvarnished and unveiled; do not cover it up, do not adorn it. If you look into the unveiled, unadorned face, you will lose the courage to defend her.

But let's take a closer look. It is not wrong to lend money. We should not turn away from the one who wants to lend us money, Matth. 5, 48. It is also not wrong to want to get back the borrowed money at the right time. The wicked borrows and does not pay, Ps. 37, 21. It would also not be wrong to claim a part of the profit that the neighbor has made with my money, if only the contract were such that the neighbor could "live" with it, since profit and loss would be equal. But this is the highest injustice, to demand of the neighbor that he should stand not only for the capital, but also for a secure profit, but that he should do all the work, have an uncertain profit, and on top of that be in danger of having to lose everything! Such a contract is in itself unjust, contrary to love and thus contrary to natural law. The very desire that the neighbor should enter into such a contract is sinful on the part of the one who lends.

From this it follows that the commandment: Thou shalt not usury, is not a specifically Jewish, but a moral law uniting all men, which God originally wrote into the hearts of all men. For, to repeat it once more, it is sinful in itself if I expect my neighbor to take over all work and worries, an uncertain profit and the danger of losing everything in a contract, but I should have all security, no worries, no danger and, in addition, a secure profit, which must become mine under all circumstances. Do not say that your neighbor wants to enter into such a contract. But one should not encourage him in such a desire. Jacob also agreed to serve Laban; is the shameful Laban therefore to be excused for overruling Jacob? He who keeps a tavern does not force the drunkard to drink, but does that excuse his tavern?

However, the commandment of the Old Testament, "Thou shalt not be usurious," also belongs to the moral law that is binding on all people, because it is inculcated by Christ in the New Testament as belonging to this law. I refer here to the well-known passage Luc. 6:35: "Lend, that ye hope nothing for it." In order to understand this word of Christ correctly, no great exegetical apparatus and far-fetched arguments are needed. Just approach the words impartially, they are clear and easy to understand. Christ says here that we should lend. To lend means to leave the use of a thing to my neighbor for a time without payment. This is what we Christians should do, even where we cannot expect any service in return, even to the "ungrateful and wicked". And with this, Christ not only gives good advice to the more perfect, as the Pope thinks, but he says this to all Christians. "Lend that ye do nothing of hofet", but obviously wants to say the same, what Moses commands with the word: You shall not usury. Thou shalt not usury obviously means: thou shalt lend, but thou shalt not lay up a naischech (interest). Hence it is said in Ps. 112:5, "Blessed is he that is merciful, and lendeth gladly." Christ, therefore, expresses the: thou shalt not usury, positively: Thou shalt lend, namely that is a right lending, which cannot be paid, since one therefore takes even less interest. - Thus the commandment: Thou shalt not usury, belongs to the moral law binding on all men, which God originally wrote into the hearts of all men, for Christ commands the same to all his Christians; but he would not bind his Christians to a Jewish ceremonial law.

This does not prohibit other honest contracts. If you have 100 dollars and someone comes along who is not in a position to borrow and demands your 100 dollars and promises you interest, tell him: this is a contract that God's word forbids, but I want to make a contract with you that is permitted. If you do business with my money; I give the money, you do the work, then we will share the profit or loss equally. Such a contract or a similar one would be right.

So we see that the teaching that taking interest on borrowed money is sinful is firmly grounded in God's Word. All projectiles hurled against it bounce powerlessly off this solid wall of the Word of God. Let us now see how Prof. S. Fritschel begins to knock down this mighty rampart of the Word of God. In the last numbers of the Brobst'sche Monatshefte, he brings up mighty cannons against it, so that one would think that everything would have to sink into the dust before it. But one should not be deceived. His cannons are made of wood, he cannot do anything with them, they are only suitable to frighten and deceive the inexperienced.

Prof. Fritschel's reasons that the commandment: "Thou shalt not grow" is a specifically Jewish one and does not belong to the moral law that is binding for all people are (see the April issue) approximately the following: 1. The commandment: "Thou shalt not grow" is caused by the peculiar conditions in which the Jewish people had to live. The Israelites were not supposed to be a trading people, they were supposed to cultivate the land and live as much as possible for themselves and remain separate from the surrounding peoples. - To this we answer, how do we know so well that this was the only reason with God, which alone moved him to give the law? Where is this written? It must be proven from the Scriptures. It must be proven from Scripture. For if mere assertion were enough, I could also say that the

commandment, Thou shalt not kill, no longer applies so generally. God gave it at a time when the world was not yet so populated as it is now; now it is different. And so you could say all' God's messenger overthrown. Therefore, if Prof. Fritschel's assertion that God forbade the Jews to take interest, merely because they were not supposed to be a trading people, is to be of any use, he must first prove it from God's Word, and indeed he must prove that this was the only reason why God gave the commandment. Mere assertions are wooden cannons that do not fire.

Fritschel's second reason is that this commandment can only be a specifically Jewish one, because it is expressly said: Thou shalt not usurp thy brother, but thou mayest usurp the stranger. Deut. 23, 19.20. (Are they allowed to be a trading nation after all?) So this law only applies to the Jews. To this is to be answered briefly: Christ expressly says that Moses also allowed the Jews to divorce their wives for the sake of their hardness of heart, which was against the natural law. So it can also be with this permission to usurp the stranger. Thus, this reason also proves nothing for Fritschel.

A third reason of Fritschel's is that this commandment stands in the middle of ceremonial-legal decrees, therefore it must also be a ceremonial-legal commandment. Answer: A professor should not make such conclusions. Does that follow from it, Professor? Unvann, are all places where usury is forbidden of the kind? - It is just as weak when it is added that in the same passage it is also said: "that the Lord thy God may bless thee in all that thou undertake in the land whither thou comest to possess it. From this it follows that the commandment was given only to the Jews, who were to take the land. Answer: It says: I am the LORD your God, who brought you out of Egypt; you shall have no other gods beside me. According to Fritschel's logic, the first commandment is therefore a specifically Jewish commandment that unites only the Jews.

A fourth reason of Fritschel's - to mention only this one - is: the law of usury cannot belong to the natural law which unites all men, because the conscience of Christians knows nothing about it. What is generally binding must also be written in the conscience of all people. Answer: Because of the Fall, human nature is so corrupted that man's natural knowledge is no longer perfect, even with regard to the law of God, which was originally written in his heart, and even his conscience is not free from all blindness in this respect. Even the highly enlightened! Fathers in their time did not consider polygamy sinful in their conscience, which is nevertheless against God's law. Luther says (Werke, Erl. Ausg. 29, 156.): "Although the devil so blinds and possesses the hearts that they do not always feel such law. Therefore one must cry out to them

and preach until God cooperates and enlightens them, so that they feel it in their hearts, as it is written in the Word. And in another place (Werke, Erl. Ausg. 36, 57.): "Even though much has been in the heart before, even though it is dark and completely faded, it is awakened again with the word, so that the heart must confess that it is as the commandments say. All this also applies to the law of usury. Whoever does not willfully close his heart against the truth, but allows the bright light of the Word to work upon him and, invoking God, diligently studies it, will also come, with God's help, to the point that this law, too, will be reawakened in him by God's Word, "that the heart must confess, so be it, as the commandments read."

H.

### **The youngest Christian martyr from the Muhamedans. \*)**

I have other sheep, but they are not of this fold. And these I must lead, and they shall hear my voice, and shall become One flock and One shepherd.

In the part of the world called Asia, far to the east, there are two mountains as high as the sky, the Caucasus and Ararat. The latter is known to every Christian from the Scriptures, for it is the mountain on which Noah's ark settled, and from where men were to fill the earth again after the hair-raising judgment of the Flood and make themselves subjects. Between these two mountains lies a large, beautiful land called Grusia. In the past, the wild Circassians lived in this land and in the Caucasus, in constant wars with their neighbors, the Russians, until the latter took over the whole Caucasus mountain range and the land of Grusia. The Circassians escaped from the Russian rule and emigrated to the Turkish Empire. Besides the Circassians, there were also Tartars living in the country, who were devoted to the Mohammedan faith. When the Circassians left, they stayed in Grusia. If the pagan idolatry is a bulwark of Satan, the teachings of Muhammad are even more so, and may have 100 million followers. Of course, the main doctrine of Muhamed is: There is only One God - and Muhamed is his prophet. But this One God is not the Triune, truthful God of the Christians, One divine Being in three Persons, but One Being in One Person. So it is the same God of the unbelieving Christians and the Jews of our days and just not a God, but an idol, which Muhamed and the unbelievers in general have made right for themselves with their reason, a thought idol and therefore not better than the idols of the

\*) From the Hermannsburg Missionary Bulletin, September number of last year.

Gentiles. Thus, Muhammad does not know a Savior and Redeemer, for he does not know the Son of God, who took human nature and being upon Himself, bore our sin and iniquity, and willingly sacrificed Himself for the poor sinners in the bloody death of the cross, thus redeeming them and reconciling them with God, so that whoever believes in Him is not lost, but must inherit eternal life. He does not know the Holy Spirit, who as the third person of the One Divine Being is poured out on all flesh and dwells in the believers as their life and motive power, who calls, enlightens, gathers, sanctifies and keeps people with Jesus in the right united faith, and imparts to them through the pure Word and the holy sacraments the salvation that Christ Jesus has acquired for mankind through His holy suffering and death. He knows nothing of redemption and sanctification, nothing of man becoming righteous by faith alone, but teaches that man can only become blessed by good works and must earn heaven by good works. At the same time, Muhammad allows his followers polygamy and thus opens the door to carnality and carnal works. His teaching is therefore a true religion of the flesh, and therefore so popular with carnal people, because it promotes lust as well as arrogance, makes reason the judge in matters of faith, and rejects the holy scriptures and the Christian faith, because they are incomprehensible, no less than the pagan polytheism, because it is stupid and ridiculous. Since Muhamed's teachings promote carnality as much as pride, these two main impulses of the natural man, the Muhamedans gladly put up with all kinds of nonsense in their Coran - as they call their religious book - and look over it, e.g. that the angel Gabriel is so great that the distance of his two eyes from each other measured across the nose amounts to 70,000 day trips, that the recitation of the 100 names and 99 attributes of God is a very meritorious work 2c. Heaven is not for the pardoned sinners, but only for the Muhamedans, where they are blessed in eternal lust served by 80,000 servants, hell only for the pagans, Jews and Christians, because the godless Muhamedans, who go to hell, will be redeemed from it after 900-9000 years.

The Tartars in Grusia are also attached to this poor religion. - —

More than 50 years ago, with the permission of the Russian government, which had already



subjugated this country, but had to maintain it under constant struggle with the Circassians, who still inhabited the nearby Caucasus, groups of German Lutherans, especially from southern Germany, immigrated to Grusia and founded several congregations. In the troubled times of war they could not think of taking on the Tartars, but since the Circassians are gone, peace and tranquility have returned, and they themselves have achieved prosperity, they have become aware of their missionary duty and have begun to preach Christ to the Tartars. However, because they lack missionaries, they have turned to Hermannsburg with the request that I send them missionaries, if the Russian government would grant permission. Of course, I was very happy about this request, since it is a door that the Lord opens. May He remove all difficulties, and I confidently hope He will do so. May the dear readers pray to the Lord with true fervor and faithfulness that it will be successful. The Lord has promised: "Where two or three become one to ask, whatever it may be, I will give it to them. Let us reproach the Lord for this. - And now, to stimulate your prayer zeal, I will tell you a story from this country. Hopefully, it will move your heart and inspire you to follow in faithfulness, and do not forget the first martyr of the Tartars, John Stephen. The dear brother Pastor Lemm from Katharinenfeld writes from July 13 as follows:

So far I have told you, dear brother in Christ, in each of my letters, even if mostly only with a few words, about our dear first baptism candidate, named Askjar, and it was always only pleasant what I could tell about him. Well, think of it, this dear Askjar has been worthy of the Lord, as the first blood witness from the number of Muhamedans of this country, to seal his confession to Jesus with death. Thursday, July 2, in the morning between 3 and 4 o'clock, a fanatical Persian, who had probably been hired and sent here by other Muhamedans, plunged a dagger into his body with the words: "This is what you get for becoming a Christian," whereupon the murderer hurriedly fled. Immediately after this happened, Askjar was not immediately dead, but had been able to drag himself to the nearest colonist's house and there report what had happened, - I was called to the man lying in his blood, and at the deathbed of this faithful confessor of Jesus I was able to experience such blessed hours as I have never experienced before, hours that will remain unforgettable to me forever. No complaint, not even an expression of pain, came over the lips of the faithful patient. When I asked him if he now regretted having become a Christian, he answered with great determination: No! He had wanted nothing else and wanted nothing else but this: to live and die to Jesus! When I asked him if he could also forgive his murderer, he answered: Yes, he forgave him from his heart and asked that God would also forgive him! I knelt down at his bedside and prayed for him to the Lord. All present were deeply moved

of the serenity with which Askjar endured his suffering. In the meantime, the local doctor had also been summoned, and we carried the wounded man to his apartment so that he could be bandaged there, for until then he had lain, his entire body covered with blood, on a makeshift bed in a half-open wagon shower. Askjar had already asked me to have him carried to his home and then baptized. When the former had happened, I asked him again whether he wanted to be bandaged first and then baptized-but he wanted to be baptized first. So now I was allowed to do what had long been a silent, hitherto unfulfilled wish of my heart - I was allowed to receive the first Muhamedan through holy baptism into the association of our dear Lutheran Church. I am not able to describe the feelings that moved my heart, but I can say this much: I have never felt the deliciousness of the ministry entrusted to me by the Lord out of grace to such an extent as I did here at this deathbed. The dying man was fully conscious until shortly before his blessed end. I had asked the local school teacher and another dear member of my congregation, both of whom had taken care of Askjar with great love before, to be his godparents at his baptism. I addressed the baptismal questions to Askjar in German, whereupon they were translated into Tartar by another person, and he answered them all in a loud voice and with great joy. When I had the question put to him whether he considered the teaching of Muhammad, to which he had formerly adhered, to be a false one, and whether he renounced the devil and all his work and nature, he answered with a decisive "Yes! Yes! and-as if he was not yet satisfied even with the simple yes, he looked at me with his beautiful, large, thoroughly honest eyes, made a very significant dismissive movement with his hand, and added in German: "Muhamed - finished!" Thereupon I asked the schoolteacher to confess in the name of the baptized the three articles of our most holy Christian faith, and at the same time made Askjar say that this was our Christian confession of faith, which would now be spoken in his name by the schoolteacher. He listened devoutly, and when the schoolteacher had finished, Askjar, without being asked, affirmed the creed with a loud, "Amen!" Now I baptized him in the name of God the Father, the Son and the Holy Spirit, and gave him the Christian name: "John Stephen." He had wished to receive the former name himself, as I assume, because I had read to him especially much from the Gospel of John during the instruction I gave him, however imperfect it might be,-the second name Stephen I gave him to commemorate the first name of John.

tyrer of the Christian Church. After the baptism I again held a prayer, which the just baptized could not understand because of ignorance of the German language, but which he had certainly prayed in spirit, because here again he confirmed the prayer with a loud "Amen". Now I greeted dear John Stephen as a dear brother in Christ with a brotherly kiss and then said the Aaronite blessing over him. Then it was time to bandage his wound, which was so large that a part of his intestines, even half cut, were hanging out of it. Until then, the wounded man had felt relatively little pain, but when his wound was washed and sewn up, it was obvious that he had to endure great pain. But even now no sound of complaint came from his lips; with a patience that astonished all present, he endured all his agonies, and the faithful Lord visibly saw to it that his servant was not tempted beyond his ability, for about an hour after the wound had been sewn up, He let him gently and blessedly fall asleep during a prayer that I was still saying over the dying man when I saw his end approaching. When I finished the prayer, he had already breathed his last and his soul had fled from all earthly misery, it was saved, safe in Jesus' wounds! I was so happy when I was convinced that his soul had already escaped that I could not help but sing the song: Christ, he is my life, dying is my gain 2c. and little by little one after the other of those present joined in the singing of this glorious song, until the whole parlor, not only, but also the hallway and the courtyard, where many stood whom the parlor had not been able to hold, resounded with the unanimous song of victory.- On Friday, July 3, in the afternoon at 4 o'clock, we carried the body of our blessed brother to the grave with great participation on the part of the congregation, and so his body found its final resting place in the midst of many Christians who had fallen asleep before him. There he now lies as the body of the one who, as the first of the number of Muhamedans of this country, was worthy of the Lord to seal his faith in Jesus with death, and waits until the Lord will one day raise him to eternal life! Commending myself to your faithful intercession, I remain with heartfelt greetings your lowly

J. Lemm, pastor at Katharinenfeld.

I answered the dear brother: Now more than ever I would gladly send missionaries if the Lord said yes and amen and cleared the difficulties out of the way. I would not have to know my Lord and my boys not to let them cut their necks and slit their bellies if it would do honor to the Lord. - May the Lord bless the Grusinian Mission. Amen.

**How the papists make history in order** to deceive their poor people and to keep them with their church can once again be clearly seen from the fourth reading book, which was published in 1864 by the Benziger Brothers in Cincinnati. There it says namely page 301-305 as follows:

"Martin Luther, professor at Wittenberg, a man of quick-tempered temper, at first declared himself against the abuse which imprudent people were making of indulgences. (A.D. 1517.) Soon, however, he arbitrarily proclaimed himself a reformer or church improver and set out against the ecclesiastical rulers, especially against the pope, whose pastoral power he declared to be arrogance and tyranny, which should come to an ignominious end through him. According to his wrong views he rejected many doctrines of faith which the Church had received from Jesus and the apostles. He abolished the Holy Sacrifice of the Mass, fasting, confession, praying for the dead and many godly practices, declared good works useless and taught that faith alone makes one righteous and blessed. In addition, he opened the monasteries, allowed monks and nuns to marry, and granted princes and lords the right to confiscate monastic property and use it as they pleased. Finally, he broke the vow of chastity, which he had solemnly taken as a monk and priest, and took a nun as his wife."

"Luther boasted that he drew his teachings solely from the Bible; but misled by false interpretations of it, he soon fell into the most obvious contradictions and errors. Thus he asserted that man does not have free will, consequently he can neither keep the commandments nor avoid evil; sin does not condemn man if he only firmly believes, and so on. Nevertheless, he gained a large following in a short time. For the frivolous class of the people liked the comfortable doctrine that was conducive to an unbridled life, and the abolition of the monasteries and convents was very convenient for money-hungry princes. Moreover, Luther did not easily shy away from a means of enlarging his party, as he allowed the Landgrave of Hesse to take a second wife to his still living wife. On the chosen path, Luther was soon followed by several others, who went even further than he did. Zwingli in Switzerland denied the presence of Jesus Christ in the sacrament of the altar. Calvin in Geneva taught that God had destined a part of mankind to eternal damnation without their guilt, therefore he blinded and hardened the hearts of sinners. The Anabaptists dreamed of a kingdom of Christ on earth in which there should be no property, neither law nor authority. What Luther had spared in the churches was completely destroyed by Zwingli, Calvin and other sectarians. The images of the crucified and

saints, both paintings and statues, masterpieces of art, were smashed, organs and altars were smashed; even tombs were ransacked and the bones of the saints were trampled underfoot and burned. Even though these church-bashers fought each other and cursed each other, the doctrine of each of them took hold. In order to give it complete victory, all conceivable means were used. Thousands and thousands of pamphlets spread the erroneous principles, and at the same time the most venomous outbursts and slander against the pope and the Catholic clergy. In some places, the most outrageous acts of violence and coercion were added to all this, through every kind of pressure and persecution, to cause the apostasy from the holy Catholic faith.

"On the part of the Catholics, several attempts were made and various negotiations were held to restore ecclesiastical peace. But Luther's hatred of the head of the church, the pope, remained irreconcilable. Then, in 1545, the Holy Father called a general church assembly at Trent in Tyrol. The doctrine of the innovators was examined and unanimously condemned; at the same time, excellent regulations were issued concerning church institutions and the abolition of abuses. Through the excellent achievements of this council, the Catholic Church gained new beauty and rejuvenated strength. Repeatedly the Protestants had been invited to the assembly; they themselves had at first demanded it for the settlement of the dispute; but they refused to appear at Trent."

"Thus the unfortunate separation continued, and its consequences brought boundless misery to the greater half of Europe. - Luther had preached freedom, reviled emperors, princes and bishops. The peasants did not fail to free themselves from their masters. They roamed the country in unbridled mobs, burning castles and monasteries and committing the most horrible atrocities against the nobility and the clergy. More than a hundred thousand people were slain in this terrible uprising. Other religious wars followed, until finally the Thirty Years' War devastated the flourishing Germany in the most horrible way and made it the scene of the most horrible atrocities. Devastating religious and civil wars also broke out in the other countries that accepted the new doctrine. In Switzerland, Zwingli was fighting a bloody battle against his own countrymen. In France, the Calvinists or Huguenots destroyed about twenty thousand churches; in the only province of Dauphin, according to the confession of one of their writers, they killed 256 priests and 112 nuns and burned 900 villages and towns. England also suffered severely for the apostasy to which it was brought by its king, Henry VIII, who renounced the mother church because the pope would not give him

allowed him to repudiate his lawful wife and take another. Streams of blood flowed here; even King Charles I, a successor of the tyrannical Henry, lost his life on the scaffold of blood at the hands of rebels who prided themselves on the purest religious doctrine."

Yes, yes, the Pabst Church is completely innocent! It never had cause to repent; therefore, it did not repent and is still today the old Pabst Church. It must maintain its empire with lies and distortions, therefore it must work diligently so that its youth does not fall short of the truth. The Pabst Church has long since forgotten to be ashamed, otherwise it would be careful not to tell such things as the above in public, since every schoolboy knows that it is a shameful tissue of lies.

### **To the ecclesiastical chronicle.**

**Iowa.** We can be brief about what Prof. S. Fritschel says about chiliasm, the fourth point of the declaration of the Pittsburgh meeting. It is again the old familiar "Yes!" and "No!" The door to all kinds of excrescences and outflows is closed with great openness and decisiveness, corresponding to the "Christian man's honor", and then with surprising dexterity and ingenuity it is opened again just as far. First S. Fritschel declares praisingly that the General Church Assembly has "emphatically" embraced chiliasm. Then he reproves: "we think, however, that the meaning of the confession must be established in a different and certain way"; then he praises again: "nevertheless, we also want to admit that a good and correct meaning can be derived from the words of the declaration". Thus it always goes back and forth like on a rocking horse. Prof. Fritschel also speaks out about his own position on chiliasm with open determination: "If any opinion is expressed which must be regarded as an outflow of that fanatical spirit, that fundamental view rejected by the Lutheran church in the seventeenth article, then one will never be able to tolerate it, even if it has not been specifically designated and rejected in the confession. That is

well said: "nevermore tolerate"! Excellent! But what about the "outflow" of Schieferdecker's and Seiß's spirit, of which the one is driven by his "basic view" to confess the basic confession of the kingdom of Christ only with "yes" and "no", i.e. not at all, and the other even has the "basic view" that the actual kingdom of Christ is not yet here at all, but will only appear in the millennial kingdom, after the resurrection of the dead. How is it, will Iowa "never tolerate" these "outpourings"? That is the question, here lies the decision. And

Here, Fritschel, with his far and wide known dexterity, makes an opening into his decided, excluding, "never ever tolerate" theory, which leaves nothing to be desired in terms of breadth. For Fritschel puts the envisioning into the hands of everyone who has spirit. And who would not have a spirit in our times? In Fritschel's opinion, certainly everyone, except the spiritless antichiliasts and especially not the Missourians. For after he has just finished his declamation about the "can never tolerate", and thus has "emphatically" closed the door to all enthusiasts, and with a rough hand has unintentionally uprooted all weeds, he suddenly turns around, opens his wide, soft heart, and mildly lets it pour out into the following words: "But lest waizen be uprooted under the pretext of weeds (how horrible!) and an innocent, (how horrible!) weed be destroyed.) and an innocent idea (ah, yes, yes, not!) that does not contradict the similarity of faith be condemned as heretical, it is of course necessary that those who want to reject such an opinion are also able to judge spiritually and to test the spirits. It is precisely in this area that those who have the name of being the most zealous have often sinned grievously." And now the "spiritual" Iowans have made up for the grave sins, have taken the chiliast Schieferdecker, who has torn his own congregation apart by his chiliastery, into their comforting brotherly arms and now extend the same to the chiliast Seiß for a heartfelt brotherly embrace. And who may dare to blame this way of acting? After all, the Iowans combine with the never-ending severity the all-encompassing breadth, they have the spiritual judgment and the gift of spiritual testing and the power of forward and backward movement and the yes and no theology! - —

If we now summarize the result of our brief examination of the four points on the part of S. Fritschel, as the spokesman of the Iowa Synod, the following happy result will certainly have emerged for every sympathetic and sympathetic reader, namely: the Iowa Synod fits very well with the Church Council! For as the latter body delights in ambiguous declarations, so the former in still more "ambiguous" euphemisms. Two bodies and yet one mind, or as the poet says, "Two hearts and one beat!" And what could still stand in the way of entering into the covenant at the next meeting in such perfect circumstances? Shouldn't something really come out of the wedding? Let's hope for the best!

**Remark.** As is well known, there are many varieties of chiliastes, half, quarter, eighth chiliastes, which of course do not like it at all if all chiliastes, the coarse as well as the fine, are short and rounded.

is not being discussed. Therefore, Prof. Fritschel criticizes the way of speaking of the representative of the Wisconsin Synod, who rejected "all and every form of chiliasm", and even thinks, because he does not consider the distinction made by Missouri between rejecting and condemning, that the Wisconsin and Missourians contradict each other. - The ancients, by the way, have often spoken quite similarly to the Wisconsin, so Joh. Gerhard says in his *lilio. de consummatione* 8L66u1i: "we hold that the chiliastic delusion, whatever color it may assume, and however it may adorn itself, is to be stripped of its larva"; and E. Gerhard in his *Conf. Aug. enucleata*, p. 85: "Also in the Nugsb. Confession Art. 17, not all in the gross, but absolutely all chiliasm is rejected and condemned" (non erLSLus koluw ekiliasnnis, ssä vwnis owniuo re^oodus ao äamnadus est).

**The Methodist apologist**, who in almost every issue brings diplomatically accurate reports from his heart-announcing correspondents from all parts of his empire about the number of "affiliated" or "converted to God" or "vigorously converted" or "newly revived" or "seeking" or "on trial affiliated" etc., also feels compelled in No. 13 of the yearbook to register the following figures: "350,088 communicants with 1,088 communicants. In No. 13 of the yearbook, the author also feels compelled to register the Lutheran Church in America with the following figures: "350,088 communicants with 1,792 preachers. Obviously, the apologist does this with the intention to teach the Lutherans the right notions of the power of Methodism and to impress respect upon them by combining these numbers with the incomparably larger ones of the vigorously converted Methodists. He adds the following remark to the above: "All Lutherans are therefore not yet the third part as strong as the Methodist Episcopal Church alone, while all Methodists in America number more than 2,000,000. And yet some Mr. Pastors continue to chide the Methodists as a minor sect." Perhaps it will give the apologist some satisfaction if we reply that we Lutherans do not consider the Methodists to be a minor sect at all, but on the contrary a numerous but very harmful and dangerous sect to the kingdom of God, to which, like all others and especially the even more numerous and dangerous Pabst sect, we few poor Lutherans cannot and will not assert any other strength than only the unadulterated pure Word of God, to which our hearts cling by God's grace and rejoice in His comfort. "Fear not, little host, for it is your Father's good pleasure to give you the kingdom." Luc. 12, 32. N.

**Missourians in Bavaria.** In the "Annual Report on the State and Course of the Society for Inner Mission," headed by Pastor Löhe, there is a complaint about the decline of this society. From some of the The report on the members who had resigned states the following: "Four members from the Memmingen area justified their resignation with the explanation that they had come to the realization that the Society for Inner Mission had fallen away from the pure doctrine of the Lutheran Church and that they could not rejoin it until it had turned back to the "pure" doctrine as it is held by the Missouri Synod in North America.

**Usury.** In the New York "Evening Commonwealth" of April 22, there is an essay on the perniciousness of usury as it is now practiced in America. It says, among other things, as follows: "Some! People are very anxious that the strict penal laws of this State (the State of New York) against usury should be reinstated. Yes, they say that the District Attorney is about to take steps in this matter. We venture to express the doubt whether this remedy may not rather tend to increase the evil. In most of the newer states, usury laws, like "other" remnants of an outmoded administration of justice, have sunk into the grave of the past. Even our "New England States," which were formerly very attached to the old usury laws, have learned many things from experience, and are compelled to accommodate the progress of the times by softening the severity of these laws. Rhode Island has revoked its strict statute, Connecticut has twice modified itss, and Massachusetts has made laws to that effect. Perhaps these remnants of ancient times would have been abolished long ago if there were not also a 'religious side' to the matter. The word usury, as used in the Bible, has been understood by many people in New England as the taking of more than 6 percent annual interest from borrowed money. In New York State there are many brave people who believe that taking more than 7 percent of annual interest is forbidden in Scripture, but that up to that amount the demand is justified by divine authority. But the truth is that according to the scriptural opinion 1 percent of the year is just as good usury as 10 percent. Usury in Scripture means the same thing as interest."

C.

**Harleß's brochure on the school law.** The Neichsrathskammer in Bavaria, in which a new draft of the school law was to be discussed, had assigned the correferat to the Ober-Consistorial - President Dr. v. Harleß, who has now distributed a small brochure to the members of the Landtag. The "Allg. ev.-luth. KirchenZeitung" reports the essentials of its contents. "First and foremost," says Dr. v. Harleß, "I demand that if Protestant parents are made legally responsible for sending their children to elementary school,

they should also be provided for by law.

It is essential that all instruction and education be carried out in the spirit of Protestant education. This is not sufficiently taken care of if only the correct supervision of religious education in the strict sense of the word is taken into consideration. What is built up by means of this instruction can be torn down, damaged, or stunted," if contradictory and other elements penetrate into the reading books, the essay exercises, the history lessons, the teaching of nature, the material of the religious folk song, and this is not all carried through by one and the same spirit.

The first step is to ensure that the young people are not already tainted and poisoned by the ambivalence and brokenness that characterizes a large part of modern so-called education. And if this is averted, one does not yet set out to educate 'hypocrites. Conversely, it would be purely foolish and contradictory to everything that the elementary school has to do as child education, if one wanted to construct the instruction and education of boys and girls in the elementary school and the management and supervision according to demands, such as one might make for the cultivation of higher independent science at a mature age and at an advanced level of education. For this is the main task of that education in the classroom which the elementary school has to strive for in children, that nothing in it dulls or destroys the childlike simplicity and the strength of the unified moral-religious consciousness to which the same duty of conscience of Christian parents is to educate. And every teaching condition in the elementary school is to be sacredly respected as such a means of education and to be kept pure by the fact that in no subject of instruction the teacher denies that moral-religious disposition which is proper to him as a Protestant, and that the supervision of any

If, on the other hand, one thinks that one should work towards granting religious education to the pastor under ecclesiastical supervision, but principally taking religious education away from the teacher in order to give him lessons. If, on the other hand, one thinks that one should work towards assigning religious education under ecclesiastical supervision to the pastor, but principally depriving the teacher of religious education, in order to leave to him the teaching of the other subjects according to the rules of a legally undeterminable 'science and technology', uncontrolled or controlled only by so-called 'scientific technicians', then one must be careful not to turn it into a means of destroying that sanctity which Protestant parents want to preserve in the heart of their church. This would mean a deprivation of the teacher in his most important and grateful task of teaching and education, a transplantation of harmful dualism into the elementary school and a break with the cultivation of a uniform spirit in the educational system of every elementary school, thus also of the Protestant elementary school. A law which consciously or unconsciously, directly or indirectly, would take such paths would have to be considered from the Protestant point of view as well.

laus, because in the name of sound popular pedagogy, be called unacceptable. Even more, it would have to be called a violation of law. For even if the state may be granted the right to take the management and supervision of the school system directly into its own hands to the extent that it serves the purposes of instruction in those counterparts of knowledge and ability which form the general, equal basis of civic professional competence for all, and accordingly the State shall see to it that nothing is neglected in this respect, the State has no right whatever to prescribe positively to the various confessions the means of instruction and supervision by which the religious and moral education of the youth, peculiar to the confession, is to be sought and attained. The guarantees for this cannot be assumed by the non-denominational state as such; rather, it must seek them in the members or organs of the denomination or religious community that are qualified for this purpose. The State cannot and may not wish to compel Protestants, Catholics, or members of any other religious community, by means of a State law, to submit their children to schools which lack the natural and legally founded guarantees that religious-moral education will be carried out and guided in the spirit of that religious community to which parents and children themselves belong."

Answer of a martyr.

"Do you love your wife and your children and your life, and for all these things will you not recant?" said a papal inquisitor (Glanbensrichter) at the time of the Dutch persecution to a poor schoolmaster who was dragged into prison for reading the Bible. "God knows," answered the poor schoolmaster, "that if the earth were a lump of gold, and all the stars were pearls, and all these were my property, I would give it all away if I could have my wife and children with me, though I have only bread and water to eat, and am in chains; but neither for wife, nor for children, nor for the stars, can I testify service to JEsus my Savior." One would think that the heart of the inquisitor would have been softened by this confession, but no, he tortured him until he died. (Freimund.)

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### God's judgment.

Count Felix von Werdenberg, an Eastern-Christian statesman, showed himself to be a fierce opponent of the Protestants (i.e. Lutherans) and once said at a banquet during the Imperial Diet in Augsburg (1530) that he hoped to be able to ride in the blood of the Lutheran heretics up to his spurs. The next morning, however, he was found in his bed, killed by a sudden rush of blood.

("Württemberg, wie es war und ist." VIII, 171.)

### Church News.

On Sunday Exaudi, May 9 of this year, Pastor F. T. Körner, after accepting a call from the German Lutheran Trinity Congregation in Middle Village and the Jacobus Congregation in Locust Grove, L.J., N. Y., was inducted into his new office by me on behalf of the honorable President E. G. W. Keyl. F. W. Föhlin ger.

Address: Hev. I'. Lörner, 1ViUiam8dur\$, Iblanä, 17. L.

On the Sunday of Quasimodogeniti, Pastor Olaf Schröder, recently arrived from Germany with the intention of serving the Lutheran Church in America, having accepted a regular appointment to the Lutheran St. John's Parish in Philadelphia, was inducted into his new office by the undersigned on behalf of the honorable President Keyl. C I. Strengths.

Address: Uev. O. Lellröäer,

424 IVlin-rton 8t., kbilackelpstia, I "rr.

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### Conferenz displays.

The Michigan Pastoral Conference will hold its meetings this year, g. e. G., June 17-20 incl.^u Detroit, Mich.

H. Lemke, Secr.

The Ciicinnati Districts Pastoral Conference will meet, God willing, June 22 and 23 of this year at the home of Rev. Th. Wichmann at Farmers Netreat, Dearborn Co, J "d.

- G. s ch u m m.

The Minnesota Pastoral Conference will hold its sessions this year, Lord willing, July 8-12 incl. iu St. Paul, Minn.

E. Rolf.



### **To our dear communities of Western, Central and Northern Districts.**

On the occasion of the last sessions of our General Synod in 1866, the latter decided that an "advisory general committee" be elected. "This committee shall consist of the General Praeses, four deputies and one preacher from each district, and shall be elected by the individual districts at their meetings in 1868. This committee shall meet at the place of the synod eight days before the beginning of the synod. All business before it shall be presented by the General Praeses, and it shall then prepare everything so that the Synod may transact all business in one or at most two days." (Twelfth and Thirteenth Synodal Reports of the General German Lutheran Synod of Missouri, Ohio and other States of 1864 and 1866. p. 86.)

Unfortunately, the above-mentioned districts failed to hold the election of the "General Advisory Committee" during their last year's meetings. The undersigned, therefore, hereby causes all the municipalities concerned to hold that election as soon as possible.

The congregation may subsequently elect a preacher and a person from the audience of their entire district to represent their district as members of the "advisory general committee" and send the names of those elected to their district president, who will then count the votes and inform those who have the highest number of votes of their election. A municipality which has not sent in the result of its election by September 1 must be considered as having renounced its right to vote in this case.

C. F. W. Walther, d. Z. General President.

**Two delicious new Lutheran tracts** have just been published by B. F. Trerler (World Messenger Office) in Allentown, Pa., which we cannot recommend strongly enough to our readers, preachers and church members. The first is entitled: "Kreuz- und Sieges-Kunde der Gemeine Gottes auf Erden, oder: Kurze Summa der Geschichte der Kirche Gottes von Anfang der Welt bis heute. For Lutheran Christians. After Dr. V. E. Löscher edited for our time and circumstances by Gottlieb Gnadekind." This is a short history of the church from Adam to our time in question and answer. Already every school child should get hold of this tract. It is an excellent addition to the catechism and the biblical history (19 pages in 12). The second tract is: "The Most Holy Baptismal Covenant, which a Christian man has entered into with the Triune God for his righteousness, rebirth, regeneration and blessedness in the Sacrament of Baptism. From both Catechismi and other writings of Dr. M. Luther, and the Brenzian Catechism, also writings of Nicolaus von Amsdorf, and provided with an appendix on emergency baptism. Compiled by Gottlieb Gnadekind." This tract is also a golden booklet. It contains only beautifully arranged excerpts from the writings of the aforementioned. The few explanatory notes by the editor are good and valuable. Whoever wants to know what he has in his baptism, and wants to arm himself against the cunning attempts of the devil, who would like to rob him of this treasure, let him buy and read this magnificent tract and read it again and again. For both tracts are of such a nature that the more often they are read, the more yield they give." (The second tract contains 36 pages in 12.) The price is: The single piece 10 Cts., hundred pieces H5,00 (so then the single piece 5 Cts.). Three copies are sent postage free for 25 Cts. W. [Walther]

### **(Submitted.) Book - Ad.**

We call the attention of our readers to the fact that at Volkening in St. Louis, in the near future.

A German translation of the Ecclesiastical History of Eusebius will be published. The translation by Stroth is used as a basis, but it is revised throughout according to the basic text as it is available in the latest editions by Laemmer and Heinichen (1868). Thus, our preachers and congregations are finally given the opportunity to learn about the highly important oldest church history from the days of the apostles until Constantine from the sources. Certainly, a rather lively participation on the part of the reading public will enable the publisher to bring the work he has begun to a happy end.

## Warning.

When sending money, the undersigned requests, if at all possible, that registered letters, orders or bills of exchange be used, since he cannot assume any responsibility for lost valuable items. The repeated loss of money letters in recent times has forced us to make this announcement.

M. C. Barthel.

## Receipt and thanks.

For poor students received from the worthy Women's Association in New Minden, Ill. \$30.00 and 8 bundles of woolen yarn; from the worthy Women's Association in Carondelet, Mo., \$10.00; from Mr. Hilschötter, Venedy, Ill. \$10.00; through Past. G. Grüber in Warsaw, Ill., from the worthy women's missionary association that \$15.00, and by its dear confirmands Elis. Kroll, H. Lauffermann, Marg. Lüdde each 25 Cts, Marie Knoche 50 Cts, C. Maurer 75 Cts, Jul. Frank \$1.00; from Mrs. Oppermann \$1.10; from Mrs. M. \$2.00; from an unnamed person in St. Louis \$15.00.

For Past. Brunn's seminar: by I. in Des Peres, Mon., \$2.00; by Ms. M. \$1.00.

C. F. W. Walther.

Received to college hauShalt in Fort Wayne and for poor students:

Don Past. Trautmann's congregation from the communion fund \$20. From the congregation of Logansport 1 barrel of lard. 20 pieces of bacon; from C. Rauch 1 barrel of lard. From Pak. Reichardt's comm. from H. Brandt 2 bush. Wheat, 4 bush. Oats, 4 bush. Kar offeln, 1 half pig; from Ernst Brügemann 2 Bush. Wheat, 4 bush. Oats; from W. Lücke 3 sack of grain, 2 S. potatoes, 2 S. wheat, 1 shoulder. From Past. Bode's comm. from F. Gerke 1 vrtl. Beef. From Past. Oestermeyer's comm. 8 p. Flour, 1 p. wheat, 1 p. potatoes, 4 pcs. bacon, 1 roll butter. From Past. Jäbker's Gem. from Ernst Buldemcier 4 p. grain, 2 p. potatoes; from the löbl. Frauenverein there 14 pairs of stockings, 6 towels, 1 feather pillow, 13 pillow cases, 4 sheets, 11 Bnsenhcmdrn, \$5.62 cash. Mrs. Burkhardt in Boston 3 pairs of stockings. Past. N. N. \$2. From Dr. Sifler's Gem. of N. N. \$5; used by the Ladies' Association of both parishes at Fort Wayne for college students in articles of clothing from Sept. 1868 to May 1869 \$81.48. From Mrs. Director Saxrr 6 towels. Mrs. Bleke 3 pairs of stockings. From Past. Wüstemann's parish from the poor fund \$5 for pupil Bohn. From Grand Rapids Parish Women's Association 2 quiltS. 6 towels, 7 pr. stockings; for pupil D. Walther \$9.51. From Past. Daib \$1. From Past. Zagel's parish from C. Pohler \$5; F. Früchtenicht \$10; wedding collecte at F. Hollmann \$5 for student F. Zagel. From Past. Stubnatzy collected at I. Bösters wedding \$8.60 for poor pupils. From his congregation by some members \$1.50 for C. Franke. From H. Piel \$5.

W. Reinke.

Received for o orphanage near St. Louis:

From N. N. by Mr. Past. Schaller \$1. Mr. Geo. Vetter \$1. Minna Schröder in Port Hudson 50 Cts. Mrs. Anna Wolfram in St. Louis \$1.50. Mr. Eduard Bertram the. \$3. from the congregation of Mr. Past. Wehrs \$6.45. Collecte on the baptism of children at Mr. A. Knigge in Russelsgrove \$2.25. From Mr. Past. G. Heintz and his congregation in Skeels CroSs Roads \$5. I. Werner in Mokena, Ill. \$3.50. N. N. in New Orleans \$5. By Mr. Past. Wüstemann in Kendallville, Ind. \$7.50. by Emilie Fathauer in Trete, Ill. \$3. by Mr. Past. SaupertS parish in Evansville, Ind. \$10. Emma, Marie and Mathilde Schulte \$2. -Mr. Christian Senf 50 Cts. From Mrs. Past. Friedrich, thank offering for recovery of a child \$5. By Mr. Past. Biltz: Collecte on Vogts child baptism \$5, from Mrs. Vogt \$2, C. Blinde \$1.50, Mrs. Kammeier \$1, Johann, Elise u. Marie Kammeier each \$1, together \$12.50. From Georg Jak. Knapp \$1. Fr. Fricke in Nen-Bielefeld \$2. A parishioner of Mr. Pastor Heid in Peoria \$10. Mrs. Hufendiek \$1. Mr. H. H. Heimsoth \$5. Mr. H. Richter in Thornton Station \$2. Mrs. Eichhorn \$1. N. N. by Mr. Past. Bergt \$5, by Mrs. Marie Reller at Bremen, Mo., \$12.75. by Mrs. Mathilde Stratmann \$1. Wittwe Obermiller \$5. collecte at the young man's feast of the Immanuel - District at St. Louis \$32.07. collecte at the wedding of Mr. L. Walther at Richmond, Va., \$4. N. N. at Collinville \$1. Father Brandau at St. Louis \$1. Mrs. s. Meier there \$3. Mrs. Anna Tiemryer \$1. Mr. P. Linsemann in Hannibal, Mo., \$5. N. N. in Tebo, Mo. \$5. Mr. Usinger \$1. By Mr. Past. Wege collectirt \$2. by the school children of Mr. K. Laurenbach, teacher, at Fort Dodge, Iowa, \$1.38. Coll. at d. wedding of Mr. Thielking \$5.85. G. at W., Mo., \$5. Mrs. N. N. by Mr. Past. Schäfer \$2. coll. at the wedding of Mr. Naab \$1.50. by Mr. Past. Schaller in Red Bud, Ill. \$2.50. From Schmidt L. Schubarth estate on an invoice \$10. From the Women's Association in Carlville through Mrs. Alledörfer a lot of children's clothes. From G. Gerb a one-horse load of corn cobbles. Don H. Löhr 1 bush. Potatoes, 1 sink, 2 dub- eggs. From Michael Rück 1 ham, 16 lbs. mutton. From Mrs. Bates 2 pr. woolen children's stockings. From Mrs. Louise Geitz in Rock Spring 44 lbs. calico. From Mrs. Holzel 3 pairs of woolen children's stockings. From Vater Heinz 200 pcs. Vine plantcn. From Plant Brothers, Pratt L Co. \$5 werth seedlings. By Mr. Past. Schaller in Red Bud, Ill. \$2.50. From d. löbl. Näh-, Strick- und Häkehchule d. Immanuel-District in St. Louis by Mrs. Rohlfing \$12. From Mr. Dietr. Meyer in Trete, Ill. \$5. From Wittwe Obermüller by Mr. Past. Bock \$5. From Mrs. Gottfr. Mertz thank offering for happy delivery 75 Cts. From N. N. in St. Louis \$1. From Mr. Past. Jungck \$5. by Mr. Pastor Buszin Collecte at Confirmation \$13.35. by Heinrich Wallenstein \$1.

The following gifts were received: From Gottfried Mertz 4 apple and 4 cherry trees; from Leonhard Köhler 1 barrel of seed potatoes; from Hein. Pependorf 2 doz. Cheese, 2 Dtz. Eggs, 1 Gal. fat, 1 bush. Korn; from Hugo Törschlen 2 doz. Eggs; from Mich. Botsch 12 lbs. of ham; from Georg Greb 1 Bush. Saalkartoffeln, several bundles of hay; from Walke in Neu-Bremm 1 barrel of soap; from Rönneke 1 sack of flour; from Gottlieb Mertz 4 gall. Vinegar; from Martin Bates 28 Pfv. Ham, 36 lbs. shoulders, 22 lbs. fat, together with vessel; from Eduard Dörschlen 1 p. potatoes; from Wittwe Wallenstein Bs. dried. Peaches; from Mrs. Trog 2 doz. Eggs; from Hein. Rauscher 1 load of hay.

St. Louis, May 21, 1869. I. M. Estel, Cassirer.

For Sen Lutherans have paid:

The 20th year: The gentlemen: Th. Hoffman", Pastor G. Richhardt \$2.

The 21st year: Messrs: W. Meyer \$2, Th. Hoffman", Past. G. Reichhardt \$3.

The 22nd year: Mr. Pastors: H.

Ernst, P. Studt, W. Meyer \$1, Th. Grüber \$3.

Furthermore, A. Fischer, Th. Hoffmann.

The 23rd year: The pastors: H. Grätzl \$3, P. Studt. M. Guinthr \$5, I. A. Hügli \$3, E. Smith 50 Cts, Th. Grüber \$2.65, F. Dubpernell \$4.29, M. Guinther \$10, I. Rupprecht \$16.50.

Also: L. Leybold \$20, G. Simandel \$3, W. Meyer \$7.50, A. Fischer, E. Burkhardt, G. Gothe, H. Ebke, G. Dreyer \$28.50, I. Dielmann 75 Cts, Th. Hoffmann.

The 24th year: Pastors: F. Ruhland, H. Grätzl \$3, I. Rupprecht \$2.30, W. Hattstadt \$30, A. C. Bauer \$3, L. Dulitz, F. R. Tramm \$5.45, P. Studt, H. A. Stub, F. W. Scholz \$9, M. Bartling \$10, P. Karrer \$4.50, A. Mennicke \$10, L. Lochner \$5, Th. Krumsieg \$15, E. Smith, W. Schlechte \$21, E. Aulich, H. Meyer \$24, I. Bernreuther \$7.50, F. 3. Jungl \$12, W. Hattstadt \$18, G. Wolläger, I. Biltz \$15, F. Rufs \$8.25, I. A. F. W. Müller \$3, I. A. Hügli \$15, E. Mayerhoff, G. Dieffen, C. F. Seitz, G. Schilling \$15, I. Biltz 50 Cts, I. Horst, A. F. Ahner \$6.50, E. Smith 50 Cts, C. L. Knapp, E. Sitzmann, W. Schlechte \$21, C. Bock \$6, G. A. Müller \$12, E. Wunsch, F. Dubpernell \$11.71, Th. Mießler \$3, I. A. F. W. Müller \$3, O. Estrcm, I. Himmler.

Further: G. Stuber \$20, G. Simandel \$13.50, W. Meyer \$8, G. F. Hammer, I. F. F. Winter \$3, C. Nitschke \$13.50, F. Nerse \$94.50, L. Jung \$21, A. Einwächter \$19, i. G. Wiedemann, G. Notschkk, G. Gothe \$3, H. Ebke, C. A. Frenhel \$24, I. P. Johnsen, D. Könemann \$6, Th. Hoff. mann \$1, A. Dielmann, I. Dielmann, C. Zehm, W. Frey, M. Grimm, I. Niethammer, I. Bäumer \$15, H. Diersen \$8.50, V. Prediger \$7.50, P. Scheitelmann 75 Cts.

The 25th year: Pastors: W. Hallenberg \$13.50, A. Michaelis, Th. Pissel \$3, A. Wag- ner \$49.50, P. Seuel \$10.22, I. Rauschen \$9, C. Stcege \$3, H. Fischer \$15, A. Zagel \$28.50, G. Grüber \$21, H. Steger \$22.50, M. W. Sommer \$15, F. König \$11, O. Wüst, C. Hiller \$15, H. Wunderlich \$3, G. Rademacher, H. Löber \$15, I. A. Ottesen, A. Wiese 50 cts, P. Studt, C. Körner \$3, A. E. Winter \$2, Th. Brohm \$13.50, W. Lothmann, R. Frdrkerking \$15, F. W. Husmann \$15, C. Grothe, L. Larsen, I. A. List, I. Kilian \$19.50, G. Löber \$10, M. Merz \$7.50, I. L. Daib \$21, Th. Mießler \$15, P. Wambsgaß \$39, P. S. Estel, I. N. Beyer \$30, P. Karrer \$4.50, E. Miltanowski \$11.25, H. Maack \$21, I. Karrer \$4.50, F. W. Föhlingr \$6, A. Ernst \$10, I. Bergen \$6, A. Biewnd \$4, I. G. Kunz \$13.50, L. Vogelfang, E. Aulich 75 Cts, R. Adelberg, G. Reisinger \$18, I. H. Sieker, A. F. Siegler, C. H. Lükner \$6, A. Jakobssn, C. Mees \$40, C. F. Cianffen, M. Meyer \$3.25, I. List \$7.50, F. W. Juhl 75 Cts, W. Lange \$7.50, F. Rufs \$24, I. Baumhofener \$5, I. A. F. W. Müller \$25.50, I. Hügli \$4.50, E. Mayerhoff, A. E. Winter \$7.50, G. Jäbker \$60, H. Koch \$10, A. Saupert \$33, A. Detzer \$16, I. Strieter \$30.75, H. Sirving \$9, M. Sondhaus, L. Junker, I. Biltz \$4.50, I. Bergen \$10.50, H. Sprengeln \$13.50, W. Brackhaage \$21, A. Lehmann \$6, G. Maik- worth, H. Wunder \$12, I. L. Daib \$10, E. Sitzmann, M. Merz \$12, E. Schürmann \$4.50, H. Evrrs \$17, I. M. Hahn \$33, W. Weißinger, C. Böse \$4.50, H. Martin, W. Hudtloff \$3, I. G. Sauer \$64.50, B. Mießler \$3, W. Linsemann, C. Popp \$7.50, I. Baumgart \$20, I. P. Dörmann \$24, F. Wesemann \$4.50, I. List \$15.50, C. G. Reim, Th. Mießler \$3, I. A. F. W. Müller \$7.50, E. Röder \$10.50, I. Seidel \$49.50, H. Koch \$6.50, A. Torgersen, I. Her, C. I. Weisel \$21, M. Stephan \$13, O. Estrem, Th. Brohm \$15, I. Himmler, F. Döderlein \$20, G. A. Weisel \$9.

Further: A. Krome \$33, G. Müller \$9, C. Trier, T. H. Walther \$6, A. Bohn \$56, A. Dohrmann \$6, G. Heimlich, I. Käppel \$12, Schwenzel, A. DamkWer, C. Trcttin \$16.50, F. Bueginn, D. Schwarz, W. Meyer \$9, L. Häfle \$10.50, G. F. Hammer, I. F. F. Winter \$3, B. Pritzlaff, L. Mielke, I. Werner, Obernhaus, Kiesling, F.

Rcese \$90, F. G. Schmidt \$3, A. Koch \$33, E. A. Bogt, C. GöckS, H. Kruse, I. M. Hubinger \$40, W. RcmuS, C. Weber, C. H. Rückort, A. Einwächter \$21, M. Kreutel, A. Sticmke, F. Sundermann, W. Sundermann, H. Otte, E. Wrtzel, G. Gothe \$12, H. Ebke, H. Falk \$18, F. Fathaun \$5, I. M. Hubinger \$12.50, H. Schnüke \$15, H. Böcker, F. Krämer, M. Tallner, C. Lauterbach \$19.50, C. A. Frentzel \$3, F. Gerfett \$28, M. Rupprecht, I. P. Johnsen, C. F. Carls \$3, W. Polster, S. Garbisch \$10.50, A. Dielmann, I. Schmidt, F. Gerfen 50 cts, W. Bartling \$46, I. Dielmann 75 cts, H. Bormann, M. Grimm, W. Frey, C. Zehm, I. C. Ulrich \$6, C. W. Krämer, G. Wächter, C. Hartmann, F. Nutz \$61.50, O. Gertenbach \$15, F. Sittner \$3, H. Bartling \$46.75, I. Niethammer, H. Raguet, A. Dohrmann \$15, L. Ekkert, W. Geier, G. M. Miller \$6, C. G. Nctziaff \$22.50, L. W. Becker, P. Scheitelmann.

The 26th year: Gentlemen: I. P. Johnson,  
Past. M. Michael.

M. C. Barthel.

Printed by A. Wiebusch u. Sohn. St. Louis, M".

**Volume 25. St. Louis, Mo., June 15, 1869. No. 20.**

**Sermon,**

s held at Richmond, Va. on August 26.

1868 before the opening of the sessions of the Missouri Synod 2c.

**By order of the same communicated by W.**

The Lord our God be kind to us and

promote the work of our hands among us, yes, the work of our hands may he promote! Amen!

Venerable and beloved fathers and brothers

in the Lord!

As God redeemed the fallen world alone, without any helpers, so he could have made this redemption partial to the fallen world alone, without any helpers. But while the son of Gortes testifies about the work of redemption already in the prophet: "I tread the winepress alone and there is no one among the nations with me", he has

On the other hand, after the completion of his work of redemption, entering into his glory, he then entrusted to men the great work of making the lost world a partaker of the accomplished redemption, and thus made men his fellow workers in the

God chose the world of sinners to be saved. And God did this not only in this and that case, but to bring men through men to the blessedness prepared by Him alone.

The new order of the Old and New Covenants is the same as the old order.

Although God once sent an angel to Cornelius, who was eager for salvation, this angel was by no means allowed to proclaim salvation in Christ Himself, but had to direct him to a man, namely to Peter, so that he could tell him the words, so that he and his whole house would be saved. Yes, after Christ himself had appeared to the snorting Saul and had already placed him at his feet, he still sent him to Ananias, saying that he would tell him what he should do.

Wonderful divine stewardship! God has thereby revealed his wonderful power as well as his exuberant love for us humans.

For who is more incapable of snatching man, who is under the authority of darkness, from this terrible power and transferring him into the kingdom of the Son of God than man himself? And yet the Son of God, after he has overcome the prince of darkness by his life, sorrow and death, as well as by his resurrection, ascension into heaven, now confronts the weak man with this proud, powerful and cunning spirit, like a defenseless child with a giant, like a withered leaf with a mighty gale.

He destroys Satan's power in human hearts through him and establishes his new kingdom of God in them through him. Full of wonder we must exclaim here with David: "Lord, our ruler, how glorious is your name in all lands, where they give thanks to you in heaven? Out of the mouth of babes and sucklings hast thou wrought power for thine enemies' sake, to destroy the enemy and the avenger."

Who, on the other hand, is more unworthy to be God's helper in the beatification of the human race than man? - And yet God elevates him to this honor, of which he himself does not dignify any angel or archangel! O great love of God for man! Alone, without man, the Son of God fights the battle of redemption to the point of death on the cross, but he lets man participate in the distribution of the spoils of victory he has won. Alone, without man, the Son of God drinks the bitter cup of atonement to the full, but the thereby filled sweet cup of salvation he now lets sinners pass through sinners. Alone, without man, the Son of God works out the blessedness of the world in hot bloody work, but the reward thereby sourly acquired he lets offer to the world through men. Alone, without man, the Son of God moistens the dry, cursed field of mankind with shame and pain.

He transforms it into a fertile seed field of eternal life, but the joyful work of harvesting is done by men. With amazement we must exclaim with Moses: "How does the Lord love men!" with Solomon: "His delight is in the children of men!" and with David: "Lord, what is man, that thou art so mindful of him? Man is like nothing; his time passes like a shadow."

But, venerable and beloved fathers and brothers, the most astonishing thing here is undoubtedly that God has also called us, us too, to be His co-workers, and that we are therefore gathered here today by God's calling to hold an ecclesiastical synod as His co-workers. Must not angels be amazed when they look down on our assembly today and see how we are working here as God's co-workers in the work of beatifying the world? Must not the inhabitants of heaven be astonished at the honor in which God has placed us, us sinful dust? For, say yourselves, what are the assemblies of all the mighty and great of the earth, in which temporal war and peace of the world empires are discussed, compared to an ecclesiastical synod, in which the eternal peace of men with God, the King of kings, and the war against the prince of darkness and all the powers of hell are at stake? about salvation and damnation, about eternal life and eternal death of immortal souls bought by God's blood? - But, fathers and brothers, far be it from us to gloat today only over the honor we bear as members of an ecclesiastical synod; rather, in these important days, let us think above all of the sacred duty that is incumbent upon us as workers in the kingdom of God, as builders of the holy house of the church.

To remind us of this is therefore also the purpose of our present further common consideration. Here we take as a basis what the holy apostle Paul writes

(Tert:) 1 Cor. 3:11-15.

After Paul had explained in the words immediately preceding this read text that they, the apostles, were God's co-workers in the house of God and that he himself, by God's grace given to him, as a wise master builder, had laid the foundation, he now gives instruction in our text to those who would have the office of God's co-workers after him.

This teaching is therefore also our concern, venerable synod members beloved in the Lord, and not only for us public teachers in church and school, but also for you, who, although not entrusted with the public office of preaching or teaching, have been sent here by our dear congregations as their representatives to give us the necessary assistance in the holy work we have to do here. We are here all in no other capacity than the

of co-workers of the great God. Therefore, let me now introduce you based on our text:

### **The task we have as co-workers in the building of God's house;**

We will see here that according to our text this task is a double one, namely

1. that we lay no foundation other than that which is laid, which is JESUS Christ, and
2. But that we also build only on this ground, namely gold, silver and precious stones, not wood, hay and stubble.

#### I.

The first thing that is necessary in the construction of a house is that a good permanent foundation be laid for it. The foundation is the beginning and the indispensable condition of every house. Without a foundation of some kind, the erection of a building is impossible. If, however, a builder lays a foundation, but a shaky one, if he chooses loose soil or even quicksand for it, the structure will collapse even before it has become a habitable house.

First of all, what is the house that we, as God's co-workers, must work to build? It is, in a word, the house of God. This is a building which is presented to us in the Scriptures under the most diverse names. It is called the dwelling of God in the spirit, the city, the temple, the kingdom of God on earth, the chosen generation, the royal priesthood, the holy people, the people of ownership, and finally the holy church or congregation of the Lord. It is not a building of earthly material that we have to build, but a house, the stones of which are made of people, especially their hearts, their souls, their

It is called the house of God because God dwells in it by grace. In short, it is the congregation of those people who, separated from the lost and damned world, have obtained God's grace.

have become righteous before God and His dear children, and therefore have a living hope.

of eternal life in their hearts; as Paul, after first calling the Corinthian Christians the church of God, the

sanctified in Christ JEsu and the called saints, calls out to them immediately before our text: "We are God's co-workers, you are God's buildings."

Just as no house can come into being on earth without a reason as its first beginning, so the house of God cannot. But what is the foundation of it? The holy apostle tells us this in our text, when he begins with the words: "No one can lay another foundation, except the one that is laid, which is Jesus Christ."

Truly, great, majestic words! Likes,  
The apostle means to say that the form which God's co-workers give to the house of God, and even if the ornaments they use to decorate it are very different, the foundation on which alone a house of God can be built and come into being on earth is nothing other than Jesus Christ, and that is how we, his apostles, laid him down by proclaiming him to the world.

But how did the holy apostles preach Christ? They preached: "Christ is the true God and the eternal life. It is certainly true and a precious word that Christ Jesus came into the world to save sinners. This is the stone, rejected by the builders, which has become the cornerstone. And in no other salvation, nor is there any other name given to men, wherein we shall be saved. All the prophets testify to this, that through his name all who believe in him shall receive forgiveness of sins. There is One God and One Mediator between God and men, namely the man Christ Jesus, who gave Himself for all to be redeemed, so that these things might be preached in His time. Christ is the end of the law; he who believes in him is righteous. So then we hold that a man is justified without the work of the law, through faith alone. As by one man's sin came condemnation upon all men, so by one man's righteousness came justification of life upon all men. Believe on the Lord Jesus Christ and you and your household will be saved. He that believeth and is baptized shall be saved.

Behold the first task, which we therefore also have, if we want to cooperate in the building of the house of God. We must bring the good news to the people that God has had mercy on them and has given them His only begotten Son as Savior, that through Him God has been reconciled with them, that all enemies of their souls and salvation, sin, law, God's wrath, death, and so on, have been removed, that God's grace, forgiveness of sins, righteousness, life and blessedness have been acquired and already given to them, and that God's Father's heart, all comfort in life, suffering and death, and the heaven of eternal glory have been opened to them; But that God has placed all these unspeakable gifts and benefits in his Word and in his holy Sacraments, and through these means of grace offers and gives them to all who use them, and that therefore nothing is necessary on the part of men except that they accept the goods offered, presented, and given to them in Word and Sacrament, or, what is the same, that they believe in them. In short, we must proclaim the sacred secret, concealed from the world, but revealed through the writings of the apostles and prophets, that Jesus Christ, true God and man in one person, through his holy, weak and painful life, suffering and death, has become the true God.

He has already completely redeemed the whole lost and damned human race through his victorious and glorious resurrection, ascension into hell and heaven, and that therefore all who believe this will be justified before God through this faith alone, by free grace, without all merit of works, and will one day be eternally blessed.

This, yes, this is the foundation that has been laid, and which we therefore also have to lay if we want to build God's house on earth. But when Paul says in our text: "No one **can** lay any other foundation," he testifies at the same time that the preaching of righteousness and salvation by grace through faith in Christ alone is not one foundation among many, but the only foundation.

There are only too many in our days who also want to work as God's co-workers at His house, and who do not preach this. Rather, they think that if Christ is preached to people in such a way that he has already accomplished everything that is necessary for their salvation, that man therefore only has to believe in Christ, then he is righteous before God, that man only has to access, then salvation is his, that man only has to enter through the open gates of heaven, then he is already in it - then man does not become a living stone of God's house; rather, the so-necessary

The people's zeal to seek the kingdom of God and His righteousness only paralyzed and made man secure in his sins. They therefore want to lay another foundation. Some preach much about Christ, but they present him above all as the creator of a new life or above all as the forerunner, whose footsteps man must follow; they preach above all about the necessity of good works or above all that man must be improved, sanctified and renewed; they want to know only about the Christ in us and not about the Christ for us. Others regard the time as the heyday of the house of God, in which Christians once considered it the highest, indeed the real goal of Christianity, to completely renounce the works of earthly occupation and to devote their entire lives solely to religious exercises, to do all kinds of difficult works not commanded by God and to practice all kinds of denials not imposed by God, and through such self-chosen holiness to become "saints" in a special sense. And because some people have not yet reached the time of this holiness

In their opinion, the best way to build the house of God now is to hold up those images of self-improved holiness to the Christians as their models. Still others, finally, think that to rebuild and improve the dilapidated house of God in our days, it is above all necessary that it receives a different external constitution, or that an external assembling of all the building blocks is accomplished, or that the preaching ministry is given a new face.

The people were given more power, or that strict discipline and order were introduced, and the like.

But O perverse builders! O futile labor! Through all this a house is built, but not God's house, which is supposed to defy even the gates of hell. God's house is, as I said, nothing else than the congregation of people who have attained God's grace, have become righteous before God and His dear children, and who therefore carry a living hope of eternal life in their **hearts**. But as certainly as Jesus Christ is the Redeemer of the world of sinners, and indeed the only Redeemer of it, so certainly is every building not a house of God, but a building of men, a building of air, if it is not supported by this foundation, that is, if it has not come into being through the sermon: "Be glad all that are called sinners; Christ has reconciled you to God, redeemed you completely, given you forgiveness of sins, righteousness, life and blessedness! This sermon alone is what the lost and damned man needs and can only help him. This sermon alone is the light that illuminates the night of doubt and hopelessness in which all men lie by nature. This sermon alone is the fresh water that awakens to life the man who has languished to death in the desert of life. This sermon alone is the comforting and powerful call from heaven that truly calls back to God those who are fleeing from God. This sermon alone is the hand of God's grace that takes hold of man and gives him, the naked and naked sinner, the garment of righteousness that covers his nakedness. In short, this sermon alone is the power of God to make blessed and holy all who believe in it; which therefore alone makes Christians and thus builds a church, a house of God on earth. Where this

preaching is silent, darkness covers the earth and darkness the nations; there even the baptized Christians still sit in pagan darkness and the shadow of death. God's Zorn remains over them, and no one can take it away; hell is open, and no one can close it; heaven remains closed, and no one can open it; the cursing law, the damning sin, the kingdom of Satan remains in its full power, and no one can overcome these powers; and everything else that is wrought by the word of men and even by the word of God without that preaching of Christ is nothing but either false holiness and false comfort, or manifest sinfulness and futility and hopelessness and at last despair. For "another foundation can no man lay, save that which is laid, which is JESUS Christ." "Upon this rock," says He, Christ Himself, "I will build My church, and the gates of hell shall not prevail against it."

Well then, dear and esteemed synodal comrades, let us never forget:

If we want to build God's house on earth, our first task is to lay no other foundation than the one that has been laid, which is Jesus Christ. The doctrine, namely, that Jesus Christ, true God and man, is not a new lawgiver, nor a teacher who tells man what he must do to make himself blessed, but that he is truly a perfect Savior of all men - this doctrine must be the foundation on which our synod itself stands, the bread by which it lives and by which it feeds; the trowel that it builds, the sword that it fights, the shield that it covers, the banner around which it gathers, the fortress in which it dwells, the sun that shines upon it; and that this doctrine may go forth in all our homes, in all our schools, in all our churches, this must then be the first and last aim of all our work as a synod. For it is this doctrine of the justification of a poor sinner before God through faith in Christ alone, by which the house of God or the church of the pardoned and blessed stands and falls. This doctrine is above all that word of which God says that it shall never return empty. If we lose this teaching, we are not only lost ourselves, but also all our other teaching and work is lost, so we build Babel; but if we keep this teaching, no matter how clumsy and inexperienced we may be here in America, no matter how simple and unlearned, no matter how unworthy and contemptible, we build God's house, as God lives. Let us then join in the confession which our Lutheran Church once made through Luther's mouth and pen in the so-called Schmalkaldic Articles and still makes today: "From this article nothing can be swerved or yielded, let heaven and earth fall, or what will not remain. For there is no other name given to men, whereby we can be saved, says Peter Actum on the 4th, and: by his wounds we are healed, Esaias on the 53rd. And on this article stands all that we teach and live against the pope, the devil and all the world. Therefore we must be quite sure of it, and not doubt, otherwise all is lost, and the pope and the devil, and all against us, retain the victory and right."

## II.

But, venerable and beloved fathers and brethren in the Lord, the building of a comfortable house requires not only a good foundation, but also walls and roofing. The construction of the latter is therefore the second task we have as workers in the building of the house of God. Allow me then to add a few things about this second task as well.

So the apostle continues in our text:



"But if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble: the work of every man shall be made manifest, the day shall make it clear: for it shall be made manifest by fire: and whatsoever work any man doeth, the fire shall prove it."

Hereby the apostle says two more things about those who want to build the house of God, first of all this: that they have to build on nothing else but the laid foundation. "But if anyone builds on this foundation," writes the apostle. With this he wants to say: it is certainly right to lay Christianity as a foundation, but if this has been done, then everything that one wants to build on must also be supported by no other than this foundation. Even in the time of the apostles there were workers who preached that Christ was the Son of God and Savior of the world, thus laying the right foundation, but who taught, among other things, that whoever wanted to be righteous and saved must keep the law of Moses, be circumcised, observe the Sabbath, and others even taught that the resurrection of the dead was nothing, or that it had already happened. What did it help them that they had based their teachings on Christ? With their secondary teachings, they themselves overturned the foundation they had laid; instead of helping to build God's house, they only destroyed and ruined it. Therefore the apostle also calls out to the Christians at Rome: "But I exhort you, brethren, to watch out for those who cause division and trouble apart from the doctrine which you have learned, and to depart from them. So not only those who downright deny Christ, who consider and declare Christ to be a mere man and his work to be merely exemplary and not reconciling with God, overthrow the foundation of salvation, but also those who first establish Christ as the foundation of salvation, but cancel it again by their secondary teachings.

Behold the first part of the second task, which we also have as workers in the building of the house of God! It consists in building the walls of the house of God on the foundation laid and not beside and against it, that is, in teaching only such doctrines as are not contrary to the foundation laid, but are in harmony with it. This is especially important for our time of religious unionism. For in our days many still admit that Christ must be laid as the foundation, but whether one then builds on this foundation alone is not considered as important, if not as indifferent. But the holy apostle respects those who do not build everything they build,

We do not think of Christ as the foundation on which we build, but so little as workers in the building of God's house that he does not even think of such workers in our text, but only says: "If anyone builds on this foundation." Let us therefore never forget that if we have laid Christ as our foundation, we have indeed done what is first necessary, but then we must build on it alone. If we do not do this, if we preach doctrines that contradict this foundation in some way, we ourselves will tear down the foundation we have laid and thus, perhaps without even suspecting it, become nothing more than the worst enemies and destroyers of the house of God.

But, venerable and beloved fathers and brothers in the Lord, even if a teacher not only lays the right foundation, but also only continues to build on it, he has still not completely fulfilled his whole task according to our text. For this the apostle demands in our: In our text, as we have heard, the apostle also demands that what is really built on the foundation of Christ is not wood, hay and stubble, but gold, silver and precious stones. What does the apostle mean by this? He wants to say: If a builder wants to build an absolutely fireproof house, it is not enough that he builds only on the good foundation laid by him, but it is also necessary that he does not use materials that can be forfeited by fire, such as wood, hay and stubble, but even materials that resist the destructive power of fire, such as gold, silver and precious stone, granite, marble and the like. Now, the apostle wants to say, the spiritual house of God, which a teacher builds, is also exposed to a hot fire, namely the fire of temptation, of death and of the judgment of the future. Not only on the foundation of Christ alone, but also on this foundation not wood, hay and stubble, i.e. all kinds of human thoughts and opinions, which do not stand up to the fire of temptation and the fierceness of death, much less to God's judgment, are to be built, but only gold, silver and noble stone, i.e. such teachings, which stand up even in the hottest fire of temptation and the fierceness of death, Yes, which then shine all the brighter and fill the souls of men with certainty, confidence, comfort, strength and hope, which not only do not overthrow nor shake the foundation, but which are also clearly revealed in God's word and therefore, like all God's words, will not pass away, even if earth and heaven

perish. - —

Behold, then, the whole task that we have before us as laborers in the building of the house of God, and indeed, as we have seen, the last piece of it is that we also build upon the foundation of Christ not our own good human opinions, but nothing but doctrines clearly revealed in the Holy Scriptures.

But one more thing! The apostle Paul concludes with the words: "If a man's work remains that he has built upon it, he will receive reward. But if a man's work is burned up, he will suffer loss; but he himself will be blessed, even as through the fire. That with these words, as the antichristian Pabst Church pretends, its so-called purgatory is taught, needs no refutation; the apostle does not speak here of a fire, in which men, but in which their works, i.e. their doctrinal structure, must pass the test of fire. But for us, who are only workers in the house of God, these closing words of our text are all the more urgent encouragement and all the more serious warning. For it is true, the apostle calls out to us, that not only he will be saved who lays Christ as his foundation and builds on it nothing but the gold of the eternal doctrine of God, but also he who lays the same foundation, but builds on it wood, hay and stubble of his own human thoughts, opinions, views and opinions, so that he does not upset the foundation itself. While the former will receive an unspeakably great and glorious reward for his golden construction, the latter will suffer damage in the fire of contestation of his stubble construction, i.e. he will receive no reward for it. He will not shine with the teachers like the splendor of heaven and like the stems of God forever, but will only be saved and that as through the fire, that is, he will be saved like a fire is saved from the fire, like the inhabitant of a house that goes out in the fire and like a shipwrecked man who sees all his belongings sink into the sea and nothing saves him but his bare life.

Therefore, venerable and beloved fathers and brethren in error of the Lord, let us first of all be anxious to lay Christ at the foundation, and then not only flee from all subversive secondary doctrines such as the plague and hell, but also let us throw into the fire all our own human opinions, however beautiful they may be, so that we do not have to cry out with St. Bernard in the fire of temptation or death: *Perdite vixi!* i.e., my life and my work are lost! . No, let us build on the eternal foundation a marble wall with a silver roof and a golden dome of divine scriptural teachings, and we too will receive full reward by grace. Amen.

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(For the "Lutheran.")

**Dr. Matthäus Ratzeberger,**

a man after the heart of God, "Luther's excellent pupil, trusted friend and experienced family physician, the highly respected personal physician of Elector Johann Friedrich of Saxony, entrusted by him with the execution of important commissions in church matters, highly honored also in a wider circle of men who were themselves held in high esteem," author of a most valuable manuscript, "The Doctor of the Church".

Geschichte von dem Leben Dr. Luthers und dessen, was sich nach seinem seligen Tode mit dem genannten Churfürsten und in der Religion begeben und zugetragen, ein Weck, das der berühmte Seckendorf in seiner Reformationgeschichte vielfach benutzt hat, das aber drei Hundert Jahre auf der herzoglichen Bibliothek in Gotha verborgen geblieben und erst im Jahr 1850 durch Dr. Neudecker hervorgezogen worden und in seiner ursprünglichen Gestalt durch den Druck veröffentlicht - ein solcher Mann ist wohl wert wert, dass sein Gedächtnis unter uns erneuert wird.

Dr. Matthäus Ratzeberger was born in 1501 in the town of Wangen in the Kingdom of Württemberg. Sixteen years old, half a year before the publication of the world-famous 95 theses, he entered the University of Wittenberg, where he was introduced by a friend to Dr. Luther and became acquainted with him. He studied philosophy and languages for a while, but then devoted himself entirely to medicine, in which he also received a doctorate.

His praiseworthy knowledge of the medical sciences earned him a reputation as physician in the city of Brandenburg and as personal physician to Electress Elisabeth, this high tolerant for the pure Lutheran doctrine, which she had become acquainted with through her brother, the exiled King of Denmark Christian II, but against which her husband Elector Joachim I harbored a terrible hatred. In silence she received Luther's writings through Ratzeberger, which she read with great avidity. Several times Ratzeberger was also secretly sent by her to the highly enlightened man of God to ask him for advice. Just as the Elector was suspicious of his wife for having turned to the teachings of the Gospel, he may also have been suspicious of the personal physician. When it became known to him through his then fourteen-year-old daughter Elisabeth (who later married Duke Ehrich of Brunswick and converted to the Reformation) that his wife had taken the Holy Communion in both forms, he was filled with distrust. When it became known that his wife had partaken of Holy Communion in both forms (in 1.1528), his anger against her and against Ratzeberger flared up in the same way. Both fled; the Electress fled to her grandfather, the Churfürst Johann, who gave her a friendly reception at his castle Lichtenberg near Wittenberg, where she died blessedly in the following year). Ratzeberger, however, went to Wittenberg to Luther, who gladly took care of him. Here he stayed for a while, but then, recommended by Luther, he came to the Count of Mansfeld as personal physician. Now, however, he received a call as personal physician to the Elector Johann Friedrich; in any case, he owed this high and influential position to Luther, to which he would certainly not have been elevated if he had not proven himself as a capable physician and if his character had not been honorable and his life worthy and blameless. He also earned more and more the confidence of his

The prince's success was due to his skill, honesty, loyal adherence, even his unusual theological knowledge, his high regard for Luther, which was evident everywhere, his zeal for the cause of the Reformation, and his practical view of the complicated ecclesiastical and political affairs. He himself gave theological opinions, or at least expressed his views before the Elector. Certainly he enjoyed Luther's entire respect, as he himself took him on as a physician, and when Ratzeberger was called in to participate in the negotiations in religious matters, as one "who has heard and experienced the things himself," Luther and the Elector must also have placed a not insignificant value on his judgments and advice in the discussion of pending questions of the time. He was even present at some imperial congresses, such as those at Frankfurt and Speier.

In fact, he had made himself completely familiar with the Lutheran doctrine, he had already taken hold of it since his first stay in Wittenberg. He constantly paid the greatest attention to and participated in all the ongoing ecclesiastical movements, and through an incessant study of the Bible with the interpretations given by Luther, he acquired a profound and all-round knowledge of the entire Lutheran theology. He adhered to the doctrine of the Gospel with such determination that his confessor Poach, in the funeral sermon preached to him, says with reference to the testimony of all those who knew Ratzeberger and dealt with him: "To him, God's Word was not a joke, but a pure seriousness. Therefore, he had a great heartfelt desire to hear it, to read it, to learn it, and to act on it, so that he could not get tired of hearing it, nor of reading it, nor of talking about it, nor of acting on it." In fact, his daily occupation testifies to this. Poach describes it in the following way: "When he got up in the morning, he read half a chapter or a whole chapter from the Bible with the interpretation of Dr. Martin Luther before all other business. He left Hippocrates and Galen (highly famous physicians of antiquity) until his time; the first

thing was always the Holy Scriptures. . . In this way he read out the whole of Luther's Commentary on Genesis, the Prophet Joel and others at dawn. He read Luther's Commentary on the Epistle to the Galatians several times, likewise he read through the first two Latin parts of the Wittenberg and Jena editions, as well as the first two German parts printed in Jena, as all these things show his hand, so that he underlined the lines and signed them in the margin with little crosses, little hands and other signs of what he had read. He especially liked the *Operationes in Psalmos* (interpretation of the 22 first Psalms from 1519), so that he could not wonder enough about them. At noon after lunch and the

In the evening over the table he read something German, either the German Bible or the house or church postilion, or some other German book of Luther's, letting his wife and children listen. On Saturday evenings, he read the Large Catechism to the children and servants in German and interrogated them on the Small Catechism. On Sunday mornings, he read a biblical passage and a few pages from Luther's Latin Commmtar on Genesis with his two oldest sons. He had the habit of telling his acquaintances who came to him for advice or other business what he had read that day. He showed it in his book underlined and drawn with little crosses or little hands, and applied it to our time and our affairs, to teach us, to comfort us and to warn us. In this he was not an idle, untried and inexperienced reader, but what he read he had in practice, experience and retention." He was often reproached for taking too much interest in religion and the church, and some envious people said unwillingly, "What does he have to do with religion as a physician? He should rather wait for Hippocrates and Galen. To this he replied: "I am not baptized by Hippocrates and Galen, who will only not assist me if I should die. Hippocrates and Galen serve me and other people for this life as long as God wills, but when this life ends, something else and higher belongs to it, if one is to become blessed and live forever. What I do and can do in religion and the church, I do not do without a profession. I have enough profession, for in baptism I owed allegiance to Christ, and I served him most faithfully. to promote. Thus, I have also ever been drawn to the religion handles, how can I Can I dispense with religion and church matters? Much less can I remain silent when I hear and must hear what is contrary to truth, of which I have often experienced the contradiction." - Nevertheless, according to Poach's testimony, he was faithful, industrious and diligent in his profession, serving the rich and the poor with his art, whoever needed his help, even in the last days of his life, when he himself was seriously ill, until he was no longer able to do it.

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(Conclusion follows.)  
(Submitted.)

A pamphlet has appeared in New York which opposes our doctrine of usury, as set forth in "Lehre und Wehre" and in "Lutheraner," as a "rigid consequence" and "false nomism," and seeks to defend the taking of interest. It bears the words of Scripture: "Let no one make you a conscience" on its forehead. It is not my intention to give an illumination of this scripture or to write a refutation, I will leave that to more capable people; such a refutation would have to be more extensive than the booklet itself is.

What grieves me most deeply and moves me to write these lines is this: For my part, I would like to protest, for the sake of the honor of my God and His Word, against the arbitrary - that I use this mildest expression - application of the Word of God. The word of Scripture, which this pamphlet bears on its forehead, is truly not to be applied at will to everything that seems good to everyone. The Lord Himself says and specifies the things to which it is to be applied, and we must not go as far as we want with it! I consider this a misuse of the word of God and a great injustice. However, I must make a conscience for myself and others when it comes to the teaching of the Word of God. Everyone should also make it a matter of conscience to know what God means and wants to say with the word "usury", and whoever disregards this indifferently, I would not like to comfort him with these words: "Let no one make a conscience for you," because God certainly did not have them recorded for this purpose. I find the same wrong application of the words of Scripture at the end of the booklet, since it wants to indicate the apostolic principles. But when it begins with the words: "The doctrine is offered to us as real gold from - admittedly once almost abandoned - mines." I lack the appropriate expression with which to describe and reject this sentence without hurting the honored author. Anyone who has read what has been written in our synod and by it about usury will know whether this teaching is real or only apparent gold, will also know from which pit this offered gold has been dug. And whether this pit is also abandoned five thousand years ago and also abandoned today by all, what do we care? We know that the world, which lusts after shining earthly gold, has long since abandoned this pit and rejected this teaching. Thank God that Luther also reopened this pit and brought this doctrine to light again. But those who now think they have discovered other mines (reason, state law, civil institutions, business and utility principles, etc.) may see what they unearth from them; and those to whom such things are offered as real gold may think: All that glitters is not gold. "Therefore, do not be deceived by appearances, otherwise pleasure will turn into suffering.

Therefore Christians be on your guard and do not take everything for good. Already such a doctrine arouses suspicion, Which so the time makes even, The old Adam well pleases and does not anger the stingy world." W. [Walther]

### To the ecclesiastical chronicle.

The extent to which the unionist spirit has also leavened parts of the German Reformed Church here can be seen from an answer that the Reformed church newspaper, "The Evangelist" in No. 18, in response to a question posed to it. The question of the reformed reader of the "Evangelist", as well as the answer of the latter, we want to share here:

#### Question.

"If a person is born and educated in the bosom of the Reformed Church and finds the teachings of the Holy Scriptures to be in accordance with his innermost convictions, he is to be considered a member of the Reformed Church. If a person is born in the Reformed Church and finds the teachings of the Holy Scriptures according to his innermost convictions, but stays for a short or long time in a place where there is no Reformed congregation, but various ecclesiastical denominations, such as: Congregationalist, Methodist, Baptist, Disciple, Episcopalian, etc., not counting the Roman Catholic Church and Universalists, what is the individual to do who professes the Reformed doctrine not only with his lips but with his heart? May he by right join any evangelical congregation, or not? And what denomination first, if there is no Presbyterian church? Where shall he go to the Lord's Table?  
A Reader of the Evangelist."

#### Response.

"If there is no near prospect of the formation of a reformed congregation, then under such circumstances the dear reader should join one of the existing congregations, so that he may have a pastor whom he can call his pastor, and brethren who stand by him as he stands by them. For a Christian without fellowship is poorer and stands in more danger than is necessary. And a spiritual community without ecclesiastical community is like a soul without a body, somewhat ghostly and very fleeting.

"If there is no Presbyterian congregation, of the above, that of the Congregationalists is nearest to us. With respect to the rest, opinions may differ. For our part, we would call the Baptists the nearest, but Andre would give preference to Andren. However, we would not look at the doctrine and church order alone, but also at the spiritual life. For with some the doctrine is quite pure, but the power of the spirit is lacking, and so there is moonshine instead of sunshine - too cool to grow and too pale to flourish. A believing heretic is better than an unbelieving orthodox, for the Scripture says, "A living dog is better than a dead lion."

Instead of the "evangelist" giving the questioner a right and certain answer from the Word of God, e.g. only the one passage Gal. 5:9: "a little leaven (false doctrine) leaveneth the whole dough" and shoves it with all seriousness into his wavering conscience, he gives opinions of his own clever reasoning in a beautiful spiritual manner of moonshine and sunshine: "Under such circumstances should the dear reader join one of the existing churches? Why? "So that he can find a pastor has whom he can call his pastor." But if the pastor has "a little leaven," and the "evangelist" will admit that Methodists, Baptists, etc. have "a little leaven," then the dear reader is in danger of being completely leavened. Oh no, the enlightened Protestant denominations of our time no longer believe such things; their view is too wide, their hearts too big, their minds too educated and advanced. Such fearfulness was found, for example, only in an apostle Paul in your old, dark, first century. But the time has passed, the religion has developed, the believers can now tolerate more than before, not only a bit of saucy dough, no, a whole bunch of it does them no harm, they have hard stomachs and even harder consciences, that they can uniron themselves with all kinds of false-teaching communities, - the dear people of the advanced religion! - It goes on to say. "A Christian without fellowship is poorer and more dangerous than is necessary." Now, of course, "more than is necessary." It is not at all possible to say why such a solitary existence of a Christian should be "necessary" at all. But in order to get out of a dangerous loneliness, one does not give a man the advice to enter into an even more dangerous community. Such a single Christian may be faithful in holding his home service; he may make a good effort in gathering a congregation under heartfelt prayer; or if he is unsuccessful, he may move away from a place where, if not his belly, at least his soul is in danger of starving. As many a man moves from one city to another for the sake of his belly, why should not a Christian also once move for the sake of his soul. Is not the soul more than the body? - Special light must have shone on the "dear reader" from the last sentence: "A believing heretic is better than an unbelieving orthodox, because longing says: A living dog is better than a dead lion. But why is a believing heretic better than an unbelieving Orthodox? They are both useless. But in any case, for a Christian, the latter is nevertheless less dangerous than the former, because the orthodox harms himself with his unbelief, the heretic harms the other with his false teaching. And now this strange, profound reasoning from Scripture: "For the Scripture saith, a living dog 2c." So a heretic behaves to an orthodox like a dog to a lion. And if the lion is dead, the dog is still good enough. But if the dog now bites? O, you super-smart unionists! Z.

**Desolate state of the church in the Grand Duchy of Hesse.** A correspondent of the Protestant church newspaper reports the following: "A deep, mighty slumber rests on the regional church, everything is silent: in the silence, congregation falls upon congregation of God and

Christ, from religion and the Gospel, in silence, unchurchliness grows to an alarming degree, and irreligious and immoral life takes hold with rapid strides; congregations which 20 and 30 years ago were among the most churched and ecclesiastical become strangers and stranger to the Church; Others, unchurched for a long time, leave the churches empty and desolate; and we know churches whose pastors assured us that only two or three families still attended the service and that if they died out or became averse to the clergy, the church would have to be closed. What is happening in the face of these distressing phenomena? Hardly any priest dares to counteract and awaken the dying life:

For without some movement, without attack and struggle with the anti-clerical party, this cannot be done, and struggle, movement, public sensation are anathema to the ecclesiastical authorities, and draw all their displeasure to the unhappy pastor: so then the national clergy sighingly surrenders to the system laid down, and everywhere one hears the dreary, despondent formula: let it go as it goes!"

What does the sighing of the national clergy help. After all, it is their profession to confess, to fight and to suffer. Indeed, such a church authority can have no respect for such sighing clergymen. If the "unhappy pastors" feared the displeasure of God more, they would fear the "whole displeasure" of the church authorities all the less. The most desolate in these state church conditions are without question these unhappy, sighing pastors with their shameful, godless formula: "let go as it gives!"

Z.

### **The name "Lutheran."**

In the "Schifflein Christi," a German Lutheran paper published in Paris in France, we read the following in an essay on Union (Mar; 1869):

"Finally, a word about the reference to 1 Cor. 1:11 and the following against the epithet: Lutheran. This passage does not belong here at all. The apostle Paul punishes the Corinthians, that some of them call themselves Cephish, others Paulish, the third Apollonian: such divisions should not take place in a Christian congregation. But these were not divisions for the sake of doctrine; for Pctms, Paul, and Apollos were united in doctrine. Consequently, these divisions were for the persons of those teachers. Some adhered to the person of Peter, others to the person of Paul, etc., and in this way parties were formed in the congregation, which were of great harm. If we now call ourselves Lutheran, we do not do so in order to attach ourselves to the person of Luther in contrast to other like-minded teachers. If, at the time of the Reformation, some called themselves Lutheran, others Brenzian, thirds Bugenhagian, and in

If we had gathered around the individual teachers in a carnal way instead of around the word of the gospel, then our fathers could rightly have been reproached with the word of Paul: Who is Luther, who is Brenz, who is Bugenhagen? But the name "Lutheran Church, Lutherans" does not have such an origin. At first it was the Roman Catholics who wanted to brand the followers of the Lutheran doctrine based on God's Word with the name "Lutherans". And our fathers took up this name, which briefly and clearly expressed the difference of their doctrine from the Roman Catholic and later also from that of the Reformed. And since it has once been historically naturalized and has asserted its right under shame and disgrace, as a sign that is contradicted, we do not see why it should be abandoned.

In this we adhere to what Martin Bucer answered the papist Conrad Träger, who counted the Strasbourg reformer among the Lutheran faction, in 1524: "We do not adhere to the words of Luther, but to those of Christ. But if our Lord and Savior was not ashamed of Luther as an apostle, we will also let it be easy for us whether you call us the Lutheran Faction. For we know that Christ has chosen Luther to be a chosen instrument and has had His holy name proclaimed through him."

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### **Jesuitism.**

When in 1671 the former Reformed preacher Nicolaus Drabicius was to be executed in Presburg for his fanaticism, the Jesuits promised him that if he converted to the Roman Church, they would "preserve his life. As a result of this promise, Drabicius converted; nevertheless, the sentence passed on him remained in force. When the execution was to be carried out on him, the unfortunate man reminded the Jesuits of the promise they had made to him, to which he received the reply: "They had not meant temporal life, but eternal life! Thereupon his hand and then his head were cut off, and his body was finally

burned under the gallows together with his enthusiastic book *Lux in tenebris* (Light in Darkness).

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### **Death penalty.**

To Louis XI, King of France, who complained that an evildoer pardoned by him had now committed the third murder, his wise court jester said: "He only committed the first murder himself, but you committed the second and third. The late Austrian deputy von Mühlfeld, with his brilliant defense of a Jewish child murderess, was able to so convince the jury that they acquitted her despite the clearest evidence. After a year, she was again convicted of child murder in court. "This time," she spoke, "the guilt belongs to my defender. He so reduced my previous guilt that I thought, why not again?" - —

### **Conferenz displays.**

The Springfield Pastoral Conference will meet, God willing, June 23-25 at the home of the undersigned in Springfield.

W. Bartling.

The Cleveland Special Conference will meet, s. G. w., July 20 and 21, at Elyria^ Lorain Co, O. I.  
Nuppre ch t.

The Fort Wayne Preachers and Teachers Conference will hold its next meeting in Fort Wayne from July 27'morning to July 29 evening.

Objects of discussion: A treatise on miracles, a justification of the prohibition of marriage to a brother-in-law or sister-in-law, the first article of the Formula of Concord, and the evangelical pericope of the 10th Sunday after Trinity. L. Dulitz.

The annual conference of the teachers of St. Louis and vicinity will begin, God willing, Wednesday, July 14, in the morning at Vcnody, Ill, and will last three full days.

Participants are kindly requested to register in advance with Teacher I. Backhaus, Venedy, Washington Co, Ill.

B. Barthel, Secr.

### **Where is John step or -eat family?**

According to the latest news, he lived in a gatehouse in Illinois. Friends of humanity who can provide information about him are asked to do so at the following address:

"Iolin 51st 8liek,

Lerlin, Lomurerset Oo.,

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### **Received into the treasury Northern District:**

For Past. G. v. Kienbusch: From N. N., Monroe, Mich., \$1.00. G. N. there 50 Cts.  
For college household kn St. Louis, Mo.: VoN N. N., Racine, Wisc., 50 Cts. Br. Bück, Amelith, K1.00.  
For the seminary household in Addison: from N. N., Racine, Wisc. 50 Cts.  
For poor students in Addison: 4 Easter coll. in Past. List's Gem., Adell, K6.00. Wedding Coll. at Carl Frey's, Grand Rapids, Mich. 7.92.  
For the widows' and orphans' fund: From Fr. Bnrke, Amelith, H1.00. P. I. I. Hoffmaun, Portage City, 2.00.  
For poor students in St. Louis, Mo.: Abeudmahls coll. in Past. Steeger's Filial, O4,21. By Past. Muller, Amelith, Coll. "m Palm Sunday 3.65, Char Friday 4.35.  
Fr. Burk 1.00. By Past. W. P. 3. List's Gem. j Easter coll., 6.00. Kiudtaufscoll. at Zac. Rühle 86 Cts. Joh. Geltet 68 cts. Aerger 1.10. H. Luken 1 29.  
For student Fr. Schneider: From N. N., Sebewaing, S2,00.  
For Mrs. Pastor Röbbelen: By Past. Sievers, Frankcnlust, by N. N. H12,00.  
For the building of the church in Genevc, Ill: By A. Wirth, Racine, HI.00. P. Bremelin, there, 1.00. E. Schenk, there, 1.00. L. Schlegel, there, 1.50.  
For church building in Berlin, Wisc: Don Hoffman", Mequon, 50 Cts. Hautschke, that., O1.00.  
For the emigrant mission in New Aork: Charsreitagcoll. in Frankenlust K11,83. Past. F. Sievers 1.17. Past. Schuman's Filial 3.00.  
For Franz Damkähler at Fort Wayne: From W. P. Schumann, Freistadt, -K4.00. From N. N., Mit! waukee, 20.00.



## 160

For Br. Lindemann and G. Ernst in Fort Wayne: Wedding scoll. at A. Schwieter \$6.58. Ditto at A. Mcvis 1.78.

For Past. Kleinegees' widow, Bon Past. Steeger's Filial, Lake Ridge, 411.90, Jda 5.75.

For poor pastors, travel money: From G.F. Mohn, Racine, 50 Cts.

For the Heathen Mission: From the school children of the congregation in Monroe, Mich. 411.74. From Mrs. Bück 2.00. Epiphania Scoll. in Past. G. Speckhard's Gem. in Sebewaing, 2.25. From Past. Wambsgans' St.-Petri-Gem., 8.70. From Past. Stamm's Confrimanden-schule, 4.6v. From Past. F. Steinbach's confrimands of this year, 4.38. From C. Müller, 5V Cts. Silver. Past. I. L. Daib's pupils at Grand Haven, Mich. 2.20.

For teacher salaries: From Past. Hattstädt's Gem., Monroe, Mich. dues 15.75. From Past. Schumann's Gem., Freistadt, D 12.60, its branch D 3.32. Confirmations Coll. in Past. Steeger's Gem., Jda, D 5.84. From Fr. Burk's, Amelith, D 1.00. From Past. Werselmann's Gem. of, Grafton and Cedarburgh, 7.80. Past. Link's Gem. 2 coll. 37.85. Past. I. Trautmann's Gem., Adrian, 20.00. Past. I. L. Daib's Gem., Grand Rapids, Mich. easter, 11.78; cantate, 4.71; pentecost, 11.52. Grand Haven, 5.00; do. 5.76. From some Lutherans in Town Caledonia 1.20. From Past. I. L. Daib 2.00. From Mrs. Vogel, thank-offering for son received 2.00. From Past. Steinbach's congreg., Milwaukee, Pentecost coll., 23.95.

For seminary construction in Addison: -From Bro. Burk, Amelith, 41.00. By Past. List by N. N., Adell, 1.00. By Past. Wambsgans' upper Immanuel's comm. 41.71, whose lower Immanuel's comm. 49.70. By Past. I. 2. Hoffman', Portage City, 2.00.

For Fort Wayne household: From N. N., Racine, 50 Cts. From Past. I. C. Himmeler's Gem. in Town Sherman, Christmas coll. 41.85, Easter coll. 2.50. Deff. Gem. in Town Gore, Christmas coll. 1.65, Easter coll. 1.00. Easter coll. in Past. Steeger's Gem., Jda, 4.50. From Bro. Burk, Amelith, 1.00.

For the Inner Mission: By Past. Engelbert, Racine, Wisc. by Joh. Glöde 50 Cts. G. Müller 42.00. L. Schlegel 1.00. Mrs. N. N. 1.50. G. F. Mohn IM. Wedding coll. at A. H. Sträube 1.80. From Past. Schumann's Gem. at Freistadt, 7.46. By Past. Müller, Amelith, by A. Schuerlein 1.00. Fr. Burk 1.00, Elise Burk 25 cts, L. Kiohe 25 cts. By Past. List by N. N., Adell, 1.00. Confirmation coll. by Past. Stamm's Gem., Kirchhain, 4.70. Bon the school children in the Gem. at Grand Rapids, Mich. 4.00.

For Milwaukee college, Coll. in Past. Prager's St. Peter's Gem. in Granville 46.50, Past. Hoffmann's Gem. in Portage 5.37, its branch Lewistown W Cts. Past. I. L. Hahn, Hillsdale 1.00. By Past. P. A. Lehman', of Peres, 6.00. Bro. Burk, Amelith, 1.00. Past. Werselmann's Gem. in Sankville 5.76. N. N., Grafton, 60 cts. By instructor Ph. Tisza, Kindtaufs Coll. at H. Bogk, Sheboygan Falls, 4.10. Past. Hudloff's Gem. 6.00. Past. I. I. Hoffmann 2.00.

For instruments in Addison: From B. I. ^O. Frankenmuth 430.00.

For the hospital in St. Louis: From Mrs. N. N. Racine 41.00. N. N. there 50 Cts. Mich. Forester, Frankenlust, 50 cts. From the congreg. at Grand Rapids, Mich. passion service coll. 5.00. wedding coll. at Wm. Burgdorf, Town Ehester, Mich. 5.22. Past. Daib 1.00. Pentecost coll. at Past. G' Bernthal's Gem. town, Richville, Mich., 5.00. N. N. there 2.00.

For Past. C. Brunn's Anstalt: Bon Past. Engelbert's Gem, Racine, Wis. 4'7.80. N. N. there 50 cts. Mrs. Bunk, Amelith, 1.00. Past. Daib, Grand Rapids, Mich. of, 1.00. N. N. there, 5.00. Mrs. Emmert, Hillsdale, 1.00. Of the school children of the Gem. at Grand Rapids, Mich. of, 4.00. N. N. there, 5.00.

For St. Louis Orphanage: Bon N. N., Racine, Wis., 50 Cts. Past. I. C. Himmeler 75 Cts. Wedding scoll. at G. Schübel 42.25. Past. I. N. Beyer, Caledonia, Wis. 5.00. Mrs. Bach, Sebewaing 5.00. By congreg. at Grand Rapids, Mich. passion service coll. 4.52. Past. Daib 1.00. By Past. Himmeler wedding coll. at Fr. Hansclmann 4.00.

For Wilhelm and John Hattstädt: Kindtaufs Coll. at G. Schäfer 2.00. Deßgleichen at Groh 55 Cts. Deßgl. at Fr. Ohr 4.80. From the Virgin Society in Monroe since January 1868 4'17.75. '

### For the Synod Treasury.

Kollekte on the first Easter, Frankenlust, 420.70. Past. Weyel 5.00. I. G. Helmreich 1.00. Past. F. Sievers 3.30. Past. Engelbert's Gem., Racine, 13.54. Past. Stecher's Gem., Sheboygan, Christmas coll. 7.25. Easter coll. 6.25. town Wilson, 2.76. town Mont, 1.80. past. Reinsch's Gem, Milwaukee, 18.30. Past. K. L. Moll's Gem, Detroit, Coll. 16.74. Easter Coll. 9.26. Past. Schumann's Gem, Freistadt, 5.43. Past. C. ^tege's Gem., Jda, 5.00. By himself, 3.00. Past. I. L. Hahn, Hillsdale, 1.00. Past. Ahner's Gem., Frankentrost 15.69. Past. W. Hattstädt's Gem., Monroe, 18.70. by teacher Riedel, Frankcnmuth, Ostercoll. of Gem. 35.35. L. Maier 5.00. Heidenberg 2.00. Fr. Rittmaier 1.00. L. Reichte 80 cts, L. Bernthal 75 cts. G. Sahn 1.00. L. Saul 4.00. Fr. Burk, Amelith, 1.00. Past. Rohlf's Gem. St. Paul, 12.00. Of some members in Past. List's Gem. 5.50. G. Bittner 2.00. Easter coll. in Past. Moll's Gem., Mequon, 3.00. Of Past. I. N. Beyer's Gem., Caledonia, 14.06; Bloomfield, 12M; New London 4.16; Wolf River 5.10. By Past. Beyer 2.00. From Past. G. Speckhard's Gem, Sebewaing, Coll. Septuagesimä 4.25, ! Otters 3.60, Miser. cord. 2.64, Invocavit 1.55. From Past. Wambsgans, upper Immanuel's-Gem. 8.32, dess. lower Immanuel's-Gem. 8.21. From Past. I. A. Hügls' Gem. of Detroit, 18.00. Easter coll. of Trinity's Gem. of Milwaukee, 33.33; Pentecostal coll. 30.00. Easter coll. of Past. Stamm's Gem., Kirchhain, 6.50. Christmas & Easter coll. at Past. Keller's St. JohanneS-Gem., Ahnepe, 5.00. j From Past. Hahn's Gem., Hillsdale, 2.M. From Past. E. Aulich's Gem., Pfingstcoll. 6.50. Coll in Past. Prager's sr-t. Peters' gem., Town Granville, 3.50. Pentecost's coll. in Past. Reinsch's gem., Milwaukee, 11.30. coll. in Past. Steinbach's Gem. in, Eastercoll., 35.51. From Past. I. I. Hoffman', Portage City, 2.00; Pentecostcoll. in its Gem., 2.90. Pentecostcoll. in Past. Partcnfeldcr's gem., Bay City, 7.00.

### For the Fort Wayne seminar building:

Bon Past. A. Ch. Baucr's Gem., Sandy Creek, Easter coll., 5.50; Swan Creek 1.00. High zeil^coll. at Chr. Angerer 8.30. By Past. Muller, Amelith, by F. Muller 1.00, G. Frank 5.00, N. N. 5.00. Joh. C. Schmidt 2.00, Wagner 2.00, Fr. Burk IM, M. Neumcyrcr, L. Eschenbacher, L. Wagner, Frankenluft, each 2.00, A. Pound 75 Cts. Easter coll. in Past. E. Aulich's Gem., Howards Grove 8.85, from Past. Engelbert's Gem., Racine, 27.80. From Past. Schumann's Gem., Freistadt, 7.00. By Past. I. L. Hahn, Hillsdale, Confrimands, 2.00. Coll. 4.00. From some members of the Gem. in Monroe, 3.00. By Past. Sievers, Frankenlust, by I. St. Roth Sr, 2.00, W. Wegner 63 Cts, M. Feinauer 1.50, M. Henninger 1.50, I. S. Bauer 1.00, I. C. Bauer IM.-Collection at Confirmation party of Johanna Sievers 7.77. By Andr. Galsterer, Frankenmuth, 5.00. By Past. Moll, Mequon, by W. Fink 2.00, G. Bittner 5.00, Bühnmann 50 cts, Hoffman" 50 cts, Reiche 1.25, Bar-kow 75 cts, C. Fink 3.00, Ganger 50 cts. From Past. Speckhard's Gem., Sebewaing, 17.25; N. N. 2.00. By Past. iLitvcrs, Frankenluft, by M. Beißer 7.00, M. Schwab 2.00, H. Kreikenbohm 75 Cts, Kindtaufscoll. by M. Feinauer 1.70. P. I. I. Hoffman" 2.00.

### For Synod Debt - Repayment.

By Past. Muller, Amelith, from the communion fund 3.70, by Bro. Burk IM. From Past. Werselmann's Gem., Graftou, 7.11. From Past. I. N. Beyer, Caledonia, 10.00. From Past. Werselmann's Gem., Cedarburgh, 4.97; Grafton 9.26. C. Eissfeldt,

Kassirer Northern District.

### Receipt and thanks.

With heartfelt thanks to God and the benevolent donors, I hereby certify to have received the following further contributions to the rebuilding of our burnt-out church:

From Mr. Past. Hochstäktcr's Gem. in 'Indianapolis 451.00. From Past. Rösch in Ettisville, Wisc. 2.00. From Past. Hahn's Gem. of Hillsdale, Mich. 3.50. From Past. Harmening, Cook Co, Ill, 2.00. From Past. Hahn's Gem., Benton, Mo>, 6.00. From Past. Hiller's Gem., Pomeroy, O., 13.00. From the Cassirer of the Northern District, 35.67. From Past. H. Loßner's Gcm. of Washington Centre, Ill, 10.00. From Mr. Louis Lange, in ^t. Louis 5M. From Past. E. Multanowsky 2.00.

Don G. F. Mohn, Racine, 1.00; P. Bräunling das. IM); L. Schlegel das. 1.50.  
Sheboygan, Wisc. A. D. Stecher, Past.

With tank received for Brunn's institution from the community Past. H. Fischer's in Benton, Carver Co, Minn, 415.00 and from the latter itself IM.

For poor students from the worthy women's club in the community of Past. Waqner's in Chicago 420.00.

L. F. W. Walther.

The following gifts "for Mickigan students and pupils" have been received and distributed by the undersigned since September 1868:

From the Women's Association in Past. Lenm's Gem. for the Schiller Trautmann 46.00. By Mr. Past. Fürbringer Coll. at Mr. F. Zehnder's wedding 6,10. By the same Coll. at Mr. I. G. Roller's wedding 11.00. By the same from Wittwe Stern 2.00. By Mr. sPast. Günther by some members of his congregation for G. Fürbringer 7.00. By Mr. Past. Sievers Coll. in Frankenlust 20.00. By the same from Fr. Zill 2.00. By the Women's Association in Past. Hügli's Gem. 6.00. By Mr. Past. Bauer in j Sandy Creek 4.06. Coll. at Mr. v. Renner's wedding in Frankenmuth for G. F. and C. B. 10.50. From the Women's Association in Past. Hügli's Gem. 10.00. By Mr. Past. Sievers for Fr. Nechlin the following collections: From Mr. A. Keschmeyer 2.25, from Mr. A. Grammel 2.75, from Mr. L. Hachtel 3.00 and from Mr. W. Wegener 1M.

**K. L. Moll, 275 Sevenik 8tr, Detroit, Lliou.**

#### **Incorporated into the coffee Western Districts:**

On the synodal treasury: Coll. in Past. Meyer's Gem. in Litchfield, Ill, 4'9,25. from Trinity District in St. Louis 21,05. Easter Coll. Past. Nuoffer's Gem. in Crete, Ill., 19.27. Of teacher Brasse in Lafayette Co. mo., 1.00. Of Past. Bartling's Gem. in Springfield, Ill, 33.61. Coll. Past. Schliepsiek's Gem. in Dwiggh III, 6M. From Immanuels-District in St. Louis, 26.05. Coll. in Past. Kähler's Gem. in Chariten, Mo., 8.00. From Past. Kleppisch's Kreuzgem. at Waterloo, Ill, 4.95. Of its Immanuels Gem. 2.36. Past. Frederking's Gem. at Prairie Town, Ill, 10.00. Of Herm. Schmutü in Venedy, Ill. 5.00. Past. Wunder's Gem. in Chicago, Ill., 51.75. Coll. Past. Th. Gotsch's Gem. in Akron, O., 12.10. Past. Lrhmann's Gem. in St. Louis Co, Mo, 18.00. From an unnamed person by Past. Heid, Peoria, Ill, 5.00. coll. Past. Mstering's Gem. in Frohna, Perry Co, Mo, 7.00. Pentecost Coll. in Past. Grosse's Gem. in Chicago, Ill, 28.00. from Zion's District in St. Louis 12.00. Past. Hememann's Gem. in New Gehlenbock, Ill, 12.65. From Past. Luecker, Aroma, Dickenson Co, Kans, 1.00.

To the college maintenance fund: from Trinity District in St. Louis, 11.00. from Jmma- nuels Distr. in St. Louis, 11.00. from E. Reinhardt m Chicago, Ill, 5.00. from N. N. in Chicago, Ill, 1.00. from Past. Köstering's Gem. in Frohna, Perry Co, Mo, 12.50.

To the Synodal Mission Fund. From the Drei- elttigkeits District in St. Louis 42.30. From the ImmanuelS- District in St Louis 50 Cts.

For inner mission: thank-offering of a woman by Past. Heid, Peoria, Ill, 2.00. Coll. at mission feast at Past. Ruhland's Gem. in Pleasant Ridge, Ill., 87.67.

On college construction in Fort Wayne: From Past. Mangelsdorf's Gem. in Bloomington, Ill, 11,10.

For poor students: From N. N. through Past. Bühl in Massitlon, O., 42.00. From Leonh. Stoüer through Past. Bühl 5.00. By Past. Wunsch in De Kalb Co, Ill, 7.50.

For widowed Mrs. Past. Metz: From Mrs. Marg. Vogel by Past. Bertling, Lpringfield, Ill, 5.00. From L. Lange by same 2.00.

For the Hermannsburg Mission: From Helene Wahl in Chicago, Ill, 41.25. Coll. at Past. Kösk- rillg'o Gem. in Altenburg, Perry Co, Mo, 9.00. Coll. at mission feast in Past. Ruhland's Gem. at Pleasant Ridge, Ill, 50.00. Ed. Roschke.

Received for the Hospital in St. Louis with heartfelt thanks:

From Mr. G. Merz 1 bushel of potatoes. Collected by Mr. Past. Chr. Markworth at the wedding of Mr. Wittelstedt in Bloomfield, Wis. collected 42.00. From Mr. Carl Lange in St. Louis, Communion devices for the sick. From the laudable Nahvercin of the Gem. of Messrs. Past. Stephan in Ehester, Ill, 6 pieces of ComfortS. From Mrs. Basse allhier 3il> butter. From the laudable virgin vereln in the Immanuels district in St. Louis 32.00. Don Hrn. Walke a box of soap. From Past. Studt in Luzerne, Iowa, 2.00. From Past. Biedermann and his comm. in Michigan 6.00. From Fr. Martin sey. in Coüinsville, Ill, 22 sacks of shocks. By Past. Fr. Schaller in Red Bud, Ill, 12.50. By Past. Stephan in Ehester, 1.00. By Past. Chr. Markworth wedding coll. 2.00. By A. B. in C. 5.00. By Mr. Bronschmidt <L Co. 500 td of each bran and screaning. By Mr. Past. Zeh- man by Hrn. H. Popendorf 1 bushel of potatoes. By Mr. Hugo Dörschlen 2 bushels of potatoes". From the community of Mr. Past. Kähler, Chariton, Mo., 5.00. By Mr. Past. Chr. Markworth collected at infant baptism 3.00. Received by the general treasurer of the synod, from the: District Treasurer C. Eisfeld 73.84. Otto I. Birkner 14.14. From N. N. in Tibo 5.00. From an unnamed person in Collinsville, Ill, 1.00. By Hrn. Past. Chr. Markworth at the infant baptism of Mr. Bro. Beautiful! in Bloomfield, Wis. 1.60. By Mr. C. Johann in St. Charles, thank offering for delivery of his wife, 5.00.

To God's praise and to us for piety.

**F. W. Schuricht, Kassirer.**

### **Changed address:**

34 Ourxentor 8tr.                      krovîäeues, R. I.                      Hev. Ourl FV. Drnsb,

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## **Volume 25. St. Louis, Mo., July 1, 1869. No. 21.**

(Submitted.)

### **Praise God.**

No, God, lighten my mind, that I may rise from sorrow and give my heart and mind anew to Thee, Whose child I have been since my baptism.

Oh, be silent, my dear heart! Do not say that God does not ask for you. In loud praise stifle every lament, In sweet hope every bitter pain.

Arise, arise, my spirit, don anguish and misery of this earth; that also through you the God may be praised, Whom all Well praises with loud voice.

For his name is great and noble, and the works of his hands in east and west testify to his power and strength, that he may carry the land and the deep sea.

He spoke only one word in the beginning, that from nothing it becomes everything. He called, then the sky and the earth became and as he wills, it still exists and continues.

So great is the power of our God, that what he calls with his word immediately comes into being in such a way and in such a place, where it praises him in his own splendor.

Every star in the sky praises him, on whom I turn my eye at night. By shining in the most beautiful light, it proclaims the omnipotence of our Lord.

The shining light of the sun praises him  
And remind us to praise with joy The faithful God and Father high above. As soon as the day dawns after dark night.

His praise proclaims mountain and valley, He praises the mighty roar of the storms; He praises the great ocean's thunderous roar, And all his works without number.

Him praises the lightning Bright light!  
And wmn from afar the thunder rumbles And above the head terribly roaring rolls. He only pronounces his creator's praise.

His praise is heard throughout the world!  
What weaves happily here on earth. What floats high in the pure air and rejoices in the bottom of the sea.

The God who performs such miracles. He cannot miss his child! In spite of all suffering he shall remain my father, because I am his own through Christ's blood.

I will always catch him!  
When he leads me on thorny paths, When he overflows me with blessings out of grace, Let my mouth always be ready for his praise.  
X.

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## Open questions.

If old, acknowledged orthodox teachers have strayed in some points of doctrine, without being accused of heresy in their time and without that they have been denied the brotherly hand; does it follow that a preacher is also now free to depart from God's Word on the same points, without being accused of heresy and denied ecclesiastical fellowship? So are heresies of otherwise orthodox fathers to be regarded as open questions? This is what the vocal leaders of the Iowa Synod claim, and the Missouri Synod denies. Sins and errors of great men do not cease to be sins and errors because they are found in great men, great scholars, etc., and thus do not become open questions. This is a very miserable, Iowaish little puzzle! How often have the Löheians accused the Missouri Synod of basing itself on the Fathers, but not on the Scriptures, while they, on the other hand, are the true, right theologians of Christ. But if one attacks these theologians of the Scriptures because of their unionist, open-question, yes-and-no theology, then they become volatile, run away from the Scriptures, hide behind the Fathers and indeed behind the deviations and errors of the same and thus become good servants of authority and men. As is well known, they consider the symbolic doctrine of Sunday to be the true doctrine of Scripture, but because Gerhard deviates from this doctrine, they have not read the Holy Scriptures. Scripture

and now, for the sake of a human authority, they declare that the doctrine of Scripture, which they have recognized, is an open question. These theologians of Scripture, these heroes of authority, these skeptics! - And this is how the lowans always do it, as often as they are attacked for their deviations from the pure doctrine, they do not try to justify these deviations by proofs from the holy Scriptures, but search with true hunters the Scriptures. And so they always do, whenever they are attacked for their deviations from the pure doctrine, they do not try to justify these deviations by proofs from the holy scriptures, but search with true hunter's passion the scriptures of the old teachers, and hunt for their deviations, errors, weaknesses; and when they have caught a catch, and in a sour sweat, after a long search, have finally discovered a deviation from the true doctrine, a stain, then the hunted game is held in triumph before the eyes of the crowd and exclaimed with hunter's hello: Another open question! For, they say, who may dare to make heretics of the fathers for the sake of such single heresies! - But just as now the lowans, once the Papists spoke in Luther's time to fight against the Reformation. They also said that the church fathers had taught, for example, about monasticism, and that the teaching was not wrong, because who would dare to make these teachers heretics? But Luther and the entire Lutheran Church have always simply appealed to the Holy Scriptures. Against this, however, Luther and the entire Lutheran Church have always simply referred to the Holy Scriptures, against which no authority, no reputation, even of the most learned and holy fathers, can come into consideration. "Let the fathers be lights, not gods, teachers, not judges, servants, not masters." Their doctrinal deviations could never be made either a rule of faith or a license for error against God's Word. Yes, our Lutheran doctrinal fathers themselves gave the explicit instruction that one must not place them and their writings above Christ and God's Word, but that one must examine everything and keep what is good. Thus, for example, Kromayer writes: "The libraries of the fathers are to be examined with a loving eye, if they have either been carried astray by the guilt of their time, as if by a mighty current, or if they have spoken somewhat carelessly in the face of excited disputes. For one will not easily find one among the fathers who does not have his stains. Although the nakedness of the fathers, as much as can be done with a good conscience, is to be covered." And already Augustin wrote: "Everything in Cyprian's writings that agrees with the authority of the holy Scriptures. I accept with his praise, what does not agree with it I reject with his own permission." The Missourians follow this instruction, do not put the writings of the fathers above God's word, or even equal to God's word, so that they declare the errors of the fathers to be right or at least open questions, but what even in the writings of the ancients does not agree with the word of God, they reject. The lowans, on the other hand, do the opposite, they literally make a business out of it, have a joy

They try to find and expose all the weaknesses in the writings of the old teachers, in order to support their theory of open questions with the weaknesses of the old orthodox teachers. It seems that they think that the writings of the faithful fathers are not there to draw from them true divine teachings, but rather to show how far one is free to deviate from the teachings of Scripture without losing the reputation of orthodoxy and faithfulness to the confession. And this, they believe, is precisely the high task, the mission of the Iowa Synod, to assert this freer direction, i.e. the open-question theory, the yes-and-no theology, the hole-making in Scripture and symbols, against the Missourians and to achieve general recognition in America. and then to unite all Lutheran synods on these open questions, on this rocking horse, in such a way that they find just as much firmness in naming as freedom in movement, in unhindered scientific-theological development. This is the Iowa church ideal, for the realization of which only the highly unideal Missourians have to be beaten out of the field. Freimund", the ecclesiastical newspaper of the Löheians, says in a report about the Lutheran Church in America: "Whole groups of synods are joining together, and even if there are still some obstacles to true unity, especially an excessive number of synods, there is still no unity.

driven and therefore false orthodoxy, is to be defeated, there is nevertheless hope that the longer the whole Lutheran Church unites in such a way that all orthodox synods stand in communion and church fellowship." This to defeat

gaining allegedly false orthodoxy is precisely the opposition Missourians have to the Iowa open-question theory. - —

What the Missourians teach concerning the errors and weaknesses of the old acknowledged orthodox fathers is thoroughly set forth in "Lehre und Wehre" (14th volume, August issue), and is in sum the following: Admittedly, our dear Lutheran doctrinal fathers were also human beings, who could therefore err and who sometimes really erred here, sometimes really erred there, but what was done by them out of

weakness and was therefore forgiven them, that is to be regarded by us not with the eye of arrogance, but of love, not uncovered to diminish them, but covered up to preserve their blessing, not only attacked by us wantonly and therefore in a condemnable manner, or misused for doctrinal indifferentism, but shunned and used to make us all the more vigilant, freer from all idolatrous reliance on men, even the most respected, wise and holy, and ever more vividly aware that Scripture alone is the perfectly pure source of truth, "the only rule and guide by which all doctrines and teachers are to be judged and judged at the same time, other doctrines and teachers are to be judged and judged at the same time, other doctrines and teachers are to be judged and judged at the same time.

But the writings of the old or new teachers, as they have Ramm, are not to be held equal to the Holy Scriptures. The first part of the Concordia Formula is the following. (Beginning of the Concordia formula. Therefore, while the old faithful clays of our church are otherwise our teachers and models, in their stumbling they are our warning signs, according to the well-known saying: Let the fall of the greater be the terror of the lesser (I/LP8U8 wajormu sit trvwor luinorum).

Just as one and the same sin is forgiven to one person, because he sins out of weakness, but to another person it is kept, condemned, because he sins wantonly; so it is with error, with false teaching. One can err out of weakness and one can err willfully. Not the former, but certainly the latter makes one a false teacher and, if the error is persistently held and the truth rejected, a heretic. Just as he who would willfully perpetuate the sins of weakness of the saints, e.g. the denial of Peter, and in so doing would invoke the saints as an excuse that St. Peter also bathed in such a way, would sin against grace; so also he who errs against grace is a wilfully erring false teacher who is to be fled from the Christians, who against his better knowledge (as e.g. the lowans in their teaching of the truth in the Bible) persists in the errors of weakness of the orthodox teachers. (e.g. the lowans in the doctrine of the Sabbath) and thereby wants to refer to the orthodox.

Luther often reproached the papists for this. For example, in his writing "On the Abuse of the Mass": "Secondly, they accuse us before the holy father. It is obvious that the saints err at times, even in faith, that is, they are not yet perfect, and for the sake of the faith they have begun, they do not perish. But those who accept their error as truth and follow it as an example perish. . . . Hence God forbeareth and forgiveth one error which he condemneth in another, because they have unequal hearts in faith and humility. . . . Now that we have recognized error, it is not fitting that we should continue to err. ... Those who now know and recognize error and still adhere to it, as if it were not error, follow the fathers, but they will not come to them. In another place, Luther explains that one can and must condemn the error that a believer in the law has had out of weakness, without having to condemn the believer in the law himself. He shows this with Cyprian and writes: "St. Augustine condemns St. Cyprian's doctrine of rebaptism, as it is subsequently condemned for and for, as is also just. But with Cyprian we would easily be satisfied, as in him Christ comforts us poor sinners well, that his great saints nevertheless

must be human beings. Even Thomas, the Dominican, Luther does not want to deny his holiness, however great his errors may have been: "Not that I say he is not holy; although he has taught what is in truth yerish, and thereby he devastates the teaching of Christ. But it may perhaps have been through ignorance."

Our struggle with the lowans is about nothing less than the main principle of true Protestantism, namely, that the norm of all doctrine is not human writings, but God's Word alone. Therefore, as long as the lowans continue to appeal to the errors of our ancient orthodox teachers, as soon as they are taken to task for their unionistic theory of the open questions, so often and so long do we cry out to them with Paul: "But if we also, or an angel from heaven (and he is even more than an orthodox church teacher) should preach unto you gospel other than that which we have preached unto you: let him be accursed!" Gal. 1:8.

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(For the "Lutheran.")

### **Dr. Matthäus Ratzeberger.**

(Conclusion.)

A new proof of the great esteem in which Ratzeberger was held by Luther in every respect and the great trust that the Elector Johann Friedrich placed in his influence on Luther, results from the following circumstances. Luther had left Wittenberg in July 1545 out of righteous anger about all kinds of desolate behavior and horrible aergernisse. He had decided not to return to Wittenberg at all, even writing to his wife that she should sell her husband, house, and farm, that I should retire to her estate in Zeulsdorf, and that I should avoid the Sodom of Wittenberg; after his death, his enemies would no longer tolerate her; he could no longer suffer anger and displeasure and would rather eat beggars' bread than spend his last days tormenting and worrying about the disorderly life in Wittenberg. The Elector was very shocked by Luther's decision, for he was unaware of the reasons that had driven God's chosen armor into the ground. He therefore dismissed Ratzeberger with a letter of credentials to Luther, who had gone to Merseburg on the basis of an invitation from Prince George of Anhalt. Ratzeberger was to try to persuade him to return to Wittenberg, considering the difficult circumstances of the time. Ratzeberger carried out his order so well that he succeeded completely in the purpose of his dispatch. Luther then traveled from Zeitz to the Elector in Torgau and from there he returned to Wittenberg, although not very satisfied, as Ratzeberger notes and as is very understandable. Soon after Luther sent a writing against the Pabstthum to Ratzeberger and his wife as a gift. He used to say that he had seen three things: 1. the papacy in its highest dignity.

2. the papacy fall through God's armor Lutherum; 3. .the papacy rise again after the death of Lutheri.

Ratzeberger was a good and faithful family man who lovingly cared for his wife and children. The former was called Clara and was a née Brückner. She was the sister of Dr. Johann Brückner, who lived as a doctor in Gotha. God had blessed him with four sons, of whom the two youngest were still outgrown when their father died. Of his four daughters, two died prematurely.

Ratzeberger was well aware that he was at odds with many of his contemporaries, especially in matters of faith; for church and faith, Luther was his great role model, always before his soul, and with all zeal he held fast to the unchanged Augsburg Confession, even to the last moment of his life. If Luther had a well-founded suspicion against anyone to deviate from this confession, Ratzeberger also shared the mistrust that had become especially strong against Melanchthon in Luther's last years. In reference to him and other otherwise highly deserving men, Ratzeberger said: "That I am not one with all men in doctrine and faith is not my fault. God will not count this as a sin against me. For I am not to have different minds with all kinds of people in the world, but I am to have one mind with the church of Christ, as the third article also teaches in the faith. I have not kept it with any of the errors, nor do I keep it today with any of them, which arose next to and after the Augsburg Confession, which was handed over to the emperor and the whole German empire by the Protestant princes in 1530."

Even shortly after Luther's death, his previous relationship with the Elector continued. When Luther died, he was commissioned by him to take over the guardianship of Luther's children and to prepare an inventory of the books he had left behind.

Soon after, the Schmalkaldic War broke out, and with this unfortunate turn of events for the Protestant cause, an ominous moment also occurred in Ratzeberger's life. He was summoned to the Elector's camp in Altenburg. Ratzeberger could not agree at all with the war against the emperor for the sake of religion;

here Luther's multiple and very decisive counter-speeches stood too vividly before his soul. He therefore blamed the war on the actions of the electoral court preacher Hoffmann, the Wittenberg theologians, and the electoral Käthe; he recognized and described them as tools of the landgrave Philip of Hesse, especially of Duke Moritz of Saxony; he became at odds with them and declared their behavior against the elector freely and openly, as well as in private conversation, to be disloyalty. The unfortunate He attributed the war's course to its deliberately bad management by the field commanders. Of course, he also incurred the enmity of the Elector's higher surroundings, who made the trouble even worse by too inactive behavior or by unsuitable, even completely wrong advice. How highly dissatisfied people were at that time with the men who were close to the Elector, how many and great debts for the disastrous events were attributed to them by many, is proven by the large amount of mocking pictures and invective that appeared at all times and were directed against them. The frank words that Ratzeberger, according to his conviction, spoke out without regard to the person, led his opponents to a bitterness that only found satisfaction in the fall of the man. Luther no longer stood by him, his opponents retained the upper hand, and they succeeded in making the Elector no longer want to hear him. Because Ratzeberger saw that under such circumstances he could not remain in his position "with a good conscience," for he would have acted against his convictions if he had had to withhold his "faithful opinion," because he even recognized that he was no longer safe among his opponents, he repeatedly demanded his farewell from the Elector, which he finally received; The fact that he did not receive it immediately testifies to the good opinion the Elector had of Ratzeberger's person, character and efficiency.

He went, as he himself tells, from the camp before Altenburg to Zeitz on foot and then went to Nordhausen, where he stayed for a while as a practicing physician. However, he still remained in contact with the electoral host, especially with the sons of the then imprisoned Elector Johann Friedrich, who called him to Weimar to work with Melanchthon on the establishment of a new university, which was to come into being in Jena and become a bulwark of pure Lutheranism in opposition to the falsifications of it on the part of the Wittenberg theologians, of whom Dr. Luther had often prophesied: "After my death, none of these theologians will remain constant. Because Melanchthon broke off the negotiations with him concerning his transfer to the newly established University of Jena, Ratzeberger became so bitter that Melanchthon vainly wished for his reconciliation. When the latter left Weimar again, he went to Nordhausen until he got an opportunity to go to Erfurt, where he became city physician. Here he felt quite happy in his sphere of activity, in his family, in the proximity of his relatives and friends. Of course, he continuously showed his lively interest in the events of the time. In 1550 he undertook another trip to Coburg. In 1552 he wrote another book, which was published in 1665.

was printed and had the title: Warning against the unrighteous ways to lead the cause of the revelation of the Antichrist.

Towards the end of 1558, however, his otherwise robust health began to falter. He was seized with a four-day fever, and since September he had not been able to go out again. His illness increased in strength, and his suffering was greatly increased by the sudden death of his three-year-old Clara, who was especially dear to him. "Alas," he exclaimed, "God continues to attack me and wants to make me fully soft." Many powerful sayings which he had heard and read from Dr. Luther in almost 30 years, and which the Holy Spirit reminded him of, strengthened and comforted him. The image of the man of God so dear to him hung opposite his bedside and the sight revived and refreshed him. On December 19, his fever turned into a daily one with very vicious episodes. He repeatedly talked with his confessor Poach about his inner life and the state of his soul. For his spiritual strengthening, he often had him read the Psalms to him. When Poach also read him Ps. 118:17, 18: "I will not die, but live and proclaim the work of the Lord. The Lord chastises me, but he does not give me over to death," he answered: "With these moths the brave hero of faith vr. M. Luther also comforted himself with these moths in his temptations when the Imperial Diet was in Augsburg in 1530 and the adversaries put their blood and guts into eradicating the Lutheran doctrine. Then Ratzeberger added: "At the same time, Dr. Martinus also wrote the same verses on the wall of a room in Coburg Castle, with notes to sing over them. I saw this myself in 1550 and wrote under it with my hand: The right hand of the Lord keeps the victory, Ps. 118,15." He decided to put down his last will in a testament with the provision that he wanted to rest after his death at the side of his two daughters who had preceded him. His compatriot Dr. Peter Prem drew up the will, whereupon the sick man received Holy Communion. On January 3, his illness took on the most alarming character. He had his wife and children, who were still in his house, called to him, shook hands with them and took leave of them. He blessed his faithful wife and said: "My dear Clara, you want to give your will to God's will. I entrust you to God and to his word, who is and will be your father. The children I command thee, that thou mayest be mother, and keep them to God's word and to Christian discipline, and they also shall be obedient unto thee." Then he turned to his younger son, saying, "My son, be pious, keep to God's word, be obedient to your mother, and beware of evil company and the wickedness of the world." To his daughter Barbara he said, "You are my daughter, now I must go to another and better life. Be pious, obedient to your mother and fear God? Learn your catechism. It is not enough to know the words, but it must also be grasped in the heart and put into practice. Therefore be pious, learn to work, and beware of idleness." To his youngest son he addressed the admonition: "Dear child, you are to be pious and obedient, you are to learn the catechism and God's word, you are to go to school and study, that is what I want from you." Finally, he turned to Dr. Brückner, saying: "Dear brother-in-law, I command you to advise my wife, your dear sister, and children, that you help them the best you can, and when you come to Gotha, say good night to all my good friends there, as well as to Mr. Bernhard von Mila. Soon after these blessings and exhortations to those who were close and dear to him in life, he passed away at the age of 58. On the following day, January 4, he was solemnly buried under a numerous escort of distinguished men and many citizens and buried at the side of his deceased daughters.

#### **A letter from our emigrant missionary.**

Several months of work among the emigrants (immigrants) in New York are now behind me; I am therefore urged to share with the dear Lutheran readers something of my activities and the experiences I have made in the process. Perhaps this will awaken interest in the work entrusted to me even among those who have not yet done anything for it. And this is very much to be hoped for, because I receive letter after letter with all kinds of orders for immigrants, which are expected by relatives and friends, but the sources of money flow only sparingly, and yet the active love of the brothers is necessary if this missionary work is to be continued. I will now describe how I am trying to solve my task. I myself am still a novice in this office, and experience may give me other ideas later on.

My main concern is, of course, the salvation of the emigrants. Therefore, I try to start a conversation about faith and confession as soon as possible after their arrival. If I find members of our Lutheran church, and there is no lack of them, I exhort them to remain faithful to their Lutheran church, warn them of the main dangers that threaten Lutheran Christians here, and urge them to join a true-believing congregation in the place where they settle in this country, where they have church and school. For this purpose I write the names of orthodox pastors on my card, if such are known to me in the place where



they are traveling to. To my delight, I always have a

Most of those with whom I have spoken about faithfulness to God and their mother kitchen have thanked me sincerely for what I have said to them and have pledged to follow it conscientiously. Even if this may be only a passing boast and an empty promise for some, this promise is certainly not lost on all. I have already received letters from near and far with the cheerful message that such people have really sought out the pastors I wrote out to them and are now being served by them with Word and Sacrament. Thus, part of my ministry is to speak a word to the people's hearts regarding the one thing that is needed and to work so that members of our church are gathered into Lutheran congregations here and are not lost to their Savior and our church through the devil's deceit. Is this not a most important and necessary work? Can it not, with God's help, bring much blessing for the salvation of individuals and for the church as a whole?

If we had been able to start this work decades ago, many of our fellow believers would have been saved from going astray, which they either still do, or from which they have been miraculously set right only after years, having now learned to take firm steps.

I would certainly be able to do much more for inner mission if I had one or more good, suitable tracts in my hands, which I could distribute among the emigrants free of charge. Of course, this requires means; but how much could we do in this way to build up the kingdom of our God! Who is willing to help?

The other task of my office is to assist the emigrants in earthly matters with advice and action. I have also served the dear foreigners in this respect. Of course, there is so much to do that I could use some help right now. There are bills of exchange to be cashed, money to be changed, false railroad tickets to be exchanged for the correct ones (a frequent but most unpleasant business), suitcases to be brought to the train stations and to be weighed, and so on. Then there are advances to be made for families who lack all or part of the money for the onward journey, or who have only enough left to buy tickets, but no money for food on the way. Then there are always a number of those who are waiting for money from relatives, or one of whose family members is sick in the hospital, who must be helped with some money so that they can at least buy something to eat. I could tell a lot of examples here, but I will wait until another time.

The dear reader will probably be convinced from these few lines that the young plant of the

emigrant mission is already bearing fruit, but should also be nurtured if it is not to be halted in its growth or even die off.

I don't need to tell Christians how this can happen. There is only one thing I want to say. Those who make use of my time and services should also give something to the treasury. I am ready for everyone's service with all my heart, but whoever can, should also show his gratitude. Mr. Joachim Birkner will acknowledge this in his time in the "Lutheraner".

In order to prevent misunderstandings, I want to mention right away that all such donations flow into the general fund, from which the entire work is maintained. For all my efforts I do not take anything for myself, but everything that is given or sent to me out of gratitude or as remuneration flows into the general fund for the emigrant mission.

Finally, some advice concerning external business. Whoever wishes me to take care of his friends or relatives upon their arrival must write me their names exactly and legibly, their former place of residence and with which ship they are coming, also whether via Bremen, Hamburg or England. Furthermore, it is absolutely necessary that my name be sent to Germany with the express request that no action be taken on their arrival in New York, and in particular that they not buy a railroad ticket until they have spoken to me. Very often the dear immigrants have been advised wrongly and to their detriment, because they did not follow this rule.

Whoever wants to send money to his destitute relatives can do so directly to me, most conveniently and safely by money order through the post. Finally, in exceptional cases, an advance of money can only be made for destitute relatives to continue their journey if their pastor personally guarantees that they will be reimbursed soon. Yes, even then only small sums are known for the sake of the small means.

The Lord our God, who "hath the stranger" and commands: "Therefore you also shall love the stranger". (Deut. 10:18, 19), give such love also to our churches!

New York, June 10, 1839.

Stephanus Keyl, ev.luth pastor, Nro. 13 Izroaäva/, Rov ^ork.

### **To the ecclesiastical chronicle.**

**Something about the "general church treasury" of the Breslau Lutherans.** According to the report of the treasury administration at the general synod of the Breslau Lutherans, the treasury is not in a good condition. For example, 1) the

The general fund, from which the salaries of the pastors and assistant pastors are paid, spent about seven thousand Thaler more than it received. Only twelve parishes had contributed the full pastor's salary, and the presented overviews showed the saddening circumstance that not infrequently the larger parishes had contributed less in proportion to their number of souls than the smaller ones. This unfortunate state of affairs led to all sorts of suggestions as to how this could be remedied. One of them, in particular, was to determine a percentage rate of the class or income tax and then to determine what the individual parishes would have to contribute to the general fund. This proposal found many friends, especially because experience shows that the willingness to pay higher contributions increases when all church members know that they are taxed equally. However, the synod did not accept the proposal. - It is certainly not expedient and must only have a paralyzing effect if each congregation does not give its preacher a salary according to its own strength, so that he bears the bad and good times together with it; but if a general fund is established. This leads to a multiplicity of governments, which brings with it many dangers, especially in matters of money and the determination of salaries. In apostolic times, each congregation took care of itself in this regard, and a collection was levied according to need, for example, for a brother congregation in need, e.g. for Jerusalem. One should not think that the willingness to raise higher contributions arises from the uniform taxation of the church members, or that it can be promoted by some kind of legal initiation of the same; rather, this would gradually block the source completely. The willingness and joyfulness of a Christian giver depends on his faith; he who is forgiven many sins loves much, and he who receives much from God also receives the strength to give much. Therefore, only the gospel, only the right, healthy, strong preaching of the justification of a poor sinner before God makes and keeps willing hearts. In the state, the richest are those who have the largest purse; in the church of Christ, on the other hand, those who have the greatest faith. Be careful not to mix these two kingdoms. Only mischief will result from it. - The report goes on to say: 2) the income from the penny box fell short of what

it should have brought according to the church order. If every communicant holder had really contributed at least one penny per week, as prescribed, this would have yielded a revenue of about 16,000 Thalers for the four-year synodal period, but instead only a revenue of far less than half was achieved. The records showed that in some parishes on average only 4 instead of 52 pennies were given annually to the communicants.

were. 3) With regard to the synodal fund, to which every person capable of communion "shall" contribute one silver penny annually, it also had to be criticized that "this ecclesiastical tax" had not been paid punctually and by everyone in all congregations. 4) Even more complaints had to be made about the fact that the contributions to the salary of a church council had decreased in the past synodal period compared to the past.

Z.

**At Riesa in Saxony there** is a far-advanced, brightly enlightened liberal church council. Diplomatic wisdom has taught him that it is much easier and more convenient to disrupt the church from the inside than from the outside; therefore, instead of honestly separating from the national church like the liberals of Neuenburg, the members of the church council have not only remained in it, but have also presumed to administer an office in it. Thus the way was paved for progress in the most excellent way. Then the vacant pastorate in Riesa was transferred to Pastor Böttcher, a faithful, capable preacher, who was known in wide circles through his editorship of the "Pilgrim" and through the battles he had already fought with the unbelieving pattei in his former congregation. What did the liberal church councilors demand of the new pastor immediately in the first meeting? - He should not begin the discussions with prayer; one is not always in the mood for praying!- It goes without saying that Pastor Böttcher did not respond to this.

(Schifflein Christi.)

**What is a Lutheran?** The poor Lutherans have already been saddled with all kinds of nonsense, and their opponents and half-brothers are very inventive in this regard. Also, there are always, among the learned and the unlearned, naive people enough to believe the most miraculous and to spread it further. But as far as we know, none of the new scholars has gone as far as the famous English theologian and historian, Dr. Hook. In his "ecclesiastical lexicon", which can be found in almost every parish library in England, Dr. Hook says, among other things, of the Lutherans: "They have three holidays, Easter, Pentecost and Christmas, which offer nothing special in terms of ceremonies, but are strange enough because of all kinds of superstitions that the Lutherans associate with them. For example, they regard the Easter water as a remedy for all diseases, and consider it very curative for broken limbs. This Easter water, however, is nothing but ordinary river water, which one scoops out on Easter morning before sunrise. The Lutherans also have another superstitious opinion: they imagine that if they bring their horses to the watering place on Easter Day before the sun rises, they will be saved from lameness." - In the first centuries of Christianity, the belief had taken root among the pagans that the Christians in their

verse

The first Christians want to be faithful followers of the first Christians. If Dr. Hook makes some more progress in his erudition, he will probably not be far away from claiming this also from the Lutherans, who want to be faithful followers of the first Christians.

### **Some examples of the infallibility of the popes.**

The papists claim that their popes are infallible, that is, they cannot be mistaken, that what they say is spoken from heaven (Psalm 73:9), and that therefore every good Christian and whoever wants to be saved must accept it with firm faith. Now we Protestants know that the whole doctrinal system of the pope is nothing but a great system of lies, because it flatly contradicts the Holy Scriptures; but the popes have contradicted themselves so often, and have had to recant their own judgment so often, that even a pope who does not recognize the Bible as the sole rule and guide of faith and life must realize and admit that the Roman popes cannot possibly be infallible. Let us follow a few examples here.

Pope Liberius, who died in 366, condemned Athanasius, who defended Christ's divinity, and joined the Semi-Arians, who denied Christ's true divinity.

Pope Zosimus, who died in 418, first approved the confession of Pelagius, who denied that grace was necessary for all good, in thought, speech and action, but later joined the condemnation of this doctrine by an African synod.

Pope Gelasius I, who died in 496, condemned the transformation of bread and wine in Holy Communion. The latter is to be read even in the Roman church law.

Pope Honorius, died in 638, rejected the doctrine that Christ had a double will and held it with the monotheistic heretics, therefore he was excommunicated and cursed as a heretic by the sixth general council, which even another pope, Leo II, solemnly confirmed.

Pope Vigilius, who died in 555, first condemned the so-called three chapters in a document and solemnly, and later retracted this himself, even recanting in the same way once again; as Guericke judges: "scandalously exposed, like none of the bishops of Rome.

In 1589, Pope Sixtus V published the Latin translation of the Bible, called the Vulgate, and declared that anyone who would change even the slightest thing in it in the future would be damned, and yet soon after in 1592, Pope Clement VIII himself had Sixtus' Vulgate changed in almost countless places because it teemed with gross errors.

### **Evaluation of the Iowaer in the journal for the entire Lutheran theology and Church of Dr. Guericke.**

In a review of the "Denkschrift, verfaßt zur Gedächtnißfeier der vor zehn Jahren geschehenen Gründung der deutschen ev.-luth. Synode von Iowa" and two writings from the Missourians, Lic. Ströbel speaks out about the Iowaers:

"Three writings that contribute significantly to a closer understanding and to a correct assessment of the controversy that has broken out in the North American church. - The first tells the origin and the fate of the Iowa Synod, which came into being in 1854 under Löhe's influence and was dominated by his spirit, and its hostile clash with the Evangelical Lutherans in Missouri. The script contains passages which in their solidity remind one of our most excellent church teachers, but the whole context in which these sayings are found looks so ambiguous and suspicious to the reader capable of judgment that he involuntarily thinks: 8i duo loyurmtur idem, HON S8t iäsen (If two say the same thing, it is not the same). The ""mum mum"", the tiresome two-tonguedness, lies like flour dew on the representation. It stands on screws, - even the two sentences, which serve the synod as a basis. This much, however, can already be seen from the thinker's own concessions: The Iowa Synod holds to a legal ecclesiasticism, which at times stoops to donatist rigorism; besides this, however, it permits a lukewarm disregard for the gospel and a unionist indifference to Scripture and confessional doctrine. Iowa is, semi-confessedly, the home of an American theology of progress and mediation, the planting place of an indifferentistic Enlightenment Lutheranism, which places the brightness of works in the center, the righteousness of faith in the periphery of spiritual life. - — .

The other two books, of Missourian origin, form a serious contrast to the "Denkschrift". Formally, nothing is covered up in them, nothing is concealed, nothing is branched out or broken over the knee; pure, thorough truth and full clarity is the goal of the authors. Materially, they are a fresh, faithful, decisive expression of "the doctrine of the Reformation as it is contained in the confessional writings of the Lutheran Church and further developed in the private writings of the most distinguished teachers of this

church, according to their confession," and at the same time a fearless rejection of the opposing errors. -

— The very first of these two writings, the "illuminated defense of the Iowa Synod" (a separate reprint from the "Lutheran", the well-known Missourian church newspaper, which we also casually recommend to German fellow believers), clearly shows in what way three things are to be criticized about the Iowa Lutherans:

1. your position on the symbols,
2. her chili jam and
3. Their doctrine of the Antichrist.

What is asserted with regard to these three points by Prof. Walther (or whoever else is the unnamed author) in detailed discussion, we can very briefly summarize our judgment: As long as the evangelical principles and doctrines expressed here are not taken seriously in Germany, as they are in Missouri, the Lutheran Church here will remain a frail, helpless child, which would be well advised to accept spiritual food, care and discipline from its American co-religionists, so that it may gradually stand firmly on its feet and learn to take secure steps. For the time being, however, our compatriots may learn from this booklet that the teachings of the Antichrist, and especially of Chiliasm and Antichiliasm, carry more weight than is usually thought.

### **With God the beginning, otherwise it goes the cancer course.**

It was like a blow to the old Gräff's face. Sighing deeply, he stopped in front of the door through which his young daughter-in-law had just entered. "God forbid," he thought, "this is a bad beginning. He himself had experienced that everything depends on God's blessing. He had started out as one of the poorest farmers, and now he belonged to the richest in the whole region, and what was even more valuable, also to the most honest and God-fearing. And now he had to hear such a presumptuous, ungodly answer. "God bless your exit and entrance and give you happiness in all your ways," he had said to his daughter-in-law, who had just moved in. "Oh no," she had replied with a laugh, "I already carry my luck here with me in my apron," and with that she had hurried up the stairs and out the door. In her apron she carried her bridal gift, old crown thalers and a bundle of capital letters. But above the house door was written: Great wealth will not help you unless God blesses you. Old Gräff read this and thought with a sigh: "God forbid, this is a bad beginning.

He who begins badly will also end badly if he does not repent and convert at the proper time. But the young woman had always thought nothing of repentance, and she soon knew how to spoil her husband's taste for it. What did they need repentance for? It was at best something for poor, unhappy people. But they were rich and their wife had brought happiness in her apron, so they wanted to hold on to it. Yes, firmly.

Say, what helps all betting, with their goods and world, Everything disappears quickly, Just like the smoke in the wind.

The old Gräff had not yet been dead three years,

the fortune had already left the farm, the crown thalers were gone, the capital bonds were gone, - gone, and they didn't know where to go. And just when their eldest son had his eleventh birthday, the horses and the cows, along with all the fields and meadows and the large farmyard, were gone, - everything, everything was forcibly auctioned off, and in the end they were as poor as the church mice, even poorer. For the church mice have a hole to sleep in, but those did not have one, as they laid down their heads. After that, their three children were housed in proper houses at the community's expense, and they themselves, the parents, had to work as day laborers. - And that was the end? Oh, no. Only the beginning of the end. Because the husband had become a drunkard and the wife had always been a grater and a wicked seven, who left no one unscathed and hounded country and people together, no one wanted her to work anymore. But they did not want to starve, so they had to beg, i.e. the woman begged, he only helped to eat and drink the begging bread, and for the sake of balance there were blows. The man gave them and the woman took them, and the apron was the measure. For depending on whether she brought the apron home completely full or half full or completely empty from her begging trips, depending on whether the woman got a lot of strokes or few strokes or none at all. In a certain respect she really carried her luck in the apron. At last they went to the anatomy in Gießen. That was the end of her. And the moral?

For now, arrogance is seldom good. For God resists the arrogant.

For the other thing: happiness is nowhere in the apron, nor in the box or in the attic, but happiness is in a God-fearing and humble heart. For God gives grace to the humble.

For the last:

All my doings and all my beginnings, 'Kescheh' in the name of Jesus Christ, Who helps me as early as late. Until all my doings come to an end. - —

**This is then a good end.**

(From the Hessian Church Gazette.)

### **A pious woman dominates the man through obedience.**

A wife, seized by grace, walked as a true Christian in fact and truth; but her husband was an enemy of Christianity and a servant of sensuality and sin. Once, at a drinking party, he spoke to his friends of the virtues and faults of their wives, and he exhausted himself in praise of his wife: "Everything," he said, "is united in her that can be thought of in a woman. Everything about her is exemplary, except her pious crickets. She is so completely in control of her passions that, if I were to take you to my house at midnight, you would not be able to escape her.

and to get up and prepare a meal for her, she would immediately do everything willingly and kindly. The company challenged him to a test by a big bet. The whole company went into the house at midnight. "Where is my wife?" the man asked the maid. "She is already in bed." "Call her; let her stand out, and make supper for me and my friends." Immediately the woman got up, greeted the company kindly, and said, "I have just - dinner will be ready in a little while." - It was served, she served the guests as if they had been invited by her, and had come at the right time. At last the guests could no longer contain their amazement. "Madame," said the most sober of them, "your courtesy amazes us. Our appearance at this unusual time is the consequence of a wager made against your husband, and we have lost it. You are a pious lady, tell us, what power is it that makes you capable of treating us so kindly, since you cannot approve of our disposition!" - "My lords," she replied, "when we, my husband and I, married, we both lived in the sense of the flesh; but it has pleased God to save me from that unhappy condition. My husband is still walking on this path, and I tremble for his future fate. If he were to die as he is now, how sad would be his fate beyond the grave! Therefore it is my duty to make his life here as pleasant as possible." - This answer stirred the company, and made a deep impression on the man. "Art thou, dear wife, really so anxious for my eternal misfortune?" he said; "thanks be to thee for thy faithful warning! By God's grace I will change!" - And he kept his promise, he became another, a new man, an earnest Christian, the best spouse.

[From Wödling's storybook.]

### **Sacrificial love of the old Christians with contagious senches.**

Bishop Dionysius of Alexandria describes the behavior of the Christians during a terrible plague that raged in that city, in contrast to that of the pagans, as follows: "That plague appeared to the pagans as the most terrible thing, leaving no hope; but not so to us, but as a special test and exercise. Most of our brethren did not spare themselves in their exercise of brotherly love, they only cared for one another; and

as they cared for the sick without sparing themselves, and served them willingly for Christ's sake, they eagerly sacrificed their lives. Many died after restoring others through their care and concern. The best of our brethren, some presbyters, deacons and excellent laymen, ended their lives in such a way that such a death is not inferior to martyrdom.

seems. Some who took the bodies of Christian brothers on their hands and in their laps, closed their mouths and eyes and buried them with all due care, followed them in death. With the pagans, however, everything was quite different. Those who began to fall ill were cast out; they fled from the poorest; they threw the half-dead into the streets, and the dead they left unburied, wanting to avoid the contagion, which they could not easily avoid by all possible efforts.

The Christians of Carthage behaved similarly under their bishop Cyprian († 258). There it happened that they not only helped their fellow Christians in distress and death, but also that they, after Cyprian's request and under his leadership, gave vigorous help to the plague-stricken, dismayed pagan population with the greatest sacrifice and risk of their own lives, so that the pagan sick, who had been abandoned by their own household members and relatives, found care and comfort in the heroic love of the Christians.

### **Disrespect for the sacred ministry. Preaching ministry.**

Luther tells the following story, which probably also happens not so seldom in our days.

The people of N. did not want to feed or maintain their pastor, so I said to the judge of the village: How is it that you do not want to maintain a pastor or priest, and yet you keep a shepherd; you must give him whatever he wants. Then he said, "Yes, my lord, we cannot well do without him. - Therefore you see why it is necessary for them, only for the belly. What they wear, they love, nothing else. (XXII, 1073.)

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### **Clue.**

When in that time, during which General Torstenson besieged Leipzig, the godly theologian Martin Geier one morning - it was the 9th of No-

vember 1642 - had just opened the Bible according to fine custom to read a chapter in it, he was suddenly seized by an inexplicable fear, which finally became so great that he had to leave the room to find relief in the open air. But no sooner had he gone out than a bullet whizzed through the house, and when it was inquired what damage it had done, it was found that it had passed straight through the place where Geier had been sitting and had smashed, among other books, the open Bible. With humble thanks, the dear man recognized that the Lord Himself, perhaps through an angel, had worked that fearful foreboding in him to preserve him even longer. He died almost 39 years later, on August 22, 1681, as a Saxon princely high court preacher. W. [Walther]

### **Faith and Knowledge.**

It is not necessary to understand something completely in order to be sure of it. And it is not

The reader needs to be able to refute all objections in order not to be misled in his faith. Do we not all know that it is much easier to ask than to answer? There is another certainty than that of the intellect. It is not necessary to be a great theologian to be a good Christian, and it is not necessary to be in possession of high science to be in possession of truth. Even the greatest theologian does not know more truths that are necessary for salvation than the simplest Christian; he can perhaps only justify and defend them better. But in every Christian, faith also urges knowledge, and truth wants to be the property of the intellect as well. Both are equally reprehensible, the indolent ignorance that cannot account for anything, and the conceit of knowledge that thinks it can explain everything.

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### Free Spirit.

It is not "comprehensible" why one should spend so much time in demonstrations with freethinkers and doubters and make such a fuss about their freethinking and doubting. Christ says very briefly, "He that keepeth my word shall know whether my doctrine be of God." Whoever cannot make this attempt or does not want to make it, should actually, if he were a reasonable and cheap man or only wanted to be called one, not say a word either against or for Christianity; he is so weak and vain that he, like Voltaire and Hume, has to bring his little gallantry to market, where one could let him do it undisturbed and not look around for him. (M. Claudius.)

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### Church News.

After Pastor I. F. Döschner had already received a Bemf from the Lutheran St. Paul's parish in Fort Dodge, Iowa, for the third time. Lutheran St. Paul's congregation at Fort Dodge, Iowa, and after it had been decided by his former congregation in Boonesboro that it would be in his and the congregation's best interest if he accepted this Bemf, he finally accepted the Bemf at the urgent request of "Heren Präses Bring" and was installed in his new office by the undersigned, on behalf of the venerable Presidium of the Western District, on the second Sunday after Trinity, June 6.

Luzerne, Iowa, d. June 11, 1869.  
Ph. Studt, Lutheran pastor.

After the members of the Lutheran Zion congregation in Boston, who live in the suburb of East-Boston, have organized themselves independently under the name Immanuel's congregation and have appointed the former assistant preacher of Boston, Heren Pastor Theodor Brohm, as their pastor, he was inaugurated into his new office by the undersigned on the occasion of Trinity Day by order of the venerable Heren Präses W. Keyl. May the Lord make him a blessing for many!

C. I. O. Hanser, Pastor.

Address: Rov. Ikcocker Lrollm,  
Box 149. Lust Boston, Nass.

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### Display.

Since 29 of our seminarians will be released to the school board at the upcoming exam, so there will be plenty of room for boys, young men and men who want to dedicate themselves to the school ministry. Please send applications for admission as soon as possible, which must be accompanied by specific certificates of aptitude, Christian attitude and righteous conduct. - The next course begins on September 1.

Addison, June 10, 1869.

On behalf of the teaching staff

J. C. W. L.

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### Conserence display.

The General School Teachers' Conference of our Synod will hold its meetings this year, God willing, August 4-7 incl. at Milwaukee, Wisc.

The brethren who wish to attend this conference are requested to notify Teacher Steuber, 317 8th Street, Milwaukee, of their decision in due time. It is reminded that written submissions must be made on all matters to be discussed. In order to obtain a reduction in the fare, all guests who plan to travel via Chicago are requested to notify the undersigned as soon as possible.

In the delivery Chr. gap,

164 Birst 8trsc, 8th, Okicago.

So just left the press and are available at our Agmten, Heren M. C. Barthel, for the price of 5 Cts. each:

**The necessary right preparation for a" blessed death,**  
Sermon by Hm. Prof. C. F. W. Walther. and the two sermons by Hm. Past. Br. König:  
**'Against the secret societies and**  
**IBom Christian Home Worship.**

With regard to the first sermon mentioned, it is sufficient to have read the subject and the author's name in order to be prompted to acquire it immediately and to read and learn it diligently. That the other two sermons also recommend themselves proves the necessity of their reprinting.

A. C.



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## Demand.

A German from the Kingdom of Saxony, Oscar Bruno Heintze, from Zschopau, who wrote on June 24, 1861 from Williamsburgh, New Jock, from (säress. (!kns. Bucklig, karmen) for the last time to his parents, is hereby requested in the name of his sorrowful parents and asked to give a message about himself as soon as possible. Should he have died, perhaps in the last war, the parents would be grateful to anyone else for official or unofficial news about their son.

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Receipt and thanks.

With thanksgiving to God and the benevolent donors, I further certify the following gifts for my poor congregation in Minerstown for their urgent church building: \$100 from Mr. Tonditor Freund here and \$10 from the congregation of Mr. Past. L. E. Kähler. A. Crämer, Past.

For the seminar household: From Mr. Past. Streckfuß's Gem, 1280IK flour and namely from I. Grewe 100W, H. Jacob 50W, H. Hohlt 751d, D. Mätken 100W, H. Winter 50W, F. Büning 100N>, H. Mülken 25N>, H. BüningSOW, Ch. Wolf50ld, D. Stork50N>, F. Stock 3tM>, W. Tempelmeier 50N>, L. Telger 25W, H. Stock 25S>, I. Torbeck 25No, H. Torbeck N>25, I. Rühl 25N>, F. Rennegarde sen. 50W, G. Jacob 50tt>, E. Segelhorst 100W, F. Frickenschmidt 100W, Ch. Grabenkiiger 50w, G. Brockschmidt 75W. By Mr. Präses H. A. Preus from his parish \$25, from Mr. Seifensieder Haas dahier 2 boxes of soap, from W. Lückemeier from Heren Past. R. Riedel's Gem. 2 Bush. Potatoes, from Heren Past. Gräbner by his parish \$2.50, from the parish of Heren Past. Fredecking (subsequently) 3 hams, from Heren Heinrich Schmidt from Balwin 2 Bush. Potatoes, from the parish of Hm. Past. I. M. Hahn 1 box of smoked pork and -barrel of eggs by Heren Past. A. Biewend, by H. Schien" ev er \$1, by Gottfr. Mein from Past. Lehmann'S Gem. 4 Bush. Kart. a. 2 dozen eggs.

For poor students: By Heren Past. Kleist Collecte in his parish \$22, for Wendt by Herm Past. Lohrmann Collected at the wedding of Heren Ch. Herbert \$3.43, Soll, at the wedding of Hrn. Schröder for Wendt \$5, by Hm. Past. Merz by Mrs. Hcuklett Tormöhlen \$2, Pentecost collection of my congregation in Minerstown \$4.30, by Mr. Lehrer Heider's school children \$1.50, by Mr. Past. G. A. Müller from Mrs. Notthurt \$6, from Mrs. Herzinger \$2, from himself \$2. Through Hm. Past. Halln- berg by some members of his congregation \$7 for Barth. By Hm. Past. Hudlossi's congregation \$4 for Ramelow, \$3 for Poldsdörfer and \$3 for Witte.

A. Crämer, Past.

During the year 1868, the following gifts of love were received by the undersigned for Missourian scholars:

By Rev. F. Lochner of the Virgins' Association of his parish \$10. by K. Schubert \$10. by R. N. \$2. by Past. Krumsig \$6.10. By Rev. Multanowsky of his congregation in Woodland \$6. Collected at Mueller's and Ha- bel's wedding \$8.70. By Past. Großberger \$2. from his congregation \$6. from his congregation in Kervas- kum \$3. by Past. Werfelmann of Jauke \$5. from the women's association of his congregation \$5. from M. Jauke \$1. from his congregation in Graftou \$15.96. from his congregation in Ledarbura \$12M. From his congregation in Saukville \$7.85. By Past. T. Strafen \$6. by Past. Keller by Joh. Rüther \$1. by W. Haak \$1.30. by Past. H. Dicke \$1. collected by him at Brodhagen's wedding \$2.85. by Past. Georgii \$1.50. By the same from M. Pape \$3. By K. Krüger 50 CtS. Don Past. Mackworth \$1. by Past. F. Steinbach \$2.50. by the same from the Women's Association of his parish \$22.65. by N. N. \$5. by N. N. \$2. Bon A. Köhn \$6.45. by Past. List \$1. by the same from R. R. \$1. by Past. Ortenann by his congregation in Sheboygan FaU \$7.67. by his congregation in Plymouth \$8.32. by Past. G. Link from his congregation \$24.10. by Cassirer Eisfeld \$21.50. by St. John's congregation in Racine \$13.35. by the women's association of the same \$5. by Mrs. Neels \$1.40. by G. F. Mohn \$1. By I. Stecher \$1. by I. Schönleben \$1. by P. Stosftl \$1. by P. Bräunling \$1. by Mrs. Kirchmeier \$1. by Kau Osius \$1. by E. Schenk \$1. by Fr. Reukauf \$1. by Joh. Förtsch 50 EtS. From Mrs. Flötrr \$1.50. From Joh. Glöde 50 EtS. From Mrs. Wichmann \$1. bon Ph. Stoffel \$1. from A. Böhm \$2. from K. Redert \$1. bon Past. Hoffmann \$2.50.

God bless the lenient givers abundantly.

Racine, June 21, 1869.

W. Ph. Engelbert.

I have paid for The Lutheran":

The 23rd year:

Mr. Past. F. Steinbach \$13.50.

The 24th year:

Pastors W. A. Frey 50 LtS. F. Steinbach \$12.75. I. I. Hoffmann \$7.50. L. Lochner \$11.50. A. C. Kanold \$2. Furthermore, Messrs. L. Jung \$15. Schweling, L. Lückert \$13.50. G. Dreyer \$30.

The 25th year:

Pastors C. Hiller \$13.50. F. Althoff, W. HuSman \$13.50. F. Kleist \$21. W. A. Frey, A. D. Stecher \$36. C. Vetter, F. Steinbach \$8.25. L. Geyer \$10. E. A. Wintcr, L. Lochner \$17. F. R. Tramm \$12. H. Eggers, H. Henkel, E. WulfSderg, T. A. Torgersen, C. Hvistendahl, A. C. Kanold \$3.25. S. Bachier, E" W. Ernst \$6. F. Matter.

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**Volume 25, St. Louis, Mon. July 15, 1869, No. 22.**

**Sermon preached on the general day of lauds, thanksgiving and prayer, November**

**26, 1868, by Rev. J. H. Werfelmann.**

**Text: les. 3, 4. 5.**

**And I will give them young men to be rulers, and children shall rule over them.**

**And the people shall drudge, one against another, and every man against his neighbor; and the younger shall be proud against the old, and a loose man against the upright.**

**I. N. J.**

Beloved in the Lord!

Today has been decreed and recommended by our national and state authorities as a day of thanksgiving and prayer. If we now celebrate it in accordance with this and gather here today for worship, this is not done with the intention and opinion as if we were thereby conceding to the civil authorities a right to establish laws and order in and for the church with regard to doctrine and worship, which intention the authorities do not have at all and do not claim such a right, but we

celebrate this day solely for the sake of the laudable purpose. And oh, that it would be celebrated by all churches, yes, by all citizens of the country in right simplicity and godliness! But this is more to be wished than hoped for. With the ecclesiastical fragmentation and the political confusion of this country, nothing else is to be hoped for than that the words which today are spoken from the pulpits in God's name as God's words, and the words which today are sent up to heaven as prayers to God, cross each other and go against each other, so that the Lord, who sees and hears all this, may well say of many what he says in Amos 5:21: "I hate your holidays and despise them, and I do not like to smell your congregation. And Mal. 2,3.: Behold, I will ... cast the dung of your feast days in your faces. For no greater sin is committed on this day than that by profaning the holy name of God, as one perceives when reading sermons and prayers of such days in the papers. Therefore, we who have the pure doctrine of God should celebrate it properly, so that the Lord may not despise our assembly, but sanctify it with his presence; so that he may not throw our worship back in our faces like dung, but accept it as a pleasing sacrifice in grace.

It is, however, cheap to participate in such public

When we look at the general national feast days determined by the authorities, we also turn our eyes to the events and conditions of the country for the sake of which such a day is ordered. If we do this, we will see many things that call us to heartfelt thanksgiving to God, but even more that fill a Christian heart with anxious concern and cause it to sigh and lament. And if we ask for the causes of such evils, we will find the answer in our text. The Lord God punishes national sins with national plagues, since the state as such has neither heaven nor hell, but exists only for this temporal life. Therefore, God does not throw a state corrupted by sin into hell, but punishes it with civil punishments and general land plagues.

Just as every country must pay interest on its national debt to the capitalists who lent it to it, so every country has its national debt to God in its books and must pay interest on it. And every citizen has his share in this debt, everyone must help to pay it. Everybody has to stand up and help to pay, if God keeps account. God does this when the measure of sin is full and the debt is so great that all credit is gone. And if we look at our country, it stands in the front row in this respect, as far as the sin debt is concerned. Our national debt, which is

The judgment of God in the book is much greater than that of man, and everyone has to help pay for it. And according to all indications, God's judgments are about to become even more terrible than we have already experienced.

Who then shall stand against the crack? Who shall make himself a wall against the Lord? Who shall fall into his arms with penitent prayer and earnest supplication, and thus endure his sword of vengeance? The state as such does not and cannot do it, nor do the rulers, nor do the citizens in mass. The church, the orthodox church, which has its home in this country, must do it; the orthodox Christians, who live here in the country like pilgrims, must do it. And for the sake of these Christians, God spares a whole country and postpones the punishment. As long as Lot is in Sodom, it will not perish, but if God brings him out, then the fires of God's vengeance will open and the end will come. As long as the apostles preach in Jerusalem, the destruction is postponed, but as they retreat to Pella, so is the Roman army and with it Jerusalem's final desolation.

Therefore, my dear listeners, do not let it alienate you if I take this opportunity today to draw your attention to the great damage and dangers of the country as the probable beginnings of God's severe judgments and to ask and exhort you to fall into God's arms through true repentance and earnest prayer before it is too late. The righteous among the highest civil servants have already pointed this out, so that I, as a servant of the church, am only doing the same as they have repeatedly done as servants of the state, if it might help and wake us up from the frenzy.

In our text, God, the Lord, announces three kinds of punishments to the people of the Jews, over whom he himself also led the civil government, for the sins they committed as a people. And these words apply to our country as if God had said this about America. In the civil kingdom, certain conditions always recur, and therefore God's word always finds its application to them; so these words apply to our conditions here.

#### I.

The first power that God announces to the people of the Jews is this: "I will give them young men to be princes, and childish ones shall rule over them." You have heard about two weeks ago that the sovereign power, although a merely temporal one, is nevertheless God's power, which God has instituted and exercises through men, and that God, when he wants to punish a people or a country, lets it happen that this power comes into the hands of such people, who abuse it in all kinds of ways according to their arbitrariness to the great harm of the people; into the hands of the ignorant, the reckless, the muthful, and the unfaithful.

willing, selfish, greedy for money, fanatics and tyrants. And because the Lord allows this, because without his permission nothing happens, not even the occupation of a civil office - so he says here, he gives such princes. For although he neither wants nor promotes injustice, but reprovcs and punishes it, he nevertheless lets it happen, does not hinder it. And such princes and rulers he gives to punishment, uses them as rod and scourge, so that he punishes the people, and then he puts them into the fire. And if God wants a free republic, where the election of officials (rulers, legislators and judges) rests in the hands of the people, and these officials obtain their office and power through the election of the citizens, as in this country - if God wants to punish such a republic in this way, then the citizens themselves must cut the rod and give it into his hand, i.e. God strikes them with blindness so that they themselves elect such princes and rulers, entrust the power to such, by whom they are then punished with such violence.

This is certain and clear to every Christian who knows God's Word and government. And the application of this teaching to our country and our circumstances can easily be done by everyone himself. For it is obvious to everyone that these words literally apply to us. If we look at the bearers of power in our country, they are, in every branch of the regiment, up to the highest top, for the most part those who are called "childish" here by the Lord, who have nothing less than the sense to use this power entrusted to them for the good of the country, and if there is not a lack of understanding, then there is a lack of good, honest will. For the most part, they are those who regard the office and the power as an institution and a welcome opportunity through which they can attain honor, wealth and a comfortable life, or through which they can assert their will to power and their selfish plans. For if they saw such an office as a divine, difficult and responsible one, it would appear to them more as a burden and burden, and they would not run and chase after it so, would not play with it like childish people.

One does not even need to look at the Christian character of such rulers, but only to take into consideration their publicly visible civil character and their public actions, and one is shocked when one

sees them dressed in such violence, and one asks oneself: How is it possible that such people could come to such offices?

If we also take a closer look at the use of this power, everyone must see that the bearers of this power for the most part play with it like children or rage with it like malicious fanatics and tyrants. Almost in every civil law that is enacted and executed, such a thing becomes clearly apparent. It is impossible for any serious, impartial, conscientious person to understand this.

citizens that arbitrariness and impudent will of courage usually prevail over law and justice, that the latter is often completely set aside and rudely trampled underfoot.

It is true that the general law of the land - the Constitution - is such that every citizen can live under it and find his right, that also Christians as citizens of the land can go under it without prejudice to their faith and conscience, because it grants them complete freedom, but if we look at the handling of this law of the land, we perceive that most of those who are supposed to guard, preserve and execute it and have bound themselves to it by solemn oath, virtually trample it underfoot, where and because it is not according to their sense.

And the consequences caused by such a regime are felt sufficiently by everyone. Freedom, civil as well as ecclesiastical, is more and more restricted, the civil rights of the individual are often impaired or even robbed, expenses are increased, debts are increased, pressure is made more difficult, work is depressed, capital is accumulated in the hands of some, poverty among the other part of the citizens is increased, all kinds of injustice are promoted, disorders and all kinds of atrocities are caused. It is not the place here to give evidence of this, nor is it necessary.

Everyone who feels it sighs under such circumstances, under such a regime, but few are aware of the cause, some realize that it is a punishment of God for the sins of the country, so they curse and swear at the rulers and thereby make the evil not better, but worse. Our sins have caused and brought about such punishment, and everyone has his share in these national sins. They are so innumerable that it is impossible to enumerate them. Just think of one thing, how shamefully freedom is abused for avarice, arbitrariness, silence and other ungodly things. How frivolous and conscienceless it is in civic elections. Instead of looking to the good of the whole, almost everyone looks only to his personal and party interests; if he believes that these are promoted and safeguarded, he helps even the most inept people and the most money-hungry office-hunters into office by his vote. It has come to this that even money and beer play a major role in civic elections and determine the choice of some, while others, who rightly hate this evil, unjustly shun the election altogether and do not care at all who is elected to civic office and to whom the welfare of the state is entrusted. It is, of course, a just punishment of God to whom he gives us such rulers, who rule like children or like tyrants. Therefore repentance, true heartfelt repentance, is the only means of salvation; when God sees it, he will also repent of the evil, then he will provide us with help and give us rulers according to his heart.

## II.

The other penalty is this: "And the people shall toil, one against another, and every man against his neighbour. This is a sin of the land and a plague of the land at the same time. Whatever the people sin with, they will also be punished with. Thus the oppressors must fall into the hands of other oppressors and be oppressed, and the goods that have been gathered and oppressed in all ways must be given to the oppressors. Therefore it is a punishment and retribution, if the princes find thieves, Is. 1, 2. 3., and the people do drudgery, one over the other, one miser over the other, one usurer over the other.

And truly, this threat also literally applies here, because what is the general sense and the general aspiration of the whole people in America and unfortunately also of so many Christians? To become rich, to make money, the easier, the faster, the better; to become rich at the expense of others, be it in whatever way they will and can. The wretched dollar is the American Lord God, who has taken over all hearts, senses, thoughts and aspirations; the wretched dollar is the almighty controller, who drives everything, governs everything and regulates everything. For money one does everything, for money one dares everything, for money one suffers everything. To make money, no means are spared; if one can only make money, then no one asks whether the neighbor, indeed the whole country, will perish because of it, for what does one care about the other, whether he can live and exist or must become poor and perish; whether the other advances or retreats. If money can be made from him, if something can be taken from him, then it is done, even if the skin is peeled off. For the sake of money one lets the church stand and fall, heaven and blessedness depart; for the sake of money one puts God and his word, conscience and one's own soul out of sight. That is the general prevailing sense.

Look, for example, at the whole commercial business as it is generally conducted in this country. What is it but a planned drudgery and swindling, which most take up in order to enrich themselves with the sweat and toil, good and blood of others, and therefore take as high a percentage and as much profit as they can get. Look at the whole business of buying and selling. It is common practice for each one to seek how he can advantage the other in trade by overcharging, falsifying the goods, and all kinds of cunning. Look at the whole trade, there we also find as a common way that everyone helps himself from the work as much as always possible, makes everything as easy as it only wants to go. Whether it is durable or not is the same, if it only appears before the eyes. Look at the farmer class, how it knows how to outwit and deceive the others.

Look at the serving class, each would like to have the least work and the highest wage, and if they could earn their wages by doing nothing, this would be the dearest thing to them, although the lordship or the employer would have to go to ruin in the process. Look at the state of the hosts, who are most intent on luring the guests and the money out of their pockets, and even if the wife and child of the guests have no bread in the house, have to hunker down, starve and waste away, it is all the same to them, if they can only get the last cent from their customers, they do it, and they are sorry if someone brings away five cents from the inn and gift shop. That there are exceptions, I do not deny, although there are rare ones, but I am not talking about that, but about the prevailing way. - Besides, look at the drudgery of usury. Look at the many different societies, associations, companies, and the like; everything is designed for drudgery and money-making.

This, my dears, comes to light in such a way that everyone gnaws over it. And if one wanted to go into the details, where would one find the beginning and the end? Therefore, it is enough to have pointed it out in sum and in a few hints; I know that everyone must agree with me and agree with it.

Such "drudgery" is one of the main sins of the country, but, as you hear here, also a punishment, so that God punishes the country. And I mean, everyone feels it every day, what a terrible plague such general drudgery is. For say, is it not a misfortune and true lamentation that faithfulness and faith have dwindled? Is it not to be lamented that when one still trusts another as a friend or acquaintance or Christian, he must afterwards usually realize that he is overprotected? Is it not sad that even friendship and Christian name are misused for deceit and oppression and made a cover of shame? Is it not a plague that no one's possessions are safe from such drudgery? that many a man must see that what he has earned with diligence and sweat is stolen from him with cunning by those who have not worked diligently? Is it not an evil that those who should prevent such oppression and protect each man's property do neither, but in many ways further injustice?

But also here the word is valid: Do not murmur one against the other, but each one murmur about his cigne sin. For here we hear that such "drudgery," when it becomes so general and a country evil, is a just punishment of God on our sins. God punishes us and uses the drudges as ruths for this purpose. If we

want to be helped, we must repent and return to the one we have left; we must completely renounce the service of the idol Mammon and turn to Him through true repentance.

who strikes us so that he may create half for us. If you want to seek riches and thereby secure yourselves, then there will come to you that which you fear and from which you want to escape. As long as we do not return to God, no help can be hoped for. And since no one does this but Christians, let us, who have gathered God into one congregation in this land, humble ourselves before God in the dust and ashes that we have not resisted this spirit of the age seriously enough, and let us give up the pursuit of earthly things; Let us be conscientious in trade and handiwork and manage our earthly goods as faithful stewards, for God's glory, for the advancement of His church and for the help of our fellow believers and the needy; there it is safe, otherwise the oppressors will get it, and we will have the heartache and the hellish fire to go with it.

### III.

The third power, which God announces here, is this: "And the younger shall be proud against the old, and a loose man against the upright." How could the house and family system of our country be described more accurately and faithfully than the Lord does in these words? For this too is literally true. "The younger will be proud against the old." This is a general evil and plague of this much-praised country. Here, too, I need only refer to several phenomena.

Look at the American child world in general, how does it behave against the parents? It is proud against them, stubborn and independent. It has already imbibed the swindle of freedom with its mother's milk, as it were. She breathes in the polluted air on the street. Even school and church are not able to stop this current sufficiently and not to restrain this spirit of the age so that it does not force its way into the church. Even some children of Christian parents, who are well brought up, are seized by this swindle as soon as they come into contact with the other world of children. How many Christian parents have to make the saddening experience that their children, whom they have made every effort to educate, to whom they looked with hope, soon become Americanized, imagining themselves free of their parents, going their own ways and asking nothing more of their parents if the latter are not at their beck and call.

But unfortunately we find few parents even in our congregations who work vigorously against this spirit of the age and try to protect their children from it, but most parents literally raise their children in this sense and promote it in them. And this is the cause that this evil is also spreading in the church.

How seldom one still finds children who have a proper filial respect for their parents, who are humble and reverent in words,

Who behave against them in their deeds and works. They regard their parents as God's superiors and God's representatives. Most children talk to their parents as their equals, behave against them as their equals, act with them as their equals, grumble and defy them as if they did not have their parents and God's image, but as if they had their equals before them. So it is found almost universally within and without the church. And most parents, even those who are counted among the Christian ones, hardly see and feel this anymore, let alone that they should work against such sense with all seriousness. What wonder is it that the children, when they have outgrown the rut and no longer need to be afraid, look at their parents as "old people" over the shoulders and push them aside.

Look at the servants. Servants and maids. Where can one still find humility and reverence, willing and joyful obedience, submission to the will of the ruler? Almost everything has disappeared. The servant wants to be master, the maid wants to be wife and to be equal to them; indeed, if the master does not comply with the will of the servants, they leave.

Behold all the youth in their conduct toward the aged. Instead of looking up to them with reverence and learning from them according to the words of the Lord, "Before a gray head thou shalt stand, and honor the aged," they even have their mockery and laughter at them, as the boys at Bethel had at old Elisha, especially when they do not approve of the follies of youth, but punish them. The youth no longer regards the elderly as a venerable treasure that must be held in high esteem, but as an old, worn-out tool that would be better left out of the way altogether and buried in the churchyard.

Finally, the Lord says, "A loose man will be proud against the honest." This, too, is confirmed by experience. It is true that honesty has become expensive and honest men are rare in the land, but where one is still to be found, he is only a laughingstock of the loose and dishonest, he is considered a born fool. For this reason, he has to put up with the others, let himself be outbid and cheated, and in this respect he is still liked, because it is still easy to make money from him. But he who knows how to deceive most skilfully, and has become rich by it, is considered a clever man. Indeed, the greatest thieves are usually the most celebrated and respected people. Such a one, who is not worthy to be carried by the earth and to be shone upon by the sun, who would be worthy to be cut in pieces and hanged on seven gallows, who has sucked the goods and blood of others, such a one proudly raises his head above the honest.

This may also be called a plague of the land, for like many a tear, like many a Sighs and many a lament squeeze this out of the honest man. How can we help? We must repent, humble ourselves before God in the dust and ashes, because, as you hear here, it is God's punishment for our sins, especially for the sin that we do not want to humble ourselves under God or bow to his word.

Oh, that we Christians would let our eyes be opened by this and would not be as drowsy and drunk as the other people who have forgotten God! That we might be moved to change our ways before it is too late! That we would make ourselves a wall against the Lord, who is angry at the sins of the land, whose wrath has already begun to burn! Then the Lord would be gracious to us and say what is written in verse 10 and 11 of this text chapter: Preach to the righteous that it is well with them, for they will eat the fruit of their works. But woe to the wicked, for they are wicked, and they will be rewarded as they deserve.

O my dears, consider what a great, incomparably great benefit we have here in this country in terms of ecclesiastical freedom. O use it rightly for the salvation of your souls and for the advancement of the church and pray to God that he may keep our country in its freedoms, graciously avert from us the well-deserved punishment of our sins and uphold, bless and shield us with his strong hand. Do not tire of carrying this dear fatherland of ours daily on your prayerful hearts, so that we may lead a quiet and peaceful life in it in all godliness and respectability. God the Father, Son and Holy Spirit, to whom be praise, honor and glory forever and ever. Amen.

(For the "Lutheran" by Past. A. C. Bauer.)

## **The witnesses of the Reformation in Bavarian Swabia. \*)**

### **I. Heinrich Kettenbach, the Barefoot Monk.**

If a dear brother has long since told us of the "victory of the Gospel over paganism among the Pomeranians", it may be permitted to add another image to this one. It is true that we are not dealing here with the conversion of pagans to the eternal faith.

The notes from Kettenbach's sermons and writings are taken verbatim from an essay by E. Engelhardt in the Rudelbach and Guericke'schen Zeitschrift, volume 1862. This is also noted with respect to the following articles from Eberlin's, Gehrung's and other writings. Kettenbach's testimony for evangelical freedom can also be applied against the false spirit of the Methodists and other sects. It is strange

how the extremes of the antichristic realm and those of the swarm spirit touch each other in this piece as well. How many branded consciences bend under the pope's and the swarm's statutes. How loudly and comfortingly the source of pure doctrine gushes forth in the Lutheran church in this play as well.

A. d. E.

We are not talking about the Gospel, but about the glorious time of the blessed Reformation, when the faithful God freed his poor oppressed people from the clutches of the Antichrist and visited his poor Zion with rich grace. Nor is the scene of divine goodness the far north, but it is the blessed Swabian regions, especially Bavarian Swabia. In the time of the hot battle, we find the town councils and citizens of many Swabian cities listed as faithful witnesses in the preface of the Christian Concordia book, and many noble sons of Swabia have fought vigorously and mightily with the sword of the spirit against antichristian lies and error. These messages will show that it is not warm pranks.

One of the most important and influential preachers of this region was the Barfüßer monk Heinrich Kettenbach in Ulm, who "sought to destroy the bastions of the pope with the fire of fiery anger and irresistible eloquence". By oral word and by dissemination of writings he exposed the abuses of the papst. "His scourge is hatt, his wrath is fierce, his knowledge of conditions thorough." Listen to a piece from his sermon on the first Sunday in Lent of the year 1522- which he delivered in his Convente at Ulm on the fourth commandment. After he has explained the importance and honor of spiritual fathers, he continues: "But when prelates, confessors or preachers speak their own word, understanding and will, yes, their dreams and devil's input, and then want to penetrate us, defy and insist with mortal sins, ban, obedience of the Christian church and as it gives them their iniquity and will of courage, therefore penetrate with the words: "He that heareth you heareth me," as if they were now apostles and priests and monks, when Christ promised his disciples the Holy Ghost, who would teach them all things, and so preach the gospel and doctrine of the Holy Ghost: Therefore, if ye do your own doctrine, word, and dreams, as if God commanded it, ye are like unto false prophets, Jer. 23. 23 Therefore said God, Ye shall not hear the false prophets, or preachers, which preach unto you their own dreams, and so forth. So now many preach that one is guilty of fasting in mortal sin, but as soon as people give money, they are absolved and given indulgences. The preachers lie so that their bellies will be full of the best food and drink, for they are priests of Baal. They also find executioners and henchmen of the end-Christ and the devil, in which! So they put ropes on the poor, miserable consciences that Christ has set free with his blood. Our fasting, to fill the belly once a day in excess, is a mockery of fasting. God does not accept it. That is why the priests, monks and nuns, who think they fast most of the time, do not fast at all, mock God with their fasting. They are full of good fish, good wine, they have their own special



The poor builders and craftsmen fast most of the year, even if they have good food, good wine in the day. On the other hand, the poor builders and craftsmen fast most of the year, even if they eat four times a day, since they have good food, good wine; and about it the mad and full monks and graspers want to send the poor home to the devil with >their banishment, make sin where there is none, condemn them without cause. Therefore I say: Fasting rit modesty is with the Gospel; commanding n juicing in mortal sin is against the Gospel, Concilium, spiritual rights and law of nature.

First against the Gospel. Match. 6. puts it in freedom. But who fasts xon commandment, that is a sad fast. St. Euchrasia asked an old father if all monks in the monastery fasted in the same way. He said: No, everyone fasts when and how much he wants. So fasting for one day is better than fasting for a thousand days with unwillingness. God wants a merry heart 1 Cor. 8, 2 Cor. 9. You say: Now the Lord Jesus has fasted forty days and given us an empire to follow him. Answer: It is not true that we should follow him in all his works. He raised the dead, walked on the sea, and so on. You would die in forty days if you would fast like the Lord. Follow him in humility, gentleness, and patience, which he commanded; but you need not go into the wilderness. St. Paul says in Romans 3: Through the law is the knowledge of sin. Who then tells you that we sin if we do not fast? Show it to us in the law of Christ. If you cannot do this, then it follows that you are false prophets, and that you are burdening the free mother, the church, under her own name, with your lies and dreams. But if one would speak: Surely the Lord said of his disciples that they would fast. Answer: He did not say that they should fast, but that they would fast because of their enemies. The Lord said in Luc. 17: There is a kind of devil that can only be cast out through prayer and fasting. But we are not possessed with this kind. I think that those are possessed with it, who are called priests' whores, because they have a full throat and never fast. But if the kitchen were empty, then such devils would leave. When to put one under ban, teaches Match. (18) Where do you priests keep this? Why do you not banish yourselves and your whores? You would be worthy of it.

Oh woe to you priests and monks that you give so many souls into the hands of the devil with your cords.

Secondly, you are doing against the Concilium, which commanded that no one be put under ban because he had committed a blasphemous, public mortal sin and did not want to mend his ways at all, and the archbishop or two or three other bishops should know about it beforehand. Whoever does not keep this, falls into the

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\*) Meals.

Ban of the Concilii. So you banners are under the spell and not the common man.

Third, you are doing against your own spiritual law, of which you think much, but I do not; but I will take your own sword and strike you about the head with it. You will find nothing in the whole spiritual law that gives us the right to fast in the case of banishment or mortal sin.

Fourth, it is against the law of nature. If you do not want to be burdened with unrighteous, unchristian deeds and dreams, you should not do this to another.

Fifth, your talk is not valid if you say it is a habit. But evil habit never makes it right with God. Christ says: I am the truth; not: I am the habit.

Sixth, you speak against your teachers, for none of them commanded it as you did; and if they commanded it, I am not bound to believe it of them, if their doctrine is not founded in the Scriptures. Thus says Augustine. Cyprian, Jerome.

Seventhly, the holy Christian church no longer gives in to the ban that Christ and his apostles commanded, it allows evangelical freedom to remain, it does not brand consciences, as the devil's preachers do now, who malign us food and drink, time and days, and almost all creatures that Christ has blessed, and therefore sell them for money. They will soon forbid us wine, water, bread and meat, so that we buy them again for money. You pretend to be the Christian church and are more against the church in faith than the Turk. The Christian church knows well that it should hear its sponsor, Christ, so you want to pimp it to the devil and the end Christians. Christ says: My sheep hear my voice, but whoever wants to be the pope's cattle, he hears the pope.

To the conclusion: He who is louder for God's sake who fasts to curb his flesh, but with modesty, does right and evangelically. He who does not fast is not compelled by Christ and does not sin in it. Protestant freedom is to be handled as well as Protestant commandments. So honor Christ, who grant us his grace and holy spirit, that the truth of the gospel may

rise again, since it has long been buried and the papists have guarded the grave, lest the disciples of Christ should come to it, but it will rise again by divine power itself. Amen." - —

Kettenbach punishes and scourges the papists with such openness and bland thoroughness. He relentlessly exposes their damage. How he stands up here in a right evangelical spirit for the evangelical freedom of a Christian man and thus by preaching broke off the kingdom of the Antichrist.

so he also entered the fray with written testimonies. In a booklet that appeared in 1523, he reveals the shamefulness of the papal

He compares Christ's poverty and the pomp of the pope. The following may also be communicated and one will see how apt Kettenbach's words still are, especially since the kingdom of the Antichrist and the Antichrist himself are particularly active and would like to have the escaped sheep of Christ under his claws again.

(To be continued.)

### **To the ecclesiastical chronicle.**

The president of the Canada Synod has now also given his high and deep opinion on the so-called "pulpit community". It has turned out as one could expect after his judgment on the forbidden degrees of marriage and according to his great Montrealist churchyard speech. The *status controversiae*, i.e. what mau is actually arguing about, has not become quite clear to the President. It is not about the right, conscientious administration of deheil. It is not about the proper, conscientious administration of the ministry of preaching in general, but specifically about the unionist practice of the *Church Council* to change pulpits with preachers of sectarian communities. A righteous Lutheran who is not a secret unionist and indifferentist will never concede his pulpit to a preacher whom he knows to belong to a sect. For this is a denial of the truth, which causes trouble to the congregation as well as to the sectarian preacher, by either leading them into unionist indifferentism or strengthening them in it. The Canadian president now answers the question: "May a Lutheran preacher never and under no circumstances deny the truth?"

In the following answer: "Our church does not want such a law! We want to close our pulpits to a Hengstenberg, a Goßner and a thousand similar men, just because they work in the so-called Prussian state church. That is not necessary, - not wise, - not good." "Just because!" Yes, there you can see the seriousness and conscientiousness of these Lutherans. What is it that one is quite openly a Union, a member of the unrighteous Prussian state church? That is nothing, the Union is not such a bad thing. To close the pulpit to a preacher merely because he is a public Unionist, "that is not necessary, not wise, not good. A thousand unionists want the president, Rev. Kähler, wants to let them into his Lutheran pulpit, and for this he is to be praised as a "wise" and "good" Lutheran president. And why does he want to admit a thousand unionists? Because Hengstenberg and Goßner were also unionists. So the ver-  
turned, the weaknesses and faults of these otherwise excellent and capable men, all become good, far they are found in such men. From wretched humanity and authority bondage

Lutherans no longer dare to name and attack the sins of great men as such. Who knows, if the Lutherans in the Prussian state church had been more faithful and not such *Church Council* Lutherans with communion and pulpit fellowship, a Hengstenberg and Goßner would probably have come out of their false unionist position. And now this infidelity is called something wise and good by the President of the Canada Synod. - Whoever does not want to be guided by the revealed Word of God, but waits for immediate enlightenment, is a swarm spirit. And whoever leads a synod from such enthusiastic ways is not a good president. God has revealed in His Word that false teachers are dangerous to sheep, and that even a wmg leaven of false teaching brings harm. That is why a righteous president of a synod should tell the congregations not to allow sectarian preachers to preach in their churches. This is against God's order and command, and every preacher and every congregation must follow it, because the chief shepherd, the Lord and bishop of the church himself has revealed this in his word, in order to protect his congregation from seduction. And whoever still hopes for another direct protection from the Lord in this point is a dreamer and swarm spirit and disobedient to the revealed word of God. Instead, Father K. lets himself be heard by answering the question: "To whom may we open our pulpits - and to whom must they be closed?": "That is for you to decide - on your own responsibility - according to your best knowledge and conscience. But, if now a preacher has no - conscience; who protects the congregation? The invisible head of the church, the chief shepherd, the lord and bishop of the same! K." - This is the decision of the President of the Canada Synod about the pulpit fellowship".

Z.

**Switzerland.** This country is more and more becoming a pile-up and stomping ground for all political subversives, as well as for all radical church and faith extirpators. About the stinging charges of unbelief there, Emil Vogt (brother of the well-known "Affenvogt") writes from Bern on March 15 of this year to the editor of a New York political paper, among others: "Besides this political situation of the moment, I again signal to you the religious movement as very significant. It is really a question of the elimination of all dogma and all conceivable (?) articles of faith in the ruling Christian churches, both Catholic and Protestant. One dares to say publicly to the people in mass - not only in a learned book larded with quotations: "Believe what you will, whether a God, a Redeemer exists, whether he washed away our sins with his blood, or whether he was a good carpenter and nothing more: You are Christians, i.e. real people, if you do what you do.

delt like him, who is to be regarded as an ideal human being. That pulsates around and around and around,

- I repeat - in the masses from the Baltic to the Mediterranean - and only the Russians and French (?) seem to take little part in it. Conferences are being held everywhere; the number of popular magazines in a liberal-Christian (?) sense - *eglise liberale chretienne* - is the catchword in this ferment - and the preoccupation of the political newspapers with these religious questions are growing strongly."

In agreement with the above, the "Pilgrim from Saxony" of May 16 states: "In Zurich, the finer and coarser unbelief completely dominates the university; even the top ecclesiastical authorities are at best occupied by weak mediator theologians. The government is entirely radical, and only recently has the canton given itself a new constitution, which can hardly be surpassed in freemindedness in the modern democratic sense. The state has completely separated itself from the church, but its government has been transferred to a completely democratically composed synod and the parish majority, so that the latter is to be guarded as completely ruined. Complete freedom of faith and worship is proclaimed, but not enough, also complete freedom of doctrine; the pastors are elected by the majority, and only for six years; after this time they are voted on again, and if the majority is against them, they must resign from office without compensation. If it is at all possible to obtain candidates for the ecclesiastical office in this way, they will in any case only be those who are unprincipled enough to talk the talk of the people and to keep the pleasure of the sovereign Lord Omnes by pandering to what his ears are itching for. For Mr. Omnes, who sits in the regiment, is, as father Luther already says, of a very ticklish nature and does not like to be told the truth. . . . The same measure is to be extended to the university professors. But the university has at least had so much sense to protest against it. ... The previous ecclesiastical synod did not even have the courage to protest against the absolute freedom of teaching and the six-yearly re-election of pastors; it only made an attempt to abolish the separation of the church from the state, i.e., the abolition of the state church.

to the church. A wonderful gain: a national church under bureaucratic democratic control with absolute

doctrinal freedom (in which paganism and Islam can also be taught) and in which a faithful servant of God who does not preach according to the prevailing spirit of the times has the prospect of being thrown overboard at the next new election! In another respect, too, the old spiritual synod did not use its last hours to give a joyful testimony for its Lord and Savior, but rather to protect the church with emergency measure, i.e., to make the wafting misery a legally recognized condition. The old forms at least still testified to the evangelical truth, and the masses alienated from it had to endure this testimony as an admonition to repentance. In the last synodal session this was also eliminated; there is a double form for ecclesiastical acts, one for the faithful, in which the apostolic creed is still left, and one for the unbelievers, in which this creed, which was hitherto regarded as the common one of Christendom, is also eliminated. This is not merely an apostasy from the evangelical church, it is a withdrawal from ecumenical Christianity; and this step has been taken by the synod as the last act of its ecclesiastical activity. . . . This is the situation of the clergy in the mother country of the Swiss Reformation. . . . It is no better with the school lesson. Rousseau and Voltaire, Humboldt and Vogt, Schiller and Göthe are their idols; they know nothing of the Lord Christ and want to know nothing. In Zurich, they have not even reached the point of a believing seminary for schoolteachers, but the believing faction is working on the foundation of such a seminary. The poor school youth has to be fed by the well-known unbelieving pastor Vögelin with the rubbish of Strauss-Engel-Engel's theology, which the aforementioned apostle of modern after-wisdom has processed into a school book. Even in the synod voices were raised recommending this disgraceful work! The situation is similar in the Canton of Bern. There, the notorious Langhans, one of the most radical theologians of the spirit of the age, has the pedagogical direction of the school teachers' seminary; steps against his destructive activity at the great council were of no avail; he found no reason to intervene against it; the faithful, on the other hand, have established a seminary at Muristalden that is directed in the Christian spirit. On the other hand, the Protestant efficiency of the Bernese authorities is proven by the fact that they punished a believing clergyman, who took care of the poor children and gave them Sunday lessons, for unauthorized teaching on Sundays, and so on. We have the same to report from the cantons of Aar- and Thurgau; violent reprimand of the Catholics, hatred of Jews and unlimited liberalism are the main features of Protestantism there and of the Catholic Enlightenment allied with it. . . . In Geneva, radicalism in alliance with Catholicism is stirring up political as well as religious life. An atheist club has existed there for a long time, openly displaying its unbelief; among its members are the leaders of the International Workingmen's Federation, which has completely demoralized the working masses in social and religious matters. By joining en masse, they have the majority in the German Reformed congregation, where they have thrown everything overboard. The accession took place

At the instigation of a completely unworthy preacher, Wagner, whom the best members of the congregation wanted to depose; although they had to let Wagner go, because there were too many gross violations, they managed to get this congregation to abolish the church altogether, because no one went in, and to make do with a school. Wagner himself became a beer host and has been one of the main speakers against church and social order at his pub and in meetings ever since. In Neufchatel, a completely unbelieving Professor Buisson has caused an anti-church movement that has ended with the formation of a free church of unbelief that invites atheists, materialists, Jews, etc. to join it. . . . Dogma, confession, cultus and clergy are to be completely abolished."

**Worms.** Here, on May 31, a meeting attended by 20,000 Protestants was held and, among other things, the following was decided:

1) We, the Protestants assembled in Worms today, feel urged in our conscience, with full recognition of the rights of conscience of our Catholic fellow Christians, with whom we wish to live in peace, but also in full awareness of the religious, moral, political and social blessings of the Reformation, which we enjoy, to take public caution against the suggestion made to us in the so-called apostolic letter of Sept. 13, 1868, that we should return to the communion of the Roman Catholic Church. Sept. 1868 to return to the communion of the Roman Catholic Church.

2) "Always willing to unite with our Catholic fellow Christians on the basis of the pure Gospel, we protest today just as resolutely as Luther did 350 centuries ago in Worms and our fathers did in Speier, against all hierarchical and priestly paternalism, against all mental coercion and pressure of conscience, and especially against the pernicious and anti-cultural principles enunciated in the Papal Encyclical of 8 December 1864 and in the Syllabus connected with it.

3) To our Catholic fellow citizens and fellow Christians, here at the foot of the Luther Monument, we extend the hand of brotherhood on the basis of the Christian spirit, the German attitude and modern culture which we share with them. We expect from them, on the other hand, that they will join us in the fight against the enemy of religious peace, national unification and free cultural development, which we share with them, in order to protect our highest national and spiritual goods, which are threatened at present.

4) As the main cause of the religious division, which we deeply deplore, we declare the hierarchical errors, especially the spirit and the work of the Jesuit Order, which fights Protestantism to the death, suppresses every spiritual freedom, falsifies modern culture, and currently dominates the Roman Catholic Church. Only by resolutely rejecting the hierarchical arrogance that has been renewed and continually increased since 1815, only by returning to the pure Gospel and recognizing the achievements of culture can separated Christendom regain peace and permanently secure its welfare.

5) Finally, we declare all efforts in the Protestant Church aimed at establishing a hierarchical power of the clergy and exclusive dogmatic rule to be a denial of the Protestant spirit and bridges to Rome. Convinced that the lukewarmness and indifference of many Protestants provides the main support for the ecclesiastical reactionary party and constitutes a major obstacle to national and ecclesiastical renewal even in the most powerful German state, we address to all our fellow believers the exhortation to vigilance, to rally and to more vigorously defend against all tendencies endangering freedom of spirit and conscience.

Who does not see that just these "Protestants" with their "Protestant resolutions" belong to the class of opponents of the Pope, whom he likes so much. They serve him for the original of the popular grimace of Protestantism, with which he - unfortunately all too big - makes prey.

R.

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### **Display, Rescheduling of synod meeting time regarding.**

Since it is of urgent necessity that our Synod, before the beginning of the new year, discuss and decide on the way in which the Concordia Seminary in St. Louis and the Grammar School in Watertown, Wisc, that our Synod, before the commencement of the new year, may deliberate and decide upon the manner in which the joint care of these institutions on the part of our Synod and that of the Hon. Wisconsin Synod, for the attainment of true godly and blessed unity, the undersigned present Presidency of our General Synod, with the concurrence of the undersigned District Presidents, hereby take the liberty of inviting all Synod congregations and individual Synod members to assemble for the holding of this year's meeting of

our General Synod, instead of on the second Wednesday in October, as heretofore appointed, on the first Wednesday in September (i.e. Sept. 1) at Fort Wayne, Ind, Ind.

This change is made on the basis of the authority given to the General Praeses by our Constitution (Chap. VI. E. § 9.) for such cases, as well as on the basis of inquiries made on the condition that the newly set time is also available for the dear brothers of the country will not be an inconvenient one. According to our Constitution, the meeting will be valid when the majority of those entitled to vote are present.

"God have mercy on us and bless us, let his face shine upon us, Sela. That we on earth may know his way." In Jesus' name, Amen!

July 1869.

**C.F.W. Walther, d. Z. Allgem. Präses.**

**O. Fürbringer, H. C. Schwan,**  
**Pres. of the Northern District Pres. of the Middle District E.G.W. Keyl, I. F. Bünger,**  
**Pres. of the Eastern Distr. Pres. of the Western Distr.**

## **The Little Treasure of Prayer.**

**Louis, Mo. Available from M. C. Barthel. 1869.**

Under this title, an excerpt from the large "Evangelical Lutheran Prayer Treasury" together with appendices has just been published by the publishing house of our synod. The reason that such an excerpt was procured was the wish expressed by many to have a more economical and a smaller prayer booklet for use even when traveling. The opportunity offered during the production of this excerpt to add the feast prayers, which are unwillingly missed by some in the large treasure of prayers, has been used, and so that the booklet would serve its purpose as a travel prayer booklet, some core hymns have also been added. At the request of the editor, Pastor Brohm has included a short teaching on confession, absolution, and Holy Communion, and these teachings have been prefixed to the prayers of confession and communion. The book

lein contains on 176 pages in duodec 64 of the most necessary prayers, 21 feast prayers and 6 songs. Hopefully, the decoration does not leave anything to be desired for anyone. The cute booklet is really like a precious stone set in gold. Price per Er. 35 Cts, postage 10 Cts; with marrocco spine per Ex. 40 Cts, postage 10 Cts.

**W. [Walther]**

### **Conferenz displays. --**

**The Buffalo Special Conference will be held here on August 23 and 24. Conference-vehicles, AbgHg at Buffalo, corner of William and Milnor Sts,\* Monday Mmds 6 o'clock. Stragglers come by Buffalo and Washington R. R. to first station, Ebenezeer, located 2 miles north vou here, Departure: forenoon 10 a.m. and evening 5 p.m. New York time at the Erchange depot, or mü the New Hamburg Postchaise, to corner south of Schutts Corner, t mile west of here. Departure: corner of Michigan and Seneca St., 2 U. 15 M. Afternoon.**

**Fran^S^ Schmitt.**

**The Fairfield - Spccial - Confm^ will assemble, God willing, on August 3 and 4 of this year at the home of Mr. Pastor Nütze! at Marysville, O.**

**H. Maack.**

## Cash report of the treasurer of the general synod.

That such a report has not been published and sent to the congregations since April 30, 1868, as it should have been according to the synodal resolution, I hope to see excused by the fact that I did not receive the necessary accounts of the district treasurers at the right time and could not deliver anything correct without them, thus also saving the costs of printing and sending them. So that the dear brethren do not remain completely in the dark about a matter that should be of great interest to all, an overview of the synodal treasuries up to May 1869 is herewith published in the "Lutheran", but not completely, since even now not all accounts of the district treasurers have been received by March 1.

-k.. Synodal treasury.

Revenue	\$52,358.21	
Output including the debt according to last settlement		\$55,007.95
Remains present debt	\$2,649.74	
s. Proseminar Coffee (Past. Brunn'S).		
Revenue Edition	\$3,354.39	\$2,496.74
Remains stock		\$857.65
Revenue\$5 Issue	,190.11	\$2,796.90
Remains stock		\$2,413.21
Revenue Issue	\$3,535.74	\$1,942.87
Remains stock		\$1,592.87
Synod Treasury	\$52,358.21	
Proseminar treasury	3,354.39	
Missionary fund	5,190.11	
Inner MissionS coffee	3,535.74	
Total - revenue	\$64,438.45	
Synod Treasury	\$55,007.95	
Proseminar treasury	2,496.74	
MissionS coffee	2,776.90	
Inner Mission Fund	1,942.87	
Total - Issue.....	\$62,224.46	
Remains current stock...	\$2,213.99	

6. missionS coffee.

O. Inner Mission.

Recap.  
Intake:

Issue:

How much better the Synod's finances are now since the last meeting in November 1866 can be clearly seen from the above account. A cedar will certainly be pleased to see that the debts of the synodal treasury have decreased significantly. But so that no one falls into the error of thinking that giving has come to an end, I will only mention that the small stock of the other funds has been used for the time being for the necessary schooling in Fort Wayne, even two thousand dollars more, because the need there was too great and without this help a standstill in the expansion of the school would have occurred, which would not only have caused a significant loss of money, but also many of the coming students could not have been accepted. Both would have been very regrettable.

How much is still owed by the institutions in Fort Wayne and Addison and how much is still needed for the complete expansion of both institutions, I cannot say; the respective treasurers will provide information about this in due time.

I therefore hope quite confidently that those who have already let their gifts flow for synodal purposes will not be deprived of the joy and continue to do great things with small gifts, but those who are surprised by the above report because they have neglected to contribute their mite, want to hurry to make up for what they have missed, it is still taken with joy. The good Lord faithfully pays for every small gift that is offered for His name's glory and for the salvation of poor people. May He prepare the hearts for this.

Johann Fiirchtegott Schuricht, Treasurer of the General Synod.

For the mission at JohnStown, Pa. seems to have been received with heartfelt thanks by Past. F. W. Stellhorn, Kendallville, Ind, \$8. by Past. I. A. Hügli, Detroit, \$3, and by Mr. H. Jöpel \$1 and by Mr. L. V. \$2.

Br. Brandt, Past.  
H. Meier, A. Alt, E. Jung.

Receipt and thanks.

For poor students received through Past. H. Schmidt from Mr. C. Reese in Dundee, Ill, \$2. 21 bust shirts, 10 pieces of handkerchiefs from the worthy Women's Association in the Zion District in St. Louis.

C. F. W. Walther.

Eiuegangeu in the saffe eastern district:

For the synodal treasury: Receipt from the congregation at Olcan \$3.95. From the congregation at Alleghany \$4.90. From the congregation at MartinSville \$8.11. From the congregation at Eden \$8.50. From the congregation at Washington \$20. Receipt from the congregation at Wolcottsville \$5. From Past. Michael \$2. from Past. Keyl sm. travel expenses recovered \$7.45.

To the college maintenance fund: from the comm. in New York \$10.60 and \$12.15. from the comm. in Martinville for Fort Wayne \$6.63.

For teacher salaries: From Wolcottville Township \$5.07.

For the heathen mission: From the confirmands of Mr. Past. Judge \$10.

For the Inner Mission: From the confirmands of Mr. Past. Weisel Sr. \$20. from the congregation in New York \$11,17. wedding coll. at H. Emmermann \$2,00.

For the church purchase in Rockville: From the confirmands of Mr. Past. Weisel sen. \$20. From the Lieaes-Äasse of the congregation in New York \$25.

For Past. Brunn's Proseminar: Von Wittwe Hanau \$2. Von N. N. in Buffalo \$5.

For the orphanage in St. Louis: From Wittwe Hanau \$2. From Joh. William \$5.

For poor students: From the congregation in Wolcottville \$1,14. For L. in Fort Wayne by Past. Weisel Sr. \$15.

-For the seminary building in Addison: From the congregation in Williamsburg, fourth mission, \$20. From the congregation in Martinsville \$3.95.

For the seminary building in Fort Wayne: From the Gem. in Williamsburg, fourth broadcast, \$30.50. From G. Winneberger \$5.

For the church building in Richmond: From the Gem. of Mr. Past. Lammers \$4.75. From N. O. \$2.

New York, July 1, 1869.

I. Birkner.

For the Castle Garden Mission: From Past. Weisel jr. \$5. HoLzeits-Coll. by A. Hufnagel \$10. by the congregation of Wolcottöburg \$2. by Past. F. M. Föhlinger \$50. by Past. Schmidt \$10. by Past. H. Klocke \$3. from the congregation in Cincinnati \$5. from Notar Regel \$1. Hochzits - Collecte at I. F. Bäumlich \$7,50. Hochzeits-Collecte at H. Emmermann \$2. from Past. Nuoffcr \$1,50. By the congregation in BincenneS \$18.75. By Past. Walker \$5. by Past. Seuel \$1,55. communion collecte in Port Rtchmond \$10. bon emigrants: Lehmann \$1, N. N. 50 CtS., Lemke 50 CtS., N. N. 5 CtS., Kallmarten \$1, Frömmelt \$1, Tb. Schulze 50Cts., Deckmann 50 CtS., H. Kulm \$5, N. N. \$1.25, G. Wolläger \$1, P. H. Wunon \$1.00.

New York, July 1, 1869. i. Birkner.

Incorporated into the Saffe Western Districts:

On the synodal treasury: From Past. Doderlein's congregation in Chicago, Ill, \$14,15. from Past. Wunders Gem. in Chicago, Ill, \$11,60. pentecostal coll., Past. Franke's Gem. in Addison, Ill, \$44,19. by Past. Franke, Addi- son, Ill, \$5,00. of Teacher Leubner, Serbin, TeraS, \$2,00. of Past. Heinemann's Gem. in Nm Gehlenbeck, Ill, \$16,00. from JmmanuclS District in St. Louis \$12,00. from Treieniakeits District in St. Louis \$25,75. thank-offering from Dietr. Nietfeldt in Thornton Station, Ill, \$5,00. from Past. Biedermann's Gem. in St. Clair, Mich, \$9,35. Bon to an unnamed person 50 CtS. Pentecost- Coll. of Gem. in Darmstadt, St. Clair Co, Ill, \$7,50. Psiugst- Coll. Past. Schwcnscns Gem. in Neu Bielefeld, Mo., \$22,00. From Past. Dörmann's St. Petri Gem. in Randolph Co, Ill, \$9,50. Of the Gem. in Schaumburg, Ill, by Prof. Lindemann \$11,00. Of Past. Rauschert's Gem. in Daltott, Ill, \$10,00. CoL at the mission feast in Dalton, Ill, \$37,00. By Past. Th. MieWrS "Gem. at Cole Camp, Mo., \$7,00. Collecte collected at W. Mueller's wedding in Chicago, Ill., \$4,00. VonMst. Kleist's Gem. at Washington, Mo., \$6,30.

. Inr Synodal Mission Fund. From the Three- cinigkcitS District in St. Louis \$2,45. Collecte collected at the Mission Festival in Indianapolis, Ind. \$55,00.

For college maintenanceCash: Dom Jmmanuels-Distr. in St. Louis 211,00. From the Trinity District in St. Louis 11,00. Toll. Past. H. Löbers Gem. in Thorntvn Station, Ill, 222,00.

For inner mission: From Karl Rasche, Falls City, Nebr. 21,00. From Fräulein A. Ziesing in Chicago, Ill, 22,00. From Past. Kleist's Gem. in Wahington, Mo., 23,30.

For the seminary building in Addison: Dorr Past. Heinemann's Gem. in New Gehlenbeck, Ill, 218,00.

On college construction in Fort Wayne: Pentecostal Coll. Past. Merten's Gem. in York Eentre, Ill, 27,10. Of Past. Heinemann's Gem. in Reu Gehlenbeck, Ill., 236,00.

For Past. Brunn's Institution: By TeacherLeubner at Serbin, Texas, 26,00. Eollecte, collected at Mission Festival at Indianapolis, Ind. 232,74.

For poor students: By F. Frickc through Past. Kleist, ^ihington, Mon., 21,00.

For NR Emigrant Mission in New York: By Past. Frederking's Gem. in Prairie Town, Ill, 26,10. From I. Schrcder and N. N. by Past. Dörmann in Randolph Co, Ill, each 21,00.

For the Seminar - Haushalts kasse in St. Louis, Mo.: Bon Mrs. Auguste Krauß in St. Louis 22,00. By teacher Leubner, Serbin, TeraS, 23,00.

To Seminar - Household Fund in Addison: By Teacher Leubner, Serbin, TeraS, 25,00. Collecte, collected at Past. Seuel's wedding, Lyons, Iowa, 26,00.

For the church building in Quincy, IIS.: By Mr. Past. I. G. F. Nütze! by several members of his congregation 240,00.

Thanks to the lenient givers; God bless them!

I. Seidel.

(Delayed.)

Receipt and thanks.

With heartfelt thanks, the undersigned certifies that from June 28, ItE, to April 21, 1869, he still received the following gifts of love for the building of the church at Richmond, Ba:

From Mr. I. Birkner, N. I., from the Gem.

in New York225 ,00

From Mr. Guardian 1,00

Don of the comm. in Williamöburg 25,00251,00

From Mr. I. G. Ströbel belatedly from Past.

Frinke's Gem. in Baltimore 0,50

Bon Hrn. Past. I. G. Sauer's Gem. in Sey-

mour, Jnd-36 ,75

From Mr. Past. M. Stephan's Gem. in Ehester, Ill. 12M ,, ,, " L. Hahn, Hülsdale, Mich.

1,M

" " E. I. Flecknstein, Sumneyton, Pa. 2,00

Bon Mr. Teacher Döllinger from the Gcm. in Jo- hannsbng, N. I-19 ,00

From Mr. Lehrer Döllinger, collectirt in New York 32M " " Past. Groß's Gem. in Buffalo, N. I. 57M " " " C. A. Wcisel's Gem. in Reserve,

Erie Co, N.1

23,60

From Hm. G. Emmert in Washington 10,00

""Past. Canolde 1,00

""C. SchwankowSky, Cumberland... 8M

""W. Ph. Engelbert, Racine I JM

""A. Weyel 30,00



" "	Fr. Ottenann, Sheboygan Falls, Wisc. namely: 27.60 from the Gem. that. and 22.10 from the Gem. at Plymouth 9.70	""
	Large, Collecte in Past. Kanold's Gem.	
	in WollcottSville	12.60
""	Past. Baumgart's Gem. zuVenedy ,	
	Nash Co, Ill	10,w
""	L. Eißfeldt in Milwaukee	11.60
""	Past. P. Brandt's Gem. inBuffalo ,	
	N.1	7,00

2349,15

Richmond, Va. 19 June 1869.

E. O. NLiting.

k.8. - Obhe receipt has already been sent in once ;for publication, "st however, as e" has turned out, lost gegaszes.

### Changed address":

Rsv. k'r. 1'. Xoernor, your ot' liev. Olrr. 3. wisel,  
 Xo. 133 W>lcoü' st:-, Williuiwsdur^, X. LorL .

liev. li. l^oelrner,

516 Oorner ok Olu^ nnä 6tlr 8trs, llielimonck, Vs.

Printing office of the Synod don Missouri Ohio, ". a. St.

**Volume 25. St. Louis, Mo, August 1, 1869. No. 23.**

**Iowa Synod.**

About the way of fighting of the Iowans against the Missourians, Past. Brunn in his Missionsblatt No. 5. under the above title: "Up to now it has always been a pleasure for me to write for our Missionsblatt, because I intended to serve the Kingdom of God with it. This time, however, I take the cedar in my hand with heartfelt sadness and reluctance, because I have to touch on and correct many things that are only personal. So far, in the disputes that the Lutheran synods of America are conducting with each other, I have endeavored as far as possible to pass over everything that is merely personal and to present only the doctrinal questions that are often so important and to try to show the biblical truth for the benefit of our dear readers. Now, however, the church bulletins on North America, which appear in N.-Dettelsau, publish a crude invective against the Missourians, which they print from the synodal report of the Iowa Synod. Since the Missourians are our close friends and the N.-Dettelsau ecclesiastical bulletins are not afraid to print such a crude invective against the Missourians publicly in Germany, it is our duty to at least show the truth here in order to save the honest Christian name of our dear friends in America.

In the Iowa Synodal Report, printed in the N.-Dettelsauer kirchliche Nachrichten, 1869, No. 3, it is said of the Missourians:

"Our I. Our opponents, it seems, cannot forgive us that the nimbus of their infallibility has been destroyed by the conversation we have initiated, and that it has thereby also been made impossible for them to fish in the mud, i.e., first to accuse us of all kinds of heresies, then to warn all the world against such dangerous people, and to call upon all souls anxious for their eternal salvation to flee from such heretical communion." To this the N.-Dettelsauer Mittheilungen themselves add the remark: "Always the sin of certain Lutherans, to make subordinate disputes into church-dividing ones, and to impose sentences, which are themselves only human opinions and cannot be proved from God's Word, on others as statements of faith." - —

With indignation and indignation we must call the foregoing a gross untruth, which is said to our I.. Friends in America, the Missourians, to the dishonor of their honest Christian name. I have often said before how far we are from thinking our Missourians infallible and sinless. They are, after all, truly human, and how should they not have their weaknesses and infirmities about them as well as others? - But we are dealing here with deliberate gross distortions of the truth.

on the part of our opponents, especially the Iowans. The things are open before everybody's eyes, the protocol of the doctrinal discussion, held between the Missourians and Iowans at the end of 1867 in Milwaukee, is printed before us, so the readers may judge for themselves.

The Iowans present themselves as the most innocent, honest people, who have never spoken anything false in public, but only complain that the Missourians "imputed all kinds of heresies" to them. - Now, as to these false doctrines which the Iowans are accused of, in the above-mentioned Protocol (as well as in all their other writings) the Missourians have always held them against the Iowans point by point, and have set forth from the Iowans' own words and public writings the accusations made against them. And apart from this, is it not a fact that has been publicly known for years that in N.-Dettelsau, the ancestral home of the Iowans, as well as among the latter in America itself, the doctrine of the millennial kingdom was in circulation? Is it not further public knowledge that the Iowans made the assertion that "not all doctrines" in our Lutheran symbols were "conscientious," but that they made all kinds of distinctions in the doctrines of our symbols, and declared only some to be conscientious, the others not? And if the Missourians

especially reproach the lowans with the latter even now, have they not expressly proved to them that they do it for their own sake, because they, the lowans, do not want to hold the doctrine of Sunday, which they themselves recognize as a clear doctrine of the holy scripture and the symbols, to be binding for the sake of men, i.e. because some old church teachers are mistaken in this doctrine. Do they not want to consider the doctrine of Sunday, which they themselves recognize as a clear doctrine of the Holy Scriptures and the symbols, as binding, and that only for the sake of men, i.e. because some old church teachers err in this doctrine and deviate from the symbols?

This and nothing else have been and still are the main points of contention between the Missourians and the lowans: how may the lowans therefore say that something has been attributed to them here? Yes, that is indeed biting mosquitoes and swallowing cameos, that the lowans speak of "insinuations" in the face of such public facts, even if they could also prove (which they do not do anywhere, as far as I know) that the Missourians had misinterpreted a statement here and there. But if in the whole record of the doctrinal conversation at Milwaukie, which is before us, the lowans drop almost most of their former assertions in regard to chiliasm, as well as the validity of the symbols; if they do this only tacitly, if one does not read a single word of an admission that they were mistaken before, if one does not hear a word of an open, honest recantation from their mouth, and now afterwards they come forward with the assertion that one had only "imputed all kinds of heresies" to them: yes, it is evident what this means, namely, the lowans do not want to be the people who have erred, they want to retain the glory of having always been righteous and orthodox Lutherans. Therefore, they secretly change and correct their former errors and then complain that they have been falsely accused. - If the lowans stood openly and honestly in this matter, as Christians should, well, the doctrinal discussion in Milwaukie was the place where they should have proved to the Missourians that they never taught anything of chiliasm, of historical conception of the symbols 2c. but that one had really and from time immemorial only "imputed" to them opinions which they never held.

With this, the further insult that the Missourians only "fish in the mud" falls away by itself. It is not they, but the lowans who muddy the waters, i.e. first teach chiliasm and the like, then turn around in silence and change their opinion, and afterwards publicly complain that heresy has been imputed to them. - And how are the Missourians supposed to have lost the nimbus of infallibility to the lowans through the doctrinal discussion in Milwaukie? The only fact is that the Missourians today still publicly teach and assert unchanged what they have been teaching for twenty or more years; whereas the lowans, as the facts publicly show, have lost most of their former doctrines.

and in their whole theological and ecclesiastical position have made the greatest concessions to the Missourians, indeed have yielded everything except one point of controversy (the theory of the open questions): where then are the Missourians convicted of error? Or where have they been disgraced with irgmd a piece of their former doctrine? The most that the lowans could say would be that the Missourians had not convinced them in theory of the open questions or defeated their causes, but forsooth, the lowans have not defeated the Missourians either. The utterances of the lowans, therefore, only give the impression of vain boasting.

But when the editor of the Neu-Dettelsauer Mittheilungen speaks of Lutherans (and he can only mean our Missourians by this) who "impose human opinions on others as beliefs and make them into church-dividing ones," then this is indeed a highly astonishing speech. First of all, apart from everything else, if one asks and disputes, for example, whether chiliasm is in the Bible, and the lowans say yes, the Missourians say no, what is the dispute about "human opinion"? The Missourians only want to reject all human opinions that cannot be clearly proven from the Bible, such as chiliasm. Or if thousands teach chiliasm today, is it not worth the trouble to ask once whether it is really in the Bible or not? - But if for 25 years the Missourians in America have been fighting over the most important doctrines of the Lutheran confession, e.g. the doctrines of the church, the power of the keys, the office of preaching 2c., if further and in sum the Missourians wrestle and fight in the face of the entire false spirit of our time and the most serious false doctrines, which are baptizing over in our time, to bring the old, pure Lutheran doctrine to full, undiminished validity and recognition: o what complete misjudgment of everything that is pure

Lutheran doctrine, what misjudgment of the whole state of the church in our time, yes, what blindness against God's Word and truth lies then, when one can see nothing in the whole great church struggle that our Missourians are waging in America, with all the so splendid glorious fruits and results of this struggle, but only a struggle for "opinions of men". - After all, our old Lutheran fathers complained so much about this "last afflicted evil time" of ours, where God's Word and the pure doctrine are clouded by so much heresy and fanaticism. In this respect, things have certainly not become any better in the 19th century than they were in the 16th and 17th, when the fathers lamented: "Why do our N. Detleys never complain with the fathers about the many false teachings of our time? Why don't they fight and fight against false doctrine, but they only complain about us who fight for the pure doctrine? - Understanding, heart and eye for the pure Lutheran teaching have been lost.

Then we no longer understand the struggle for the same. - God have mercy on us and our erring brothers, for if what we lament here happens to the green wood, what will happen to the dry?

### **Short news about the effectiveness of the missionary E. Baierlein in the East Indies,**

(together with his and the other Leipzig missionaries' attached request).

In 1853, the missionary E. Baierlein resigned from the Indian Mission of our Missouri Synod, because he had received a powerful call from the Lutheran Mission College in Leipzig, which reminded him that he had originally been trained for the East Indies and had been left to the American Indian Mission only for health reasons. Our missionary Baierlein, as beneficially as he had worked among the Indians of Michigan in Bethany and as much joy as he had found in this very activity, nevertheless recognized the will of God that he, after his health had strengthened in America, should go to the East Indies to the Tamulm. This was a hard blow for the Indian mission of our synod, because at that time we had no other missionary who could have replaced missionary Baierlein in terms of gifts and experience, until later missionaries Mießler and Clöter had familiarized themselves with the office of a missionary. Nevertheless, we could not prevent the departure of Missionary Baierlein, but surrendered to God's will, since we had to admit that Missionary Baierlein might be even more necessary in the large field of the East Indian Mission than among us, especially since we already saw before our eyes that the Indians of this country were a rapidly declining people.

After a longer stay in Germany, the missionary Baierlein (leaving behind his three daughters in Germany) left for his destination in East India and arrived there still in the same year 1853, where he had a very blessed effectiveness at the three places Sadras, Tranquebar and Cuddalore. But already after about seven years, the climate, the blazing sun of India, had exerted such a bad influence on him, that the physicians were smelling for a quick return to Germany, if the same should not be completely ruined. Following this advice, the missionary Baierlein arrived in Germany in the spring of 1861 with his wife and two daughters born to them in India (they had buried a son in India), and stayed there longer than a year, so that he was away from India for almost two years. During his stay in the old fatherland, he and his wife were hit by the bitterly oppressive cross that one of their daughters Peregrina, born in India, died suddenly. The other four children

left them again in the hands of Christian friends, said goodbye to all their theors and returned to Cuddalore. Here is a large mission field, larger than the first one in Sadras, and the blessing of the Lord has been visible so far with the missionaries. He won the heart of many a heathen through the preached gospel. In 1866, he was able to thousand over a hundred pagans; in addition, his orphan school thrived, which now numbers thirty-four children. Two years ago it became necessary to hand over one half of his mission district with five hundred newly baptized Christians, called Sidambaram, to Wolf's own missionary. Under some peculiar difficulties. Working and struggling under some peculiar difficulties, missionary Baierlein also boasts of many a lovely sign of recognition and gratitude from his newly baptized Christians. One of them brought a sack of rice on his head seven and thirty miles away to give to the missionary, asking that he visit him and his relatives soon at their home. A boy from the missionary's orphan school, named Abraham, is now studying in Tranquebar as a pupil of the seminary there, in order, God willing, to join the ranks of the country preachers after completing his studies. In the orphan school the missionary has a native orphan teacher, Daniel, who can also read German and has brought about quite good singing in the mission congregation, to which he plays the harmonium. After the division of the district, according to the face of June 1868, the number of baptized members of the missionary congregation was two hundred and forty. Every morning at sunrise the missionary gathers in the church with his children and the rest of the congregation, as many of them as are present, to sing and pray with them and to praise the Lord. The same happens in the evening at sunset. May the little church, which the missionary himself built and decorated with a beautiful tower, soon become too small to accommodate the multitude of the baptized! Of course, there are still many pagans around, from whom large congregations of the Lord could be won.

Missionary Baierlein cannot forget his Indian children of Bethany and, as often as he hears that they have proved so lukewarm and alien to God's Word in recent times, he wants to rush to them to win them back.

The missionary has recently made a great request to the brethren in the Missouri Synod, both from himself and his fellow missionaries, and especially from the native preachers, namely to be supplied with Lutheran books in German and English. At present, a copy of the "Lutheran" as well as the "Evening School" is sent to the address of Missionary Baierlein, and these publications always find the most welcome reception.

The missionaries would like to have access to the literature of the Lutheran Church in America and Germany. Admittedly, through the care of our synod, a small shipment of selected Lutheran books has already been sent three times to the seminary library in Tranquebar and to the missionary Baierlein himself, but this has only made the hunger of the brethren for the treasures of the Lutheran Church in German and English all the more intense. The individual country preachers from the Tamul country have presented their request especially urgently, that each of them be given his own small Lutheran library. Their request reads as follows in the translation from English:

"Revered and worthy fathers in Christ! We, the undersigned dedicated servants of the Evangelical Lutheran Church in India (Tranquebar Mission), hereby come reverently to you to assure you of our united thanks for your kind and noble participation, since we have heard that you have an earnest interest and sympathy for the mission in the East Indies, and thank God, that He has caused you to grow into a healthy and vigorous church body of our Lutheran Church, so that you may be of great benefit in your undertakings, especially to publish and distribute our Lutheran books in English. The English language is widely used among us and missionaries of various denominations (outside of our Lutheran mission) have widely distributed their religious books in the same tongue. We were greatly posed when we heard of your interest in our works here and also of your holy work in your own sphere, and still more when we heard of your kind efforts and earnest demonstration of your love in sending a number of religious books' for the Evangelical Lutheran Missionary Library at Tranquebar. Although we now and then have the opportunity to borrow and read those valuable wagers, as country preachers employed at such distant stations, we would like each of us to be in possession of our own copy. Admittedly, some of us have a poor knowledge of the German language, but we can better understand and appreciate this wager in English. Our poverty is too great, so that we are not able to buy it.

Therefore, we respectfully seek your high and marital care that you may feel moved in compassion for us to provide us with such religious works as your marital kindness may deem necessary for us to carry out our sacred office. For this proof of Christian love and We feel obliged to ask for your affection at all times and remain in your highest esteem, most esteemed and worthy fathers,

Their most obedient servants A. M. Samuel, M. Packiam, W. R. Njananderum, S. Swamidasen, Christian, N. Nallatumby."

Certainly, dear reader, you would like us to help the German missions as well as the dear rural preachers of the East Indies who belong to the Leipzig Mission. So then, if you have a heart for the cause, do your bit to help. Help the Lord to direct the hearts of the Christians so that they will kindly turn to the brothers who are asking. If you wish to send me your advice by letter regarding the selection of the writings, as well as your contribution of books or money through the treasurers of the synod or in a direct way, then I am gladly willing to be the intermediary through which your handout with God may safely reach the place of its destination.

Frankenlust, July 15, 1869.

F. Sievers.

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(Submitted.)

To my fursichtige synodal nephew, the dear "Lutheran"!

I have already written something to you about our first Concordia Conference, but not yet about our second. But there is an old saying: He who says A, must also say B, and therefore you should also hear a little about our second one. It was gathered at Heren P. Messer in Joungstown, O., in the beautiful month of April. Arriving in Joungstown mostly at night, we were not a little surprised to find a brightness there, as if the dear sun were shining. Seven enormous torches sent their flames skyward, so that the whole town was illuminated by them. At first I thought that they had been burned in our honor, but unfortunately I had to hear later that they were seven smelting furnaces, which in this way give light to the city day and night, year in and year out. What a thing to think about! After we had recovered from the strains of the journey at the tables and in the beds of the dear Youngstowners, we - namely the pastors Schwan, Hengist, Crämer, Vogelsan, who were present as guests, and the standing members of the conference - began a lecture that dealt with the doctrine of the ministry. In this doctrine, in which only all were of one heart and one mind, we also came to speak, among other things, of a thing to which, in honor of and for which

The only thing for which a great deal has been written and for which great conventions and long speeches have been held is the Sunday schools. In any case, the question had already been put to the conference: Should we give our consent to the establishment of such an institute in our churches and help to promote it? Answer: No! Why not? First of all, because Sunday schools are a miserable stopgap, and secondly, far from being an adornment for a congregation, they are, on the contrary, mostly a pillar of honor for the stinginess of a congregation and for the negligence of its pastor. That is some strong tobacco, my dear "Lutheran," and I can already see your stepsister, the "Lutheran Magazine," puckering her sweet little mouth a bit. - Sunday schools are a pathetic stopgap because they are supposed to be a substitute for Christian parochial schools. Just look at the poor children. They go to *public schools during the week*. What they learn in the Christian schools, we will leave aside. On Sundays they come to the Sunday schools, usually for one hour, and what comes from this hour to the individual child, we do not want to calculate. Nor do they receive proper instruction in our most holy religion, for very few Sunday school teachers have the quality that Paul demands of teachers, namely that they should be teachable. How many passages of Scripture are misinterpreted to the children? How many passages of Scripture are misinterpreted to the children, how many wrong prayers are said, and how many encroachments are made on the authority of public preaching. The scanty instruction is also extremely superficial, as is to be expected, despite the good zeal of those who teach. Just look at the so-called *leading members in the congregations* of other denominations, who got their Christian knowledge in Sunday schools. How far does their knowledge go? Well, they know something about God and Christ, but it does not go much deeper. They are content with telling the children a little bit about Jesus every Sunday, instead of looking at a thorough instruction. Do Christian parents and congregations believe that they are fulfilling their duty to their children, whom they are supposed to raise in discipline and admonition to the Lord? They make do with Sunday schools and let this be a cushion of peace, instead of establishing proper Christian community schools, as one unfortunately has to see,

that even large, wealthy congregations are satisfied with the small amount of instruction their children receive in Sunday schools. And there are two reasons for this. Either the congregation is afraid of the expense. Certainly, if Christian parents want their children to receive the blessing of a Christian education, schoolhouses must be built, Christian teachers must be maintained, and seminaries for school teachers must be established, supported, and maintained.

be cared for. Or, and this is the second cause, the blame lies with the pastor who, forgetting the lambs of his flock, does not insist on parish schools, or, in the case that his parish is really too poor to maintain its own school teacher, does not like to hold school himself - or neglects the instruction that he could give his parishioners in a catechism class, and is content to have placed this certainly responsible part of his profession in the hands of others. - Where there are still no Christian parochial schools, one should insist on them and impress upon the parishes their duty, for which purpose the exhortation that Dr. Luther wrote to the councillors of all cities in Germany concerning the establishment of schools should be used.

may take help. Where there are parish schools, the conference does not see the point of Sunday schools. For the gaps that the teacher leaves for the pastor to fill in will not be filled in Sunday schools. For this, however, the catechesis should also be diligently worked out. For one can catechize the youth out of the church with sleepy catechesis just as well as with bad sermons. But whoever takes on this part of his profession with fidelity will soon find the blessing that not only children and adults, but also the elderly, will gladly attend the catechism sessions and thereby become ever more deeply and firmly grounded in the wholesome teachings. - Where Sunday schools are a necessary evil, the pastor should always reserve for himself the supreme leadership and not allow this to be interfered with by so-called superintendents. He should not allow the Sunday school teachers to explain passages of Scripture or the catechism; they may listen to them. It would also be good if the Sunday schools were bound to a prescribed prayer. So much for this time. Now one more thing! Look, we want to hold another conference soon to discuss the question: whether the pope is the "right antichrist". You are hereby cordially invited. If you come, you shall also be given the confirmz-care-chair, which means a lot. Also you may bring our dear Muhme from the Wisconsingasse, she shall get a big cake. So just set yourselves up and that on

**the 3rd of August, God willing, at Freedom, Beaver County, at.  
your loving synod cousin in Pennsylvania.  
To the ecclesiastical chronicle.**

**Further development of the Methodist doctrine of baptism.** Under the title: "Baptism in the Light of the Holy Scriptures. Scripture", a certain brother Ahrens puts a booklet written by himself on the market in No. 19 of the "Apologete" of the year and lets himself be described as follows: "The main content is an original and radical treatise on the basis of the Holy Scriptures. The main content is an original and radical treatment of the questions: What!

is baptism? - Who and how should be baptized? It differs in one or the other point from the creeds, views and customs of all Christian denominations - the Methodist Episcopal Church not excepted. Toward the latter it is perhaps necessary to say a few words of explanation or even of justification. According to our Confession of Faith (see Article of Faith XVII), baptism "is a sign of Christian profession and a sign of the new birth, and shall be maintained in the Church for the baptism of infants." Such a profession of faith is certainly all too vague and general. With the rule (see General Rule, sec. 5) that baptism, as to the use of water, is to be administered according to the choice and pleasure of the persons concerned, it is not much better, . . . If baptism is no more than a mere sign, then of course it makes little difference whether little children are baptized or not; and then the immersion of adults in the river is also preferable. My book claims that infant baptism is obligatory and that baptism by immersion is contrary to God's word and order, and gives reasons and proofs for this. I admit that I am ahead of my church in my views and assertions; however, this does not mean that I am in contradiction with it. My view of infant baptism and the relationship of children to the church was already held by me as a Lutheran, and my becoming a Methodist has not changed it; I made it known by word and deed more than twenty years ago, when our church was still guilty of the greatest neglect toward its own children; but the day has come when my view has been partially realized, for the church has declared: baptized children are members. That the day will also come when the church will declare that infant baptism is worthless and that baptism by immersion is contrary to Scripture, I am certain." ... That "Br. Ahrens" has reason for this hope can be seen from the recommendation of this book by the editors in another column of the same number of the "Apologete". It says, among other things: "We have read the manuscript and the proof sheets of this little work and have always been impressed by its originality, freshness and power. It is a biblical magazine on the subject. The author does not bother with the church fathers and old tomes, which have recently been presented to us in the controversy over baptism, but simply asks, "What does the Bible say? That his position is a thoroughly radical one, some would like to address, others not. However, Br. Ahrens is not opposed to either the theory or the institutions with regard to the point in question of our church, but simply goes a little further and in some pieces quite a bit further. It is useful, in any case, to examine radical views, even for those who are



do not agree with them. In any case, the book is highly recommendable and suitable for wide distribution." ... It is really gratifying that Mr. A. sees in the sacred baptism more than a mere empty hollow sign. It is really gratifying that Mr. A. sees in holy baptism more than a mere empty hollow sign and wants to lead his church on the way back to the Word; it is only a pity that he so quickly falls again into the groundless silly assertion that immersion at baptism is against God's Word and order. One is really eager for the proof. In any case, everything is based on a bold, original, radical leap of the spirit from the word into the blue haze of vain imagination, and it must fill one with melancholy in advance to see the Methodist Church, which is following "Br. Ahrens", make the same statement and one day hear its airy, windy doctrine of the scriptural illegality of immersion at baptism declared as a doctrine of faith, even in a good papal manner. One can see that Methodists and Baptists are all too often driven by the same delirious spirit. Would that both would banish it and let themselves be driven by the Spirit through the Word alone! That would be progress. R.

**Resolutions of the Lutheran Synod of Wisconsin.** In a report on the last meeting of this synod, which is published in the "Gemeinde-Blatt", it says among other things: "As far as the business before the meeting is concerned, most of it does not need to be mentioned here, because it belongs to the current and annually recurring business. We will only report on the special and significant ones for our Synod. - First of all, a decision had to be made as to how our synod should deal with the General Church Assembly in the future. It had already been decided last year in Racine that our synod would dissolve its connection with the church assembly if the latter did not make an unambiguous declaration about pulpit and communion with non-Lutherans, about chiliasm and about secret societies. Now it was well known and acknowledged that the declarations made by the church assembly in Pittsburgh last year did not correspond to the demands of our synod, and since the condition to which our last year's assembly had attached the continuance in the church assembly was not fulfilled, it was decided that the connection of our synod with the church assembly was hereby dissolved.

An even more important subject of the meeting was the already initiated agreement with the Missouri Synod. According to the previous year's synodal decision, representatives of our synod had met with representatives of the synod of Missouri in Milwaukee and, after a previous doctrinal discussion, had signed a jointly drafted deed of agreement and recognition. They were thereby of the consent of their synod and received the same in the assembly. The assembled synod decided that their representatives in Milwaukee had acted in their interest, and recognized the agreement that had been made and the document expressing it that had been drawn up in Milwaukee.

The question concerning the agreement with the Missouri Synod was followed by another, no less important one. For, after Missouri and Wisconsin had come to an agreement in peace in Milwaukee, the thought had arisen on both sides whether it would not be possible, by virtue of the agreement, to carry on the work for the church together. Thereupon, the president of our synod arranged for a consultative commission consisting of three pastors of the Wisconsin Synod and three pastors of the Missouri Synod to meet in Milwaukee, which then also passed a bill on a plan for joint work at the institutions on both sides. This proposal was mainly to the effect that the Synod of Missouri would participate in our college at Watertown by employing professors and that the Synod of Wisconsin would unite its theological seminary with that of the Missouri Synod at St. Louis. - This plan undoubtedly has much in its favor on every side. Nothing is more desirable than that the Lutheran synods of our country should, if possible, work together with united forces to build up ecclesiastical institutions, and where such a united effort is made possible, it should not be rejected. However, it was foreseeable that the plan presented would not find immediate approval. It could be misunderstood as a merger of our synod with that of Missouri, as an abandonment of our institutions, as a sale to Missouri. But there is no question of all this, as the plan itself shows. Each synod freely keeps its own for itself and can freely dispose of it at any time. Neither Missouri is bound to Wisconsin, nor Wisconsin to Missouri against will by an indissoluble pact. After the various existing reservations against the submitted plan had been lifted, the same was raised by the assembly to a decision.

**The Standard on the union of the Wisconsin Synod with ours.**

Thus, in its July 15 issue, the paper writes: "In another column there is news that the Wisconsin Synod has adopted certain articles of agreement with the Missouri Synod and that arrangements have been made for the two synods to work together for the benefit of the church. We consider this action important and must add that we also consider it hopeful. No doubt this will be regarded in some quarters as a

manifest proof of the all-consuming plans of the Missouri Synod.

and as a new pwbe of the consummate skill of that body in accomplishing its purposes. More than once the suspicion has been expressed that Missouri is determined to destroy what it cannot control, and those who have expressed pleasure in its successes have been reproached with having allowed themselves to be caught in the Missouri trap and henceforth to be guarded simply as the deceived ways of devious men who know how to deal with the weak and turn them into servile worshippers of their masters. That such suspicions are not dictated by the spirit of love need not be said to readers who see for themselves, and certainly those who are free from the fear of man will not be deterred by this from expressing their approval of a movement which appears to be beneficial to the church, whether or not Missouri's influence should increase by its success. It seems to us that there is too much synodal pride and jealousy at the expense of a proper love for the church, whose welfare is the purpose of the synods. We consider it a matter of very little importance whether this or that synod flourishes best and is most successful as a particular organization. It is a sectarian spirit that confines itself merely to the boundaries of a particular synod and whose hopes and fears do not extend beyond them. Lutheranism that does not rejoice in the victories of truth because they are not won within the boundaries of a favorite synod is not our Lutheranism. The conquests of the church are ours, whether they were made in our synod or in others, in our country or in another. Not because it promotes the welfare of Missouri, about which we are not otherwise concerned, for in so far as it is synonymous with the welfare of the Lutheran Church, but because it seems to us beneficial to the highest interests of the Church, we are pleased to be able to report the fact that the two synods in question have become one to work together. We would, however, be quite misunderstood if these remarks were to be regarded as tantamount to a declaration that we had no obligations at all with regard to the particular

synodal organizations. We do not cherish such tasteless opinions. The Christian is bound to work where God's providence has placed him. John is a member of one congregation, William of another. Both work for God's glory in the church, but each in his own place. If one congregation prospers, both rejoice; if the other encounters adversity, both grieve. They have no conflicting interests. It is true that the relations of the synods of this country with each other are of a somewhat different nature. They sometimes occupy the same territory. Admittedly, it should not be like that. But since the unpleasantness is one

If there is a problem, we should be anxious to do the best we can, at least under the circumstances, and should work earnestly to eliminate it. In the meantime, each one has his particular field of work, and God requires him to be faithful in doing his work in that field. We of the Ohio Synod also have our Bemf. There is work enough, and each member of the Synod is responsible to exert his faculties in the performance of it. He should not withdraw his energies from the circles assigned to him and use them for another, leaving the work at home atrophied, any more than a member of a congregation has the right to neglect his duties within it under the pretext that he is using all his powers to help another and is there fulfilling his Christian duties. Those who neglect the work for the direction of which synodal bodies have been formed, therefore, deserve blame for their disloyalty, and cannot clear themselves of this reproach by pretending attachment to and cooperation with another synod. His duties are there, where the lot has fallen to him and there he should exercise them. But this does not in the least hinder his joy in the prosperity of another synod, in which others work for the same purpose to which he devotes his strength in his own. The church is greater than the synod and the latter exists only for the sake of the former. And if synods extend spatially among each other, and thus opportunity is given for jealousy and chaffing, then lovers of the church must rejoice at every step that is taken, without prejudice to the right, to roar away such an opportunity. As such a step we consider that which the synods of Wisconsin and Missouri have taken. So, not because the *General Council has been* weakened, nor because the Missouri Synod has been strengthened, but because the welfare of Zion has been promoted, we look upon this action as one so hopeful. It should be a small thing to us if the Wisconsin Synod, likewise those of Missouri and Ohio, were to be swallowed up, if by such swallowing up the Lutheran Church could become stronger and prove itself more vigorous in the great work to which the Lord has called it. We could not bring ourselves to grumble if the *General Council were to engulf* them all, if only it worked earnestly for the truth once delivered to the saints, both in practice and in confession. - By that action we get one Lutheran theological seminary less. But instead, another is strengthened and a college is made stronger. We do not think that anything is gained by having a large number of weak seminaries. It would be much better to reduce the number and improve the quality. That is the true economy. It saves people and money and provides better work. If the whole Lutheran Church in this country could be brought to unite and work together, it would not only already be more powerful, but also gather strength for good more quickly and work more successfully with the means at its disposal for the edification of the body of Christ. Let us be thankful, then, that the clouds hanging over us are gradually clearing and that bright spots full of hope and foreboding are appearing. Not that we should grow weary in the struggle because deep darkness still surrounds us. We are not destined to see the glory, we are still living here in faith. It is enough that we have the certainty of the victory of the Church even in the midst of the hottest battles and greatest sufferings. It is our duty to be prepared and to go forward at our Lord's command, leaving the success entirely to Him. But if it pleases Him to let us see rays of glory through the darkness, let us not allow a narrow-minded jealousy to spoil our joy and dim our hope.

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### Death - News.

Again it has pleased the Lord of the Church to call away a worker from His vineyard by blessed death. On June 20, morning 4 o'clock, at the home of his brother-in-law in Schaumburg, Cook Co, Ill, Mr. Rev. Eduard Julius Friedrich, last faithful pastor of the Lutheran congregation at Lancaster, O. - He had been born on March 8, 1831 at Bahn, Greiffenhagen County in Pommern. In later years he worked in the Rauhen Haus near Hamburg, but in May 1857 he decided to emigrate to America. Initially thinking of joining the Wisconsin Synod, he became acquainted with members of the Missouri Synod in Chicago and soon decided to join them. He went to the seminary in Fort Wayne and was found capable of practicing the sacred ministry already in the following year. On the fourth Sunday after Trinity, 1858, he was installed as pastor at Huntington and Whitley Co, Ind. Humanly speaking, the ground of his early death was laid in that city. Ex suffered frequently from fever, had to undergo much treatment from the physicians.

and has never been completely healthy again since then. - On February 2, 1860, he married Sophie Wille from Schaumburg, Ill, who bore him six children, five boys and one girl, four of whom preceded their father into eternal life. - In 1864 the deceased followed a call to Rüssels-Grove (Lake Zurich), Ill, where he was inducted on June 22. But he could only serve his Lord there for a little over two years. Although it was difficult for the congregation to give up their beloved pastor as soon as possible, he followed one,

He was repeatedly called to Lancaster, O., where he was inducted on the thirteenth Sunday after Trinity. His physical illness developed here at first into tracheitis, then also into pulmonary consumption. Hoping that he could recover, his dear congregation did not want to let him leave his office for a long time, as the neighboring pastors took turns in performing the duties for a long time. However, since the illness did not get better, but rather worse, he decided to move to his relatives in Schaumburg to await there when the Lord would send him home. He arrived there at the beginning of June, so exhausted that he could no longer speak a loud word. When the undersigned visited him on June 13, he could hardly breathe, but he confessed that he was a poor, miserable sinner who had a share in the kingdom of heaven for the sake of the blood of Jesus Christ. The next day his youngest son died; six days later he himself went to his Lord's joy, having brought his age to 38 years, 3 months and 12 days. - The funeral took place on Tuesday, June 22, with numerous participants from the Schaumburg community. Unfortunately, the news of his death had not yet reached the surrounding pastors, but Prof. Selle and Praeses Francke were present in addition to the undersigned. The latter preached the funeral sermon on 1 Tim. 1, 15.16., which words the deceased himself had chosen for the funeral sermon. - Whoever knew him, knows that he was a faithful, zealous and conscientious pastor. He knew how to frighten the secure with the law and to heal the afflicted with the gospel. He was zealous in the service of his Lord and his zeal may have contributed to the collapse of his body, but his Savior forgave all his sins and gave him the crown promised to those who strive for the glory of the Lord and persevere in faith until the end. - When all the dead are raised on the last day, then the brother who has fallen asleep will also come forth, and that in glory, so that he may enter body and soul into the eternal joy of his Lord. **J. C. W. L.**

In the confession of a heartfelt repentance, of a living faith in Christ, of a firm hope of eternal life, of a fervent longing to depart and be with Christ and made elect in the furnace of misery, my son Ernst Moritz Bürger, *Stud. Theol.*, in the 21st year of his age. Heartfelt thanks to his dear teachers for all the love and loyalty shown to him during his studies in Fort Wayne and St. Louis; heartfelt thanks to other friends there and thereabouts for all the good things done to him; heartfelt thanks also to

To my dear congregation for the sympathy and affection they showed so abundantly during my son's illness and at his funeral. May the Lord repay and save them all from similar misery. He heals the deep wound that He has inflicted here. My son lives and is saved forever, that is no balm.

Ernst M. Bürger. Washington, July 12, 1869.

## Display, Rescheduling of synod meeting time regarding.

Since it is of urgent necessity that our Synod, before the beginning of the new year, discuss and decide on the way in which the Concordia Seminary in St. Louis and the Grammar School in Watertown, Wisc, that our Synod, before the commencement of the new year, may deliberate and decide upon the manner in which the joint care of these institutions on the part of our Synod and that of the Hon. Wisconsin Synod, for the attainment of true godly and blessed unity, the undersigned present Presidency of our General Synod, with the concurrence of the undersigned District Presidents, hereby take the liberty of inviting all Synod congregations and individual Synod members to assemble for the holding of this year's meeting of our General Synod, instead of on the second Wednesday in October, as heretofore appointed, on the first Wednesday in September (i.e. Sept. 1) at Fort Wayne, Ind, Ind. This change is made on the basis of the authority given to the General Praeses by our Constitution (Chap. V, L. § 9.) for such cases, as well as on the basis of inquiries made, on the condition that the newly appointed time will not be inconvenient for the dear brethren from the country. According to our constitution, the meeting will be legally valid if the majority of those entitled to vote are present.

"God have mercy on us and bless us, let his face shine upon us, Sela. That we may know his way in Erven." In JEsu name Amen!

July 1869.

**C. F. W. Walther**, d. Z. Allgem. Präses.

**O. Fürbringer**,

**H. C. Schwan**,

Pres, of the Northern Distr. Pres, of the Middle Distr. **E.G.W. Keyl**,

**J.F. Bünger**,

Pres, of the Eastern Distr. Pres, of the Western Distr.

## Concordia College.

All those who intend to send pupils to the Gymnasium are requested to make application to the undersigned. Conditions of admission are:

1- A satisfactory report on the character, aptitude and previous knowledge of the person concerned.

H- Liability for:

1. tuition V6,90 P Ouartal;

2. cost money 515,90 P Ouartal;

both due on Scpt. 1, Nov. 16, Feb. 1 and April 16. Those whose goal is the study of theology and the ministry of preaching in the Evangelical Lutheran Church are free of school fees and receive as much remission of board fees as circumstances permit from year to year. However, both school fees and board fees must be paid at the amount of the remission if the above purpose is abandoned.

3. heating and general lighting P year approx. 55.00.

4. medical treatment and medication P year ca. 53,25.

5. (Extra) Drawing P year 55.00.

6th (Extra) Student Library Contribution P Year 51.00.

The amounts No. 3. 4. 5. and possibly No. 5. 6. are to be paid at the beginning of the school year.

III. All needs not included in the above are to be met by the pupils themselves, or their parents or patrons, especially clothing and linen, beds and cleaning apparatus, books, writing materials and incidental expenses. The books cost in the first year about 510,00. The laundry is for the largest part

The care of the children has so far been provided free of charge through the love of women in the community, and it is to be hoped that the same favor will continue, at least for poor and faithful children. Regarding the beds, it should be noted that from now on, feather-filled underbeds or comforters are not permitted; even the headboard should be stuffed with horsehair wherever possible. The following are recommended as bedding: 1 mattress of horsehair, moss or corncob husks; 1 thick under-layer of stuffed cotton 7 feet long by 3 feet wide; 1 or 2 head kisses without feathers; 2 pairs of wool blankets; 3 pairs of bed sheets 3 cubits long by 11 cubits wide.

Since this school was founded by our churches to serve the church, and its main task is only to prepare students for theological studies, we ask you to entrust us with pious and God-gifted boys, and we want to show them all love and loyalty.

On behalf of the teaching staff

G. Alex. Saxer.

**A message for the students of our seminaries for preachers and school teachers.**

**As the general synod will hold its sessions this year on September 1 et seq. days, the pupils of our seminaries for preachers and school teachers at Addison and St. Louis are hereby notified that the**

**This year, classes at both institutions will not begin until September 15.**

**The teacher colleges of both institutions.**

**Display.**

**Classes at the local high schools will begin again on September 1. In the interest of the schools and the students, it would be very desirable that the latter, if at all possible punctually at the appointed time.**

**would find. However, should one or the other be affected by illness or other urgent circumstances are withheld, one may be admitted during the month of September. From October 1 to Easter there is no admission. In the past year, both schools have enjoyed, through God's help, a greater than expected number of visitors from beginning to end, so that I may now consider myself above all further recommendation of them. May the Lord continue to grant His blessing, for His blessing is all-important.**

**A. F. Brackmann, Director, No. 1928, Twelfth Street.**

**St. Louis, July 25, 1869.**

**Au the members of the Wisconsin and Minnesota Pastoral Conferences.**

Since, in accordance with the request of the General Presidium in No. 19 of this Bulletin, the election for the "advisory general committee" is also to be subsequently carried out by the Northern District, the Wisconsin Pastoral-

Conference, in view of the shortness of time and subject to the confirmation of the synodal congregations of the pastoral district, appointed the undersigned together with the deputies now elected in the person of Mr. Carl Eißfeldt as members of the general committee. This election was not only made by the Michigan Pastoral Conference assembled in Detroit, but also a supplementary election of members of the synodal congregations.

Michigan, as it has been found that four deputies are to be elected from each district for jme committee, and this supplementary election has fallen upon Messrs. Christi an sen of Detroit, G. Schmidt of Tecumseh, and Carsten of Saginaw.

By the undersigned, the Michigan Pastoral Conference accordingly requests the members of the Wisconsin Pastoral Conference to submit this supplementary election to the respective congregations for confirmation, and then, as soon as possible, to give the undersigned the necessary notice. Likewise, the members of the Minnesota Pastoral Conference are requested by that Conference to join with both Conferences in the election made, if and where no election for said general committee has yet been made in their district.

**Friedrich Lochner, d. Z. Vicepräses des N. D.**

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**Church News.**

On 4. Sunday, n. Trin. d. J., Mr. Rev. Biedermann, after he had received a regular appointment from the Lutheran congregation in Neu Wells, Cape Girardeau Co., Mo. and had accepted the same, was introduced to his congregation in the presence of our Reverend President Büniger, with the assistance of Mr. Rev. Bergt, was introduced to his congregation by the undersigned.

Mr. Past. Biedermann has been appointed by this congregation for the second time and has been introduced to it. This is certainly a beautiful testimony for Congregation and preacher. This circumstance also excuses the change of office of Hm. Past. Biedermann.

God grant that the work of the first brother may now be crowned with a double blessing. His field of work has become more than twice as large as before. The "New Zerusalem Church" founded by the chiliast Schieferdecker in New Wells has - praise be to God! - has thoroughly broken out. May God continue to break with the power of His Word all evil counsel and will of the devil, the world and the flesh in New Wells and in all places; that His name may be hallowed and His kingdom come to the hay of many souls!

F. Köstering.

Address: Rev. R. Lioäörmnuu,  
Nev Wells l>. 0." Oaxe Oimräeuu 60th, Zlo.

On the 8th Sunday n. Trin. the candidate Hermann Flachsbart was ordained by the undersigned in the discharge of the presidency of the western district and introduced into his office at the congregation of Pilot Knob, Mo.

W. Heinemann.

Address: Kov. Ilerwaun b'lsebsbart,  
klloot Look, Ircm Oo., Alo.

After Mr. Georg Mohr, hitherto a pupil of the practical theological seminary in St. Louis, had received and accepted a call from the Lutheran congregation in Johnson Township, Knor Co., Ind. after a well-tried Eramen, he was solemnly ordained and inducted into his office by the undersigned on the 7th of Sunday, N. Trin. by order of the honorable presidium of the middle district.

P. Seuel.

Address: Uev. O. ^lollr.  
kostrox 160, Vwosvnes, Inll.

(Submitted.)

On June 20 the 4th Sunday n. Tn'n. d. Y., a mission feast was celebrated in Heren Past. Kühn's congregation at Minden, Marion County, Ind. a mission feast was celebrated, the first in this area. The three Lutheran congregations, Paul's congregation of Indianapolis, that of Heren Past. Kunz of Cumber-land, and that of Mr. Past. Kühn in Minden, which have always been connected by ties of blood and country fellowship, became even more aware of their faith community at this mission festival. Because this fellowship is sanctified in the Lord, the hearts also became open to His words. It was fulfilled on that day, when the great assembly gathered in the open air: "The voice of the Lord stirs up the wilderness and exposes the forests. Psalm 29:8 and 9.

Chr. Hochstetter.

For the note of the members of the Buffalo Special- Conference.

Because the meeting time of our General Synod has been advanced, the conference ordered for August 23 and 24 of this year cannot be held at that time. The time of the next conference will be determined at the General Synod meeting in Fort Wayne.

Franz W. Schmitt.

Received for the building fund of the school teachers' seminary at Addison, Ill.

By instructor S. Garbisch, Elk Grove, Ill	-1.50
By teacher F. Fathauer, Said Lake, Ill, namely: by D. Meyer, H. Sporleder, tz-	-7.50. C. Hartenann, I. Windheim, (Z -5.00.
I. Scheiwe -4.00. Hon. Scheiwe, K. Fathauer,	
F. Wilkening, Chr. Wilkening, Conr. Wilkening,	
H. Tadge, H. H. Tadge, Jac. Rincker, F. Lücke, H. Ohlendorf, W. Ohlendorf, T. Ohlendorf, G	-2.50. F. Meyer, W. Thürnau, G -2.00.
C. Wehmhöfer -1.60. H. H. Hahn, Chr. Steege,	
C. Hartenann, G -1.50. C. Oldendorf, W. Bauermeister, F. Lücke, 3rd Borchers, O	-4.00. Chr. Schweer 75 Cts. H. Schreck, H. Stook,
H. Borchers, Chr. Seeaers G 50 CtS. Ph. Scheiwe-1.00. Chr. Waßmann-2.00	7815
By Kassirer C. Eißfeldt, Milwaukee, WiSc. 99.61	
„„ I. Birkner, New Zjork	51.36
By Mr. G. Brauns, Trete, Ill, namely:	
by C. Tadge-15.00. Chr. Knabe, E. Homeier, I. Wilkening, I. O. Piepenbrink, G	-10.00.
W. Diersen -8.00. A. Lücke, W. Arkmberg,	
I. Diersen, P. Wille, G -5.00. F. Wente	
-4.00. H. Wiebruck, H. Müller, F. Sennholtz, H. Brandt, D. Seehausen, G -3,W. W. Ostermeier, H. Harmening, I. O. Tomeier, I. O.	
Behrens, F. Plagge, G -2.00. C. H. Wüstenseld, C. Watermann, W. Niemann, G	-1.00 115.00.
Collecte der Gern, des Hm. Past. Sprengeler, Car-	
ver Co, Minn	7.00
Bon L. D. there as a thank offering for happy	
Childbirth	1,00
From the comm. of Hm. Past. Th. Mießler, Cole	
Camp, Mon	7,00
From Addison, Ill, by L. Thieße -1.00. Fr. Krage	
sm.,-25.00. A. AlberS-2.50. H. Heitenann	
-10,00	38,50
By Hm. Past. Miracles by M. Bernhard, Chicago, Ill	5,00

-404,82

Addison, Ill, July 15, 1869.

H. Bartling.

Received:

For the maintenanceunaSkaffe of the Seminary at Addison: Collecte from H. Fimens Wedding, Addison, Ill, -30,M. Through Hrn.

Past. H. Löber from H. Richter, Thornton Station, Ill, -3.00. From the comm. at Addison, Ill, from the bell-bag fund -30.00.

To the seminary household treasury in Addison: By Bro. Graut from "Gemeindeglieder" to Addison, Ill: From F. Balgemann 4 sacks of potatoes and 7 heads of cabbage, F. Boger 2 S. potatoes, H. Winkelmann 1 S. grain, F. Finke 1 S. oats and 1 S. grain, Johann Bunge 3 S. potatoes and 2 S. cabbage, H. Bunge 3 S. potatoes. From the comm. at Proviso, Ill: from Fr. Hörmann 1 p. potatoes and 1 ham, E. Hingst 1 bush. Kartoffeln, Ch. Warkentim 1 S. Weizm and 1 S. Korn, Wittwe Meier 1 S. Flour, 1 S. Korn, 1 S. Hafer, 1 S. Kartoffeln, 1 Peck Behnen und 1 Schlage Butter, L. Lüffenhop 1 S. Kartoffeln, H. Dicke 1 S. Potatoes and 1 side of spedi, L. Wesemann 1 p. grain, Fr. Weiß 1 p. potatoes, Ch. Thiele -1.00, Johann Schert 1 p. oats, A. Heidorn 2 p. potatoes, 2 p. grain and 2 p. oats, H. Volberding 1 pc. Meat, F. Volberding 1 p. wheat, 2 p. oats, 1 p. grain, 3 pc. bacon, Bro. Koch 1 p. potatoes, Hvgrefe 2 p. grain, Ch. Mandel 1 p. oats, 1 p. potatoes, 1 side bacon, Bro. Schulze, 1 p. oats, L. Meier 1 p. potatoes, F. Siemering 2 p. potatoes, F. Haase 1 p. grain, H. Evers 2 p. potatoes and 1 p. oats, H. Mesenbruck 2 p. wheat. From the Gem. at Aork Center, Ill.: from H. Hagrefe 1 ply of butter, E. Ahrens 2 p. grain, 1 p. potatoes, j p. flour, D. Schallau 2 s grain and 1 p. potatoes, Fr. Ahrens -1. By Kassirer C. Eißfeldt, Milwaukee, Wisc. 50 cts, from H. Mensching, Rodenberg, Ill. 1 p. wheat, 2 p. potatoes and 15 lbs. butter. From Schaumburg, Ill: from Joh. Fasse, 1 p. wheat and 2 p. grain, I. Dohle, 1 p. flour, Whitsunday, 1 p. wheatm and 2 p. grain, H. Thieße, 5 p. grain, 2 p. oats, 1 p. flour, 6 potatoes, 2 p. turnips, 3 rolls of butter and 1 pc. bacon, Schmidt Becker, 3 l>. Grain, 2 p. potatoes, 2 rolls of butter, 1 ham, 3 pc. meat, whose son 3 p. grain, 1 p. flour, 2 p. potatoes and 1 ham, Homeier 1 pot of butter. From Addison: H. C. Buchholz 2 p. potatoes, 1 p. grain and j p. turnips, D. Kornhaas 5 litzd. Eggs, 5 lbs. butter, 6 hand and 6 handkerchiefs, H. Neuhaus 2 p. grain, 1 p. oats, 1 p. wheat and -2.00, Ernst Meier, Rodenberg, Ill, 2 p. flour, 2 p. potatoes and 3 p. oats. H. Geyrke.

Addison, Ill, June 1869.

Ice "gauges" for Colleae construction at Fort Wayne from April 23 to July 17, 1869:

Of the congregations Past. Sihlers -164.24, Past. Schum -5.00, Past. Stellohorn -9.50, Past. F. Nütze. -10.00, Past. Zimmermann's SalemS-Gem. -27.25, I. G. Nützel -5.50, by Past. A. M. W. Kähler by the same M. Schneider -30.0t>. by Past. Wichmann subsequently -2.00, by Past. Seuel by John A. Louis -5.00, A. Biegter as a thank offering -3.00, by Past. Zage. by C. Trier -15.00, A. Hackemeier -6.00, M. Frosch -5.00, P. Krauskopf -2.00, H. Lepper -2.00, L. Gerke -10M, F. Stallhom -20.00, H. Hille -1.00. By Mr. Past. Traub-76.75: by I. O. Piepenbrink -10.00, W. Diersen -6.00, I. O. Behrens -3.00, C. H. Wüstenselb -1.00, F. Gmpe -3.00, W. Arkmberg-5M, E. Watermann -1.00, C. Tatar -4.00, F. Sennholtz -3.00, F. Nacke -5.00, D. Seehausen -3.00, G. Saebenbeck -2.00, H. Perlewitz -1.00, E. Homeier -5.00, F. Wente -1.00, H. Wiebruck -2.00, H. Müller -1.00, W. Ostermccir -2.00, C. Knobe -10.00, C. Matthias -1.25, F. Heidemann 50 Cts., I. O. Domeier-3.00, H. Brandt-4.00. By Hm. Teacher Fatthauer by: Phil. Scheiwe -1.00, L. Rüst -5.00, Joh. Heinr. Tatge -2.50, Fr. Meier -2,<>0, Heinr. Hahn -1.50, Chr. Steege-1.50, Heinr. Borgers 50 Cts, Fr. Wilke -5.00, Heinr. Stock 50 Cts., Job. Windheim -5.00, Wilh. Thurnau -2.00, Conr. Webenhöfer -1.60, F. Lücke -2.50, H. Oblendorf -2.50, Conr. Ohlendorf-2.50, Wilh. Ohlendorf-2.50, Chr. SecgerS 50 EtS., Joh. Borchers -1.00, Chr. Paul 25 Cts, H. Niechers -2.00, Fr. Harste -1.00, Heinr. Bruns 50 EtS., H. H. Engelking -1.00, Heinr. Matthias -2.50, zuffamm -46.85. Von Bernhard-1.00, von Michael Hohen beiger -5.00, von Hm. Burkhard in Boston-1000,00, from L. Eisfeld -283,83, from I. Birkner -45,50.

The dear congregations are urgently requested, which have so far contributed little, to do their utmost and to send their contributions quite soon and indeed abundantly, because the above money has long since been spent; yes, the treasury has debts that must be paid, and then, where possible, further work should be done, so that the building can be used.

Chr. Piepenbrink, Kassirer.

Received in the P^ed^er- und Lehrer-Wittwe"- 1. contributions from the Messrs. Pastors uud

Teachers - O -2.00.

For 1867 and 1868:

Ahner (-6.00), Biedermann (3.00), Tb. Getsch (1.50), Mückel, Prof. E. Brauer, E. Riedel, Prof. Walther (3.50), W. Bartling, A. Lehmann, Döderlein, C. Meyer, Dom, Landvoß, ^stülpnagel, Früchtenicht (2.50), Schürmann, Prof. Lindemann, Th. Mießler, Johannes, MangelScdrf, Matuschka, Burfeind, Himmler (3.50), Stange, Glaser, Pfeifer, Simon, M. Meyer (4.00), F. Schaller (1.50).

For 1869 tz -2.00:

Ahner, Bergt, Böse, Brohm, Bruß, Brügemann, Bus- zin, Dörfler, Dörmann, Franke, Frederking, Glaser, Hahn (1.00), Hermann, Himmler (50 Cts.), Hiller, Jüngel, Rarou sen, König, Käppel, I. G. Kunz, Knirf, Lemkc, F. Loßner, Mangelsdorf, Matuschka (3M), März, M. Meyer (1.00), Th. Mießler, Maak, Möller, I. G. Rüpel, Pfeifer, Pcnnekamp, Polack, Popp, Partenfelder (1.00), von Renner (1.00), Sauer, F. Schaller (1.50), Stange (1.50), Thumer, Weyel, Wichmann, Wesemann (1.00).

2. gifts.

Thanksgiving offering from Mrs. Tcylor in RusselSgrove, Ill, -5.00. Bon Heren Past. BuSzin for Wittwe Kleinegees -1.00. Collecte during Passionsgottesdime in the parish of Hrn. Past. Sandvoß in Port Hudson, Mo. -13.50. From N. N. in New Orleans for Wittwe Metz -10.00. From N. R. in New Kork for Wittwe Metz -5.00. Collecte from the three parishes of Hrn. Past. Weisel -25.20. From Miss Lina Bergt -1.00. From Hm. Past. Liuseu- mann in Hannibal, Mo., -2.00. don to an unnamed person in CollinSville, Ill, -1.00. don to the Women's Association in Elkgrove, Ill, -6.00. From R. N. in the Trinity-- congregation of Mr. Past. Döderlein in Chicago, -6.20. From Mrs. M., -2.00. Collecte at the wedding of Mr. Wie- singer by Hm. Past. Stange -6.50. Pentecostal collecte in the parish of Mr. Past. H. Löber in Thomton sites, JIIS.,-15,50. J.F. Bünger.

Changed address": .

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Printing Office of the Missouri Ohio Synod, ". St.



**Volume 25. St. Louis, Mo, August 15, 1869. No. 24.**  
**A voice from Germany on the usury issue.**

From Ms. Brunn.

If I dare to give my opinion on this question here, it is not in the opinion that I am able to speak about it in a different and better way than the men whom I venerate so highly and so dear and who have spoken about it both in "Lehre und Wehre" and in the "Lutheraner". I must rather confess that I do not know anything essentially different to speak about the matter than they do, and that what I possess of light and knowledge about it, I owe only to them, apart from divine grace. But nevertheless I dare to express my opinion in the matter, for first of all I have been expressly asked to do so, and secondly, since in the Missouri Synod, which is so dear and closely connected to me, dispute and discord have arisen over the question of usury, how could I remain cold and indifferent? How could my heart not rather be inflamed with pain, fear and worry that the devil might succeed in disturbing the peace and harmony of our dear synod and thus inflict an incurable and terrible wound on the whole of God's so glorious work in it, in which my heart also sees his delight? Therefore, as if it were burning in my dearest neighbor's heart, I too would like to

I would like to run to my brother's and sister's house with my bucket full of water and help to ward off, extinguish and stop the disaster. .

At the suggestion of our dear Prof. Walther, I have already studied Luther's writings on usury and have repeatedly sought to gain a clear and certain view of the matter from God's Word. The main difficulty of understanding I have found not in the matter, but in Luther's way of expression, which is in part so completely foreign to us, e.g. of the purchasable interest 2c. Since the controversy over the question has flared up in recent times, I have repeatedly and most carefully considered it, and my result is still the same as before: the whole question of usury seems to me to be solved in the clearest and simplest way, so that there is no need at all for a dispute about it among Christians; what makes it dark, and what will be an offense to many dear brethren, even in the Missouri Synod, is only the darkness in the form in which, as it seems to me, the matter has been treated up to now. I will therefore try to present it briefly here, as it has become a clearly conscious part of my Christian knowledge and life, resting firmly and securely in God's Word.

Above all, one thing is certain to me, which I alone assume in the whole matter, namely that also the question of usury may be considered and answered absolutely and above all only from the commandment of charity. Anything else would be an unpleasant law. But no one has taught the difference between law and gospel more clearly and decisively than our dear professors in St. Louis, no one has shown more beautifully and more splendidly than they (e.g. recently in our dispute against the Breslau doctrine of the divine foundation of the church government) that absolutely nothing may be demanded of a Christian except "believe and love. And they, our dear professors in St. Louis, should now dissolve this doctrine themselves and come to us with Moses in the question of usury? That is impossible. - For my part, however, I leave the prohibition of usury in Moses out of it altogether, because I believe that it is a useless bone of contention. Yes, of course, Moses forbids usury, but what is usury? This is the very dispute that Moses will never settle for us. The scholars may quarrel about the word *naeschech* (usury), but not me, I make the matter shorter and simpler and take my Lord Christ and what he says to his disciples Joh. 13: "A new commandment I give to you, that you love one another", there I come much easier and faster to the goal. But I find this also in Luther; in his writings on usury, he also nowhere insists on the following

to Moses, but refers to it more often and explicitly "according to the Gospel"; indeed, he holds his doctrine of usury to be so firmly and clearly founded in the nature and essence of love that he refers to it as "teaching even nature, reason, and all rights".

Let us not impose any other law on ourselves, but take the commandment, "Thou shalt love thy neighbor as thyself," and ask what answer and knowledge it gives us for our question of usury. Let us take a look, but let us leave all gray theory aside and approach the matter practically with the facts and circumstances present in life. - There we find two cases in which the lending of money and the taking of interest occur. The first case is that when my neighbor is in need and requires help from me, I have a duty of love to help him, whether by giving or lending. This is the first clear and distinct case where Luther condemns the taking of interest so highly, terribly and violently, as a cursed sin. And truly, which honest Christian in all the world will be able to prove Luther wrong? Who will not have to admit that in all cases where my neighbor is in need, where it is therefore a duty and clear commandment of God for me to help my neighbor and brother, that it is not a shameful sin to let my neighbor pay me interest on my help and my owed service of love and thus to pay for it? Says Matth. 7. Therefore, if we think simply and simply that we ourselves are in all kinds of distress, it certainly follows that, as much as we would like to be helped out of our distress out of free love and without any burden on our part, and as much as we would rejoice in such completely free help in cases of distress, we are also obligated to do to our neighbor what we would like him to do to us. I would like to point out here that when Luther tries to show that by lending one should understand only such lending for which no remuneration, i.e. no interest, is demanded, whereas all lending that is paid or remunerated is not lending by its very nature: it seems to me quite obvious that Luther has in mind only that lending which is pure "service of love," i.e. all lending in which it is a matter of helping out of all kinds of need and embarrassment. And well, that is a nice use of the word "lend" that Luther has, let us accept it and call with Luther "lend" only all those services of love where it is a matter of helping our neighbor out of all kinds of distress and embarrassment by sharing ours under the condition of later return (or other compensation, if one wants to add that). In any case, we owe this to our neighbor out of free love and free of charge, if he, the But if the neighbor himself, out of gratitude, repays us for what we have done to him and, out of love, also repays us something of his own as soon as he can, that is up to him and would be right and beautiful of him, but we would have no right to demand it.

I believe that if we only clearly recognize the foregoing, we will already have helped a great deal. In ordinary life, even among Christians, how deeply ingrained and ingrained by custom and habit of the world is the pernicious thought that mere dead money in and of itself is always due its interest by God and by right, and therefore it goes without saying that if I lend to the poor, even in need, he is thereby indebted to me, that he has become indebted to me by God and by right for the interest customary in the country, and that it is therefore only my free love to remit this to him and to refrain from my right. In contrast to this, it is of such great value to teach the "duty of love" quite clearly and decisively, so that among Christians at least the sin ceases to do to the brother for monetary reward what free love should do, and where I therefore have no right at all before God to demand any other reward from the brother than that of gratitude.

Now there is another second case in which one lends money to the neighbor, namely, if the latter is not in actual need and requires my help, but if he wants to work with my money and run a business. The neighbor may want to feed himself with this 'business and thereby protect himself from 9th, nevertheless, as long as the neighbor can still feed himself through honest work, he is not yet in actual need. Let us admit, however, that here the circumstances interlock in many ways and often both coincide, that the neighbor on the one hand is in need, but on the other hand wants and has to save himself from the need by the work for which he needs my money. There may be serious cases of collision, where again only love will be able to decide to what extent it, free love, has to prevail or other considerations. But let us first assume, so as not to confuse us, that there is simply and clearly the case where the neighbor wants nothing else with my money than to do his business with it, likewise where I for my part want nothing else than to invest my money usefully, so that it does not lie idle and useless in the box, but, if I do not need it for needy brothers, I nevertheless have a use of it for myself and mine. - Well, I think that all these latter cases, i.e., in sum, all the cases in which it is not a matter of helping one's neighbor out of need by my lending out of a duty of love, should not be called "lending" at all. This seems to me the cause of unspeakable confusion and the stumbling block that lies in the way of our understanding of the

whole usury question, that in these last-

The same is true for the cases of "lending" mentioned above. Then one cannot understand why it should be wrong to take interest for such lending, since one does not do wrong to one's neighbor, one does not press him, one thinks, one does not violate love 2c. And so the ceiling is in front of the eyes and one does not understand how such taking interest should be against love, since with Christians only the commandment of love should apply and rule.

So in short: All lending of money against interest (and this can of course only take place where it is not the duty of free love to help the neighbor out of distress), that is not lending, but that is simply nothing but a social contract, where I give my money to the neighbor under certain conditions and demand for it all kinds of compensation or reward as for rendered service 2c. - I mean, now we are all at once completely clear with everything and stand again with our usury question simply on the: Commandment of charity. We are now also completely in the most beautiful harmony not only with Luther, but also with our Professor Walther. In his Theses on Usury ("Lehre und Wehre," 1866), the latter says at the end: "The right use of money consists in giving, lending ... and in such social contracts in which both counterparties share in profit and loss". For of course, here everything follows quite clearly and surely: If all lending of money against interest is a purely social contract (and that it really is, because in it two people, borrower and lender, conclude a contract of mutual giving and taking among themselves), then it is certain that such a contract must be made by a Christian according to love. But it is a simple requirement of love that profit and loss are equally distributed in every contract.

With the latter everything is said that needs to be said in the whole question of usury; with this simple demand of love that profit and loss be equally distributed in every contract, the whole question of taking interest is answered and all objections are cleared out of the way; neither Professor Walther, nor Luther, nor God himself, who commands: "Thou shalt love thy neighbor as thyself," demands more. But I would think that this demand of charity, to make every contract with my neighbor in such a way that he alone does not have the possible harm, and I alone the certain gain, but both are equal, this demand no reasonable, honest Christian man can deny.

If we look at Luther's fiery speeches against usury, it is always this one grave wrong of usury that so deeply offends Luther, that the usurer sits lazily and idly behind the stove, lets his money work for him, and he himself, the capitalist, demands his interest, insures his capital, and the other who has borrowed it

2. Therefore, Luther does not outright forbid everything that we call interest taking today, but Luther expressly declares in the above-mentioned sayings that there is only one kind of interest buying or interest taking that is **not usury**, namely, that in which the borrower has his interest in all danger, like the borrower. And Luther definitely declares only that to be usury where the danger is not in the taking of interest. Thus, in sum, Luther's teaching and opinion is: All interest taking is based on a social contract (interest purchase) and this should be made righteously and honestly according to Christian love, so that there is not only the loss and the danger on one side, on the other the mere and certain profit, nor so that on one side, with the borrower, there is the whole and full danger, on the other side, with the lender, there is only half the danger of a loss or one that is possible from afar, but both should be whole and full, honest and equal on both sides. This is the nature and duty of love, and thus, love fulfilled, the Christian debt is done, so that there is no more usury and Christians may not demand more than what is said here.

But what kind of interest taking is rejected according to what has been said here and according to today's conditions? First of all, the usual way of lending money today and thinking that one has the right under all circumstances,

to demand certain interest from the borrower for his capital. That is precisely the hard sin against love that lies in this: The borrower does nothing at all, especially if he has not even acquired the borrowed money himself, but has inherited it, he only indulges in pleasure and well-being, while the borrower works and toils, loses his money through misfortune, and now, on top of all that, he is supposed to

The people who live in the country must live in poverty, pull it out of their mouths or sell their little huts in order to satisfy the happy capitalist or lender and to pay him the interest with which he lives well. What a crying disproportion this is is truly obvious. For Christians the rule of St. Paul, 2 Cor. 8:13, applies, not that some "have rest, others tribulation, but that it be equal." If the latter is to happen, I, for my part, would not have to take more interest than my share, from

I would have to put not only the interest but also the capital itself in the same danger as the borrower, so if the latter loses it through no fault of his, through God's providence, it is lost to me as well. And what could prevent us Christians from making such conditions, as the latter, in our lending of money? What man of the world, to whom we lend, would not gladly put up with this? And yet nothing is expected of us but the old "love thy neighbor as thyself.

But secondly. What has been said here still concludes

He should work hard, possibly lose interest and capital through misfortune and all kinds of misfortunes, and then still pay the lazy, rich usurer and pressman. Seeker's heart rightly burns at this and he sees God's commandment, gospel and love most shamefully denied and trampled underfoot. Damm writes Luther and Professor Walther has it printed ("Lehre und Wehre", 1866, p. 344 below and p. 349): "And this is the certain abstention of this purchase, that it is not a usury (i.e. the only right way to take interest from one's lent money) ... that the Zinsjunker (i.e. the lending capitalist) has his interest in all danger and is uncertain of it, as of all other of his goods. For the interest man (i.e. the borrower who has to pay the interest) with his property is subject to God's power, death, sickness, fire, water, lust, hail, thunder, rain, wolves, beasts and evil men's manifold damage. All these dangers shall befall the lord of the interest, because his interest is based on such and not on other grounds. Nor is he entitled to interest on his money before it is paid, unless the interest man ... may be able to do his work in good health and without hindrance. Likewise, Luther says in pag. 345.1. o.: "Therefore, all the danger that may hinder such work of the interest man, if it happens without his fault and neglect, be it through elements, animals, people, diseases, 2c., stands with me (the capitalist or himself). So if he does not succeed in his work after diligence, he shall and may freely say to his lord of the interest: This year I owe you nothing, for I have paid you my work and effort to bring you interest.

If you sell to him and to the estate, that is not advisable for me, the loss is yours and not mine; for if you want to have an interest in gaining, you must also have an interest in losing, as the nature of any purchase (i.e., business contract) demands. And those who do not want to suffer this are as pious as robbers and murderers." Luther expresses himself in quite the same way in the long quotations on pp. 349 and 350, and finally, as it were, as the conclusion of his entire opinion, Luther's statement on p. 352 is to be considered: "Where there is no danger in the purchase of interest (i.e., according to today's parlance, in the taking of interest), there is, in short, vain usury." These sayings of Luther are decisive for me in our whole question of usury. They show clearly and surely what Luther wants, certainly and rightly wants according to God's Word, namely, they show 1. that Luther is far away from putting a new law on

the necks of Christians in the matter of taking interest, but he wants nothing at all but the commandment of love, which is not

the danger to the neighbor, but keeps only the benefit for himself, but both equally.

a deeper truth. For if we ask why I may not necessarily take such and such an amount of interest annually for my money in and of itself, but why am I only entitled to interest according to the measure of the labor profit or other advantage that my neighbor has from my money? - we can only give the answer: because in money in and for itself there is no gaining, earning, acquiring element or power, but the latter lies only in labor or in the house, field, etc., which someone possesses. This is quite obvious; the money coin in itself is completely worthless and useless; its entire advantage consists solely in the good that I buy for it and in the work that I do with it. On the other hand, all other goods have a value in themselves, the house protects me from rain and cold, the field provides me with bread, likewise the work creates profit and earnings for me. I find this already contained in all the sayings that deal with work, such as Genesis 3: In the sweat of thy face shalt thou eat thy bread; Psalm 128: Thou shalt feed thyself with the work of thine hands; he that worketh not shall not eat 2c. There it is clearly stated that not money but work is the nourishing, i.e. the earning, gaining and acquiring element according to God's order. Not to work, but to live from its interest, that is therefore for everyone who can and should work, par excellence an abandonment of divine order. Not for idleness, but to serve the neighbor with it, God gives us money and good. These are well-known, simple truths. But from them follows surely: If not the money but the work is the winning element, then I must not calculate and demand my profit (or interest) according to the measure of my money but according to the measure of the work done with it.

The work must be the acquiring, winning element. - This is the reason why Luther always insists that money must not be lent nakedly for itself, but always for a reason, i.e. for a work that is done with it, for a good that is to be bought with it, so that the amount of interest or profit that the money (insofar as it is only a means for work) earns can also be measured according to the yield of this work or this good. From this point of view we now have a sense in which we can and must say: All taking of interest for borrowed money is

is sin per se, because it is against God's word and order. Here the taking of interest is meant, in so far as it is a taking of profit from the money in and for itself, or in so far as it is based on the thought that the lent money in and for itself gives us a right to demand so and so much remuneration or interest for the lending. If the latter were the case, then the borrower would be liable to pay me my interest.

even if he has nothing to do with my money.

In this case, my money would still be the same, and the service I performed with the loan would also be the same, so the borrower would also have to pay and reimburse me for it, even if he had nothing but misfortune and damage for his part, that would be his misfortune, his business, I would keep my money, my right, my good work, which I performed with the loan, for myself, and this my right would have to become mine. But with that, as Luther shows, love would be lost and denied.

### **The witnesses of the Reformation in Bavarian Swabia.**

(Continued.)

The title of the booklet, from which the following is taken, is: "Vergleychung des allerheiligsten Herrn unn Vater, des Bapsts, gegen den seltzen (seltsamen) fremden Gast in der Chrystenheit, genannt Jesus, der in kurtzer Zeit wiederumb in teutschland gekommen ist, und jetzund wieder wil in Egyptenland als ein Verächter bei uns", with the motto: O Herr wo gehst du? To Rome, to be crucified again.

"Once" says the booklet, "the Roman emperor appointed the popes, there were learned and pious priests, the emperor had money and goods, the Ade! Pay. Since the time that the pope is rich wordm, emperors, kings, lords, princes and before the nobility are corrupted. The Pabst has stripped the emperor of his capital Rome, raises every year three tons of gold in the German lands, does not want to let the eagle sit in his own nest, Welschland. Therefore, those who wade on the dechrist, happen like the Judm, who wade on their Messiah. But when his kingdom comes to an end, we will only know who the dechristian was, the pope of Rome. Therefore we want to see if the pope and his state are like Christ or the dechristian, because this is a name of many successive rulers in the empire. They will be as equal as Lucifer and Michael as day and night, and where the governor is, there Christ is not at home.

Christ says: My kingdom is not of this world. Joh. 18.

The pope: I am the lord of the empire, the emperor is my bailiff. Therefore I have taken the empire from the Greeks and the French, and have given it to the free Germans, that they may be my servants, and that their goods may be mine.

Christ wore a crown of thorns on his head.

Pabst: A golden crown is due to me, yes three.

Christ: My yoke is easy and sweet, and my burden is light.

Pabst: If my commandments or burdens that I expound are so heavy that one may not live them, nevertheless one must be obedient to me.

Christ: He who believes and is baptized will be saved, etc.

Pope: Whoever will give much money for my indulgence will be absolved from chastisement and guilt. Whoever teaches otherwise is a heretic.

Christ promises forgiveness of sin and the kingdom of heaven to people who repent and give up their lives.

Pabst: None of us will be blessed unless he confesses to my priests or monks who send me the money.

Christ said to two brothers: Who made me a judge of your temporal goods? Luc. 12.

Pabst: I am a judge in all things and dealings, for it brings me money.

Christ: Let your speech be yes, yes, no, no. Matth. 5.

Pabst: In the morning I say yes, and give letter and seal, as if it should be yes forever; in the afternoon I take money and say no, and make about ten letters about one thing.

Christ: Those who wear soft garments are in the courts of kings. Matth. 11.

Pabst: I and mine are more deliciously clothed than other kings and nobles.

Christ: Learn from me, for I am gentle and humble in heart. Matth. 11.

Pabst: It would be a weakness for us to humble ourselves against someone.

Christ: Drink, all of you, from the cup of my blood. Luc. 23.

Pabst: I will not have that. My platters alone shall drink the blood of Christ from the chalice; let the laity drink the goose potion.

Christ: Whoever can keep chastity, to whom it is given by God, may remain chaste. I permit everyone to have recourse to marriage. Matth. 19.

Pabst: I will have all monks etc. vow chastity. My clerics shall not have wives, but I will not forbid them to ravish whores or virgins, to court married women, to commit sodomy.

Christ: All the food that a man may eat with thanksgiving does not stain his soul. Matth. 15.

Pabst: But I forbid them some times meat, eggs, cheese, lard and sell it to them afterwards again for money.

Christ: My house is a house of prayer. Matth. 28.

Pabst: My house is a money house. Those who don't have money stay out of it.

Christ: I must also preach to other cities. Luc. 4.

Pabst: I don't want to preach myself. It is enough that I let others preach.

(So the Turkish emperor could also be the pope).

Christ washed his disciples' feet. Job. 13.

Pabst: Kings and emperors shall kiss my feet.

Christ: If your brother sins against you, punish him between you and him. Matth. 18.

Pabst: Let no one punish me, for I am not a Christian brother.

Christ sends his apostles to preach and convert the people. Joh. 18.

Pabst sends out his legates to appreciate and traffic the world.

Christ's apostle James says: "Anoint the sick with oil, so that the prayer of faith may heal him.

The Pabst's school says that no one should be given the oil, because it is at the last end.

Christ's apostles say that all men should be obedient to princes in temporal things that are not against God.

Pabst: I do not turn back from it, I have defended myself among my own, I have deposed emperors and kings for the sake of temporal things, banished, expelled, killed, betrayed to the pagans, if they would not let me have my courage.

Christ's herald, Paul, says: "Take the sword of the Holy Spirit, the word of God. Take the sword of the Holy Spirit, the word of God, to defend yourselves, and to use the weapons of God. Ephesians 6.

Pabst: I do not look at the trumpery. I therefore come with army strength, butts, swords, crossbows and spears, like the Jews into the garden to capture Jesus, and win cities, castles, land and people, like a Turkish emperor, and other princes must shed their blood for me. So I feed the shaft of Christ.

(It has been calculated that for the sake of the Popes' hope and courage over 1,200,000 Christians have been killed in 800 years).

Christ's apostle: One must be more obedient to God than to men. Acts 5.

Pabst: I am not subject to him in his commandments. Otherwise all others: bind God's commandments, not me.

(Lucifer wanted to be equal to God, but the pope wants to be above God).

Christ's Apostle Peter: The Holy Scriptures are from and by the Holy Spirit. Scripture came from and out of the Holy Spirit, 2 Pet. Spirit, 2 Petr. 1" and has power and constancy in itself.

Pabst: I am the Lord of the Scripture, from me it has faith and constancy.

Christ's servants: The priesthood of Christ abides forever according to the order of Melchizedek. Ps. 110.

Pabst: The priesthood of Christ has been transferred, come to St. Peter, from him to me.

So rejoice, laymen, for Christ has been stripped of his priestly dignity and has become a layman or peasant. Yes, what do you think of the pope? Can he degrade Christ, what is he not able to do? Therefore fear him and his bishops more than God, for he is held above God and has fulfilled 2 Thess. 2.

That is enough. These statements sufficiently characterize the whole man and barefoot monk Heinrich Kettenbach. His language is loud, although coarse. It resembles a consuming fire that consumes everything dry and sapless. Admittedly, his outspokenness caused him a lot of hardship and challenge. But his powerful testimony and his writings had a mighty effect, so that in 1524 the city council in Ulm gave free rein to the word of God. However, in later years Zwingli's doctrine prevailed and was victorious in 1528, but after many battles the pure Word of God according to Luther's doctrine finally overcame all fanaticism, and so we find the city of Ulm in the series of signatures of the Concordia Book of 1580. Of course, if one now looks across to Germany and compares the former standpoint of many cities and countries, one sees whole rows and large gaps that unfaithful sons of the Lutheran Church have filled by their apostasy from the Lutheran Church. Lutheran Church, through their apostasy from the pure truth, have made in the list of signatures of the Concordia Book, and many a city that shone in the ranks of the witnesses of faith has now joined the ranks of the so-called "Protestants" and progressiveists, who have made it their task to exterminate Christ under the pretense of true Christian freedom, then one can become quite sad.-HErr, stay with us, for it is evening and the day has come. - —

### Open questions.

Are there doctrines of faith which are not revealed in God's Word in a completely clear and unmistakable way, and are such doctrines of faith open questions? The answer to this is: only the papists have denied the clarity of the Scriptures in matters of faith. Unfortunately, however, the lowans have joined the papists in this bad piece by also saying that there are "doctrines of faith which are clearly and unmistakably contained in God's Word, such as those of baptism and of Holy Communion. But apart from these, there are also teachings that are not so clearly and unmistakably contained in God's Word, such as the doctrine of Sunday, and these belong to the open questions." (Kirchenblatt, p. 12. and Colloquium p. 113.) This false doctrine of the lowans undermines the foundation of the Christian faith, for it overturns the fundamental doctrine "on the clearness of Scripture."-That the sacred Scripture is clear and distinct, it says. She herself says in almost innumerable places that the Scriptures are clear and distinct, e.g. 2 Petr. 1, 19: "We have a firm prophetic word, and you do well to pay attention to it, as to a light shining in a dark place." Psalm 119:105: "Your word is a lamp to my feet, and a light to my mind. Light in my path." Psalm 19:9: "The commandments of the LORD are loud, and enlighten the eyes." 2 Cor. 4:3, 4: "If therefore our gospel be hid, it is hid in them that perish; in whom the God of this wagger hath blinded the minds of them that believe not, that they see not the bright light of the gospel." The Holy. The Holy Spirit is the revelation that God has given to those who sit in darkness and the shadow of death, so that in it they might have a lamp to their feet and a light on their path to eternal life. Therefore, no one who believes in Scripture can deny its clarity, or he would have to doubt that God, the Creator of language, could speak clearly, or that the eternal truth, wisdom and love wanted to speak clearly. But to doubt this is either not to believe in God, or not to believe in the divinity of the Scriptures and their purpose. The first is to believe in the divinity of the Holy Scriptures and their purpose.

It is certainly true that there are things in the holy scriptures that may be obscure and unclear to the reader. It is certainly true that there are things in the holy scripture that may be obscure and unclear to the reader, some geography, the course of the rivers in paradise, some history, time calculations, genealogies, etc. There are also some prophetic passages whose certain solution will be possible and therefore clear only when they will have reached their fulfillment. But the reason for this darkness is not that the Scriptures are dark in themselves in any part, but that they only appear dark to the reader because he lacks the proper knowledge of history, geography, antiquity, or even language; thus, for example, Luther says: "The Sophists have said that the Scriptures are dark; they have meant that God's Word is so dark in kind and speaks so strangely, but they do not see that all lack lies in the languages, otherwise nothing lighter would ever have been spoken than God's Word. The darkness is therefore not an objective but a subjective one, i.e. the darkness is not in the Scriptures but in the head of the reader or interpreter. In addition to this, all these objects of history, geography, etc., are of such a nature that a man without knowledge of them can certainly go the way to blessedness under all circumstances and without any impediment, but in regard to the doctrines of faith, without clear revelation and knowledge of them, he can certainly not go the way to blessedness under all circumstances. Therefore, as surely as the Scriptures are the complete revelation of the way to salvation, so surely are all the doctrines of faith, and among these, for example, the doctrine of Sunday is beyond all doubt, clearly, unambiguously and



unequivocally expressed in them. And whoever denies this, rejects, as already stated, a fundamental doctrine of Christianity, namely that of the clarity of Scripture. - —

It is also true that there are passages in the Holy Bible.

There are some books in which the doctrines of faith are discussed, but they are not without darkness, indeed, in part, so dark that they seem to conflict with other clear passages. But from this does not at all follow the Roman Catholic Iowa principle that there are doctrines of faith which are only unclear and ambiguous in the Scriptures. But from this does not follow at all the Roman Catholic-Iowa principle that there are doctrines of faith which are revealed only unclearly and ambiguously in the Scriptures; for therein consists the very clarity and distinctness of the Scriptures, that all doctrines of faith, although they are at the same time contained in some dark passages of Scripture, have without exception their proper seat in likewise existing sunlit and clear passages of Scripture, through which the dark passages become light to the reader, and according to which light the dark ones are to be interpreted. Luther says in the interpretation of the 87th Psalm: But if any of them touch you and say, One must have the interpretation of the fathers; the sheep is dark; you shall answer, It is not true. There is no clearer book written on earth than the holy scriptures. It is against all other books, as the sun is against all lights. They speak such things only to lead us out of the pit and to raise themselves as masters over us, so that we should believe their dream sermons. It is an atrocious and great disgrace and blasphemy against the holy church and all Christianity. It is an abominable great dishonor and blasphemy against the holy hip and all Christianity, if one says that the holy hip is dark and not a Christian. It is an abominable and great blasphemy against the Holy Spirit and all Christianity if it is said that the Holy Spirit is dark and not so clear that everyone can understand it to teach and prove his faith. Notice this: Should it not be a great shame that I or you were called a Christian, and did not know what I believed? But if I know what I believe, then I know what is in the sheep, because the sheep has nothing more in it than Christ and Christian faith. Therefore, when faith only hears the hip, it is so clear and bright to it that it says, without all fathers' and teachers' glosses, "That is right, and I also believe it. . . It is true that some of the sayings are dark, but in them there is nothing different from what is in other places in the clear, open sayings. And here come heretics to take the dark sayings according to their own understanding, and to fight with them against the clear sayings and the foundation of faith. Then the fathers fought against them with the clear sayings, enlightening the dark sayings and proving that what is said in the dark is said in the light. This is also the right study in the pits... Only be sure, without doubt, that there is nothing brighter than the sun, that is the vent; but if a cloud has come in for it, there is nothing else behind it but the same bright sun: so, if there is a dark saying in the Scripture, do not doubt, there is certainly the same truth behind it, which is clear in the other place, and whoever cannot understand the dark, let him stay with the light."

What is "not clearly and unmistakably" revealed in the Scriptures is not revealed in them at all. For what kind of revelation would that be, which would be unclear and ambiguous, that would be a will-o'-the-wisp, a confusion and obscuration, but no revelation. To say that certain doctrines of faith are revealed in God's Word, but are unclear and ambiguous, is therefore, we repeat, nothing other than a denial of the divinity of the Holy Scriptures, a denial of the wisdom and goodness of God, that is, a blasphemy.

This is at the same time an error of truly terrible consequence. It is well known how frightfully the papacy has exploited the principle that Scripture is obscure and ambiguous, and how the Reformed have applied this principle even to the sunlit words of the institution of Holy Communion, declaring the words "this is my body, this is my blood" to be obscure and ambiguous. Of the Arminians Calvör writes: "They maintain that no one is obliged to believe in the mystery of the Holy Trinity, to believe in personal cleansing with Christ, to believe in the essential presence of the body and blood of Christ in the Lord's Supper, to believe that the Holy Spirit is to be worshipped, that Christ was born of the nature of Mary, that the fathers of the Old Testament were in hope of eternal life, that men are justified by imputation of the merit of Christ, that children are capable of regeneration, that there is original sin, and so on. s. w.... For that the evident truth and necessity of these things is believed cannot be proved from Scripture." From this register of allegedly unclear and ambiguous doctrines contained in the Holy Scriptures, we see that the principle that there are doctrines of faith contained in the Holy Scriptures which are not clearly and unambiguously contained therein and therefore are to be counted among the open questions, paves the way for unionism, doctrinal indifferentism, even complete skepticism and unbelief. Who is to be the judge and "determine" which doctrines of faith are contained in the Holy Scriptures and which are unclear? The lowans, for example, say that the doctrine of baptism and the Lord's Supper is completely clear and unmistakably contained in God's Word. Dr. A. v. Scheurl of Erlangen, on the other hand, denies this, claiming that the Lutheran and Reformed churches are "sister churches".

The two are "born of one mother, from a direction of mind which is in its deepest essence uniform," and "none of the opposing" (disputing) ones.

The author of the book, Dr. Scheurl, seeks to substantiate this with the assertion that "the clarity of the Holy Scriptures is not of the same degree in all points. Thus

This Lutheran scholar then counts the scriptural words of the Holy Communion for those that are "not completely clear and unambiguous", therefore "the Lutherans should have trusted their opponents with a sincere love of truth, since one can come to the opposite view in less clear scriptural words with the most honest will". And such doubt theology wants to be Lutheran theology!

Unfortunately, however, almost the entire world of theological scholars of our time has forgotten this doctrine of the clarity of the Holy Scriptures, that we really have a firm prophetic and apostolic word, a light that shines in a dark place, a certain testimony of the Lord that makes the foolish wise (Ps. 19), or has thrown it overboard as an untenable dogmatic standpoint of former limitation. The abandonment of this doctrine is undoubtedly the "basic damage" of the whole new theology, the real cause of the deep fragmentation of the church in the present time, as in the 16th century by Zwingli the cause of the unfortunate division of the church of the Reformation. It was precisely the insight that Scripture is clear that was the main weapon that made Luther so insurmountable, the rocky ground on which he

This is the reason why the doctrine of the clarity of Scripture stood so unshakably firm, and from Luther's side the actual cause that his work was so successful and truly reformational. If our church is now to be restored to its former purity and strength, there is no other way than that the doctrine of the clarity of Scripture in the congregations, conferences, synods, and teaching institutions should once again come to full awareness and full validity. And now the wandering lowans appear and proclaim with the most innocent mien of the world the open-question theory, the theology of doubt, as the salvation of the Lutheran Church of America. The lowans, with this dangerous principle, are without question within the Lutheran Church the most "dangerous" enemies of it. Woe to the congregations in which this poison comes into effect, they lose the actual core, the actual life of Lutheranism, namely the certainty of faith, which rests on the clarity of the holy scripture, with perhaps many appearances of Lutheran essence, under Lutheran whitewash and outward appearances, such as lights on the altar, psalmody, sign of the cross, etc. - Never,

There will never be peace between the Missouri and Iowa Synods unless the latter abandons its delusion of "Open Questions".

**To the ecclesiastical chronicle.**

**The so-called, "Lutheran Church Friend",**

the young creation of the old General Synod continues to develop in its capacity as ecclesiastical market to prove their worth. Everyone wears there fine

The irresponsible editor sits enthroned on all of this and offers for sale, according to the old Prussian royal motto: *Suum Cuique*, i.e. to each his own. One finds this just as appropriate for business - namely for secure and fast sales. - In No. 24, the editor confesses: "We also note that where so many people work together and write for one paper, there are of course often opinions and expressions for which the editor cannot always be held responsible. Some people think that they should not include in the paper anything that might be offensive to this or that person, but this is not always possible; no one likes to have his articles thrown away or some sentences of them cut out or even some words changed. We make a mild and lenient use of this editorial authority. Our correspondents also want to have this and we live with all of them in the very best of agreement." - One will find it quite all right if the "Lutheran Church Friend" occasionally also serves up some Quakerism, according to which all warfare and soldiering is sin and wrong. In No. 28 it says: The Baden Minister of War, General v. Beyer from Prussia, has ordered that the Baden soldiers be equipped with hymn and prayer books. Every soldier, from the sergeant down, receives a copy of the book introduced for his confession for the duration of his term of service and can keep it as his own property when he leaves the service against payment of three kreuzers. Quite right, and - it is only to be wished that the soldiers would memorize the basic doctrine of Christianity and act accordingly - that basic doctrine which says: What you do not want done to you, do not do to others! Where has the doctrine of Christ taught war and commanded standing armies?" (where has it forbidden both?) And what figure must a man have in the eyes of the moral who wields the murder weapon with his right hand and carries the prayer book in his knapsack? Undoubtedly, if he only uses both correctly, the figure of a God-fearing brave hero, like Joshua, Gideon, David and others, who were contending heroes and considered the law of the Lord day and night.

R.

**The Methodist Episcopalians** held a general vote a few weeks ago on the issue of lay delegation, i.e. whether delegates from the congregations should be admitted to the conferences alongside the preachers and have a share in church government. Until now, the church was governed only by the preachers. Already in 1861 a vote was held on this question. At that time 47,855 voted against and only 28,884 for the lay delegation. Since then, however, the attitude has changed a lot

and a very overwhelming majority of votes is now cast in favor of the lay delegation. - It is noteworthy that the female members were also admitted to this vote. The Methodists have for some time been very anxious to take account of the currents of the times and to accommodate themselves to the world. They would like to become the national church of America.

(Evangelist.)

Should this be possible? The Pennsylvania Synod, as a member of the *Church Council*, has also adopted the well-known third point on "secret societies," which states, among other things, "we earnestly warn our church members and preachers that they should have nothing to do with such societies," and "we believe that persons who participate in them should be firmly brought under church discipline. This is the confession of the Pennsylvanian Synod! And how does it act now? -

In the *8tauäsra*" of

July 1 we find the news that members of secret societies are both admitted as students to the seminary in Philadelphia and ordained as preachers by the Pennsylvania Ministry. Should this be possible? Is this the seriousness of the Pennsylvanian Synod?

Z.

Swarm spirits who are not guided by the Word of God but by their inner light, their "holy" opinions and ideas, are

like the drunkards, either they fall away completely from the right path, or if they happen to take the right one, they get carried away in their drunkenness. Thus the "Evangelist" reports that the General Conference of the Wesley to he had decided "to give the women the right to vote". How swarm spirits and papists are in this piece yet so completely of one "spirit", they give decisions from their own, holy heart shrine. Fcmer the Conform; has decided: "Every congregation that tolerates members among itself who belong to any secret society shall be expelled from the community association." This is more or less the right way, but a true violation of it. For "forbearance" is necessary at times, because the Word of God says: "with all patience and doctrine.

Z.

### Church News.

On the 8th Sunday after Trinity, when our Savior calls out to his disciples: "Beware of false prophets!", a small congregation has well planned and ordained and appointed among themselves a student of prophets from a true school of prophets, who will preach nothing else than the testimony of the holy prophets and apostles of Jesus Christ. The congregation is located in the old French town of St. Genevieve, which since its almost 200 year old foundation in the times of the explorers

To the best of our knowledge, Joliet and Marquette have not yet seen the installation of a Lutheran pastor. There, after a well-trying program, was appointed the preaching candidate Mr. Otto F. Voigt, first from Oranienburg in Prussia, but then from St. Francisco in California, where he could also have collected treasures of gold sand, but through faith he considered the shame of Christ to be greater riches. Hopefully, many of our young men will follow him in this. If they do, a great reward awaits them in the Himinel.

The ordination and introduction took place by order of the ehv. praeses of the undersigned and namely in a provisional church, where snow-white damask hangings and green leaf decorations represented precious church decoration. For the church that has been started is not yet roofed, and the congregation of St. Genevieve is waiting for the help of God and His good stewards, which is yet to come, in order to be able to live in the future under its own roof and shelves. The dear reader should take a look at No. 5 of this 25th volume of the "Lutheran" and not consider a contribution, which he feels moved to make, as lost, because it is worth it. And are we not also worthy that the promise be fulfilled in us: "You will reap without ceasing? For those who reflect on this and other correspondents, here is the address:

liev. Otto k. Voigt,

Box 67.

8b. Oosviovio, Uo.

M. Stephan.

After the parish council candidate, Fr. Wendt of St. Louis, had been informed by me and my ge- After he had received and also accepted an appointment as assistant preacher at the parish in Delphi, Ind. he was ordained on Tuesday after the 10th Sunday after Trinity with the participation of Rev. Schöneberg by order of our Reverend President Schwan.

May the Lord be your sun and shield.

ress: Itov. br. Venüb, Delpbi, lock.

**Logansport, August 5, 1869.**

**3. H. Ior.**

**Mr. L. Crämer, candidate of theology, who completed his studies in the theological seminary of St. Louis, passed the prescribed exam and had already received and accepted a regular appointment from the recently established Lutheran congregation in Charlottsvme, Va, was ordained by the undersigned in the midst of his new congregation on the 10th Sunday after Trinity in the presence of the Reverend President of the Eastern District of our Synod, with commitment to all the symbols of our Lutheran Church, and was solemnly installed in his office.**

**The Lord crown him with rich blessings!**

Address: liev. U. Orsemer, Box 149. ollarlobtsville, Va.

**L. Lochner.**

**After my brother E. I. Frese completed his theological studies on the Second PreachingSemmar in Concordia College at St. Louis, and had been appointed by the Lutheran congregations on Logan Creek, Dodge Co. and on Bwwn Creek, Washington Co. in the state of Nebraska had received and accepted a regular profession, the same is on behalf of the reverend Mr. Praeses Büngr on the 7th Sunday after Trinity.**

**nitatis was ordained by me in the midst of his congregations and introduced into his new office. May the Lord bless his work for his and his listeners' bliss.**

Address: Lvv. L. "1. b'rsge, l-ogau U. O., Vockgo 6o., blob.

**A. W. Frese.**

**After Mr. Past. Ch. Lüker, pastor at Zion Lutheran congregation, Cape Girardeau County, Mo. having received and accepted a call from the Lutheran congregation at Lyons Creek, Dickinson Co, Kans, the same was installed in his new office by the undersigned on the 8th Sunday after Trinity, by order of the high wroth presidency of the Western District.**

Address: Rev. O. 8. IEksr, ^romL O., Dlolciv8on 6o., Kans.

**Leavenworth, Kans. 27 July 1869.**

**M. Meyer.**

**After Candidate H. H. Succop, from the theoretical department of our institution at St. Louis, had well passed his Eramm and had received a proper profession from St. Paul's Parish at Wallace and Trinity Parish at Harick, he was, by order of the Reverend President of the Eastern District, on the tenth Sunday after Trinity, August 1, by the undersigned, assisted by the Rev. C. Lohrmann, was ordained and inducted into office.**

**May the faithful God also be sun and shield to this servant of his and bless his work.**

Address: Uev. 8. 8. Lueeop, Zlnplezf O. ksrblI Oo., , 8roviQM ok Onbario, Oanacka.

**F. Dupernell.**

**The candidate of theology, Mr. Wilhelm Brüggemann, who has completed his studies at Concordia University in St. Louis and has passed the prescribed examination, was appointed by me and my three congregations as parish vicar and on the 8th Sunday after Trinity Day, July 18, by order of the honorable Presidium of the Middle District, he was received by me in the local Church of the Holy Trinity under obligation.**

**The church was ordained and introduced on the two following Sundays in the two branch parishes, in St. Peter's and St. Emanuel's Church.**

**May the Lord make the newly called a blessing for many!**

**Darmstadt, 3nd, August 2, 1869.**

**P. Anton Weyel.**

**After the candidate of the holy preaching ministry, Mr. Heinrich Schlesselmann of Concordia Seminary in St. Louis, had received and accepted a regular call from the Lutheran congregations in Arcadia, Cicero and Tipton, in the State of Indiana, he was ordained by the undersigned on behalf of our most reverend District-President Schwan on the 10th Sunday after Trinity, August 1 of this year, and introduced into the ministry in his two congregations.**

**May the Lord Jesus Christ, the highly praised Lord of the Church, equip his servant and bless his work for the salvation of many souls!**

Address: Rev. 8th ZoblesselwLLQ, ^re "6ia Hkwilbon 6o., luä.

**Chr. Hochstetter.**

### Colloquium with members of the Synod of Illinois n. a. States.

At the request of said Synod, such a colloquy was held here in St. Louis on August 4 and 5 for the purpose of an agreement to be deliberated upon. Colloquists on the part of the Illinois Synod were: Mr. Knoll, President, and Pastors Erdmann, Liese, Wollbrecht and Rugan (the latter was unable to appear); from our Synod: Pastors Brohm, Fick, Schaller, Ruhland and Prof. Crämer. The discussion was based on the theses published in the October issue of the "Lehre und Wehre" (Doctrine and Wehre) of last year on the modern theory of the open questions, then the well-known "four points" and the doctrine of the Antichrist were discussed, and finally the principles of healthy ecclesiastical praxis and especially the relationship of the Illinois Synod to the Synod of Iowa and to the "Church Council" were discussed. The faithful God has given us grace to agree fully and confidently on all the above points, and to draw up certain propositions of agreement to be submitted to our mutual Synods for confirmation. A. Crämer.

### Mission Feast.

On the 7th Sunday after Trinity, we had our annual mission feast here in Crete at celebrated in beautiful weather and under God's rich blessing. Three sermons were preached: From me the main sermon on Acts 4, 20.; from Past. Loßner a sermon on Joh. 3, 14.15. and by Mr. Past. Nuoffer the closing on Joh. 14,15. Past. Pissel provided the liturgical service.

The collection amounted to H128.53. Subsequently, I received H5; in total, H133.53, which was destined for the Hermannsburg Mission. Gottlieb Traub, Past.

Dr. M. Luther's

## House style.

Vol. 1.

We hasten to inform our readers that the first part of Luther's Hauspostille, containing the sermons of the first Sunday of Advent until Sunday Judica, has been published in a good English translation under the above title. May many now be found who take the opportunity now offered to read the quintessence of Lutheran to obtain a sermon in the English language. This should be done by all Lutherans, even those who do not know English for their own person. are able, by means of this magnificent book, to acquaint others with the treasure of true evangelical doctrine, who can only speak and read English.

The first six sermons have been translated into English by Rev. D. M. Mariens, A. M., all others by Rev. E. Schmid, professor at Capital University, Columbus, O. Prof. Loy has done the final revision of the translation.

Printing, paper and binding leave nothing to be desired. The volume of this first part is 362 pages in octavo, also this part is decorated with a good lithograph of Luther's bust.

The price is: \$1.50, with postage H1.75 @ Ex. You can get the dozen for \$15 (without postage);

also with the purchase of half a dozen trin a price reduction.

You can obtain the work at the address:

No. Lelliüro, Oolumbus, O.  
W. [Walther]

## Money and faith.

A story from the amerikavischeu folk life Of the "Borfaß" of the

### "Money brings happiness."

Who would not have read with lively interest and great satisfaction the story with the latter title in the family calendar: "Die rechte Zeit"? Now, the story "Geld und Glaube" (Money and Faith), which is even more excellent in every respect, has just been published by the same author at A. Wiebusch u. Sohn and is available for the low price of 15 CtS. P Ex., b1,5v the dozen to have. We can only say that the dear little book is very recommendable and worth reading, and should hold up a bright mirror to many. May the worthy author continue to discourage the reading of bad stories in such an excellent way. Mr. Wiebusch and his son have also procured a separate copy of "Geld bringt Glück" and it is available for 10 cents.

C.

I hereby announce that Spener's Catechism Sermons are now published in their entirety and are available from the undersigned for -3,90. L. Volkening, No. 22 south of 5th Street.

For the information of those who intend to "travel" to the Synod via St. Louis to Fort Wayne, please read the following: The entire trip from St. Louis to

**Fort Wayne and back costs 512.50, and tickets are available from Leonhardt and Schuricht at the Sachseu MWe. Advance orders are not necessary.**

### **Concordia - Collegium.**

Because of the upcoming synodal sttzrmg is  
It is necessary to postpone the start of school until September 15. I therefore request all pupils of the lower classes and of the bei-  
the middle classes to arrive here no earlier than September 13 and 14. On the other hand, the pupils of the Puma and Scunda,  
who attend the synodal sessions Marschen, free to return here at the proper time.

On behalf of the teaching staff

**G. Äler. Sarer.**

### **For your kind attention.**

All friends and lovers of biblical-historical pictures, for church decoration and similar purposes, are hereby informed that the undersigned is gladly prepared to accept orders and to execute them for reasonable prices, beautifully and in accordance with the object of the representation. **Wilhelm Wehle,**

Portrait and history painter.

426 Loularck 8t,r. 8b. l^ouis, No.

Receipt uuv thanks.

For poor students received through Past. I. Rupprecht from Mr. E. Tönsing \$5. 9 shirts from the valuable Women's Association in the local Trinity District. From the congregation of Past. Müller's at Cape Girardeau, Mo., 07.80. L. F. W. Walther.

Received in the sasse western district:

To the synodal treasury: Pfinastcoll. tn Past. Stephen's comm., Ehester, Ill, \$8.05. Bon Past. Pistel's Gem., Matteson, IN., \$30.78. Of Past. Kleppisch's Jmmanuels Gem. at Waterloo, Ill., \$1.15. Coll. of Gem. Past. Biltz, Lafayette Co, Mo, \$18.75. of Teacher Hamm, Lafayette Co, Mo, \$1.00. of Teacher Gertendach, Columbia, Ill, \$1.00. of Trinity District at St. Louis \$21.45. of Jmmanuels District at St. Louis \$12.45. of Teacher Hölscher, St. Charles, Mo, \$1M. Coll. in Past. Meyers Gem. of, Leavenworth, Kans. \$7.75. by Past. M:yer, Leavenworth, Kans. of, \$1.00. of Past. Markworth's Gem. of, Danville, Ill, \$6.65. Colt, in Past. Dorn's Gem., Clkgrove, Ill, \$16.00. of Past. Hcir's Gem., Peoria, Ill, \$10.95. of Past. Brohms Gem., St. LouiS, \$11.20. From St. JohanneS Gem. past. Neuster,'Crete, Ill, \$15.50. From the ZionS Gem. past. Tirmcnstein, New Orleans, La., \$53.00. From Past. Gräbner's Gem., St. Charles, Mo., \$21.00. From Past. Rub- lands.Gem., Pleasant Ridge, Ill, \$25.00. by Past. Harmenings.Gem. near New Bremen, Ill., \$22.88. From Past. Beyers Gem., Chicago \$10.00.

For Cvlleae maintenanceSkasse: From Trinity Distr. in St. Louis \$11.00. From Im- manuelS Distr. in St. Louis \$11.00. Vou Past gicks Gem., CvllinSville, Ill, \$14.25. Coll. in Past. Leders Gem., Thornton Station, Ill., \$11.30. From W. Korn- haaß, Addison, Ill., \$5.00.

To the Synodal Mission Fund. Dom Drei" einlakeits "Distr. tn St. Louis \$3,05. From the Jmmanuelö- Tiflr. in St. Louis \$1,20.

For inner mission: From Past. Ficks Gem., LollinSville, Ill, \$7,40.

For college construction in Fort Wayne: From the comm. past. Biltz, Lafayette Co, Mo, \$23.00. don Past. Biltz branch comm., Lafayette Co, Mo, \$11.00. Lurch Past. Biltz of Bro. "Vtünkel \$5.00, H. Stünkel \$3.00, I. Rote- kohr\$2.00, N.N. \$10.00, Nngen. \$2.50, G. Freund \$1.00, I. Vogt \$2.00, M. Dr. \$1.50. Bon Mart. Bernhard, Chicago, \$5.00.

For poor students: Don Hrn. Blome in Past. Harmenings Gem. near Bremen, Ill, \$5.00.

For poor students in Fort Wayne: Bon Hm. Blome at Bremen, Ill, \$5.00.

For the Emigrant Mission in New York: Thank offering from Chr. Flandermeier, Lafayette Co, Mo, \$1.00. From M. Dr. \$1.00. From Past. Rodero Gem. of Dunton, Ill, \$10.60. Bon Tb. Schultz, Addison, Ill. \$1.00. By F. Liausmann, Miles, Ill. \$3.00.

For related Mrs. Past. Metz: Bon Hm. Blome bei Bremen, Ill, \$3.00.

For the Hermannsburg Mission: Bon der Gem. Past. Stephans, Ehester, Ill, \$5,15.

Ed. Roschke, No. 1217 third street.

From the wedding of Mr. Zimmermann in Williams- burq, R. A-, \$52.70 was collected for the orphans of our institution and sent to me Lider- sand by H. I. Morch.

God, the Lord, bless the dear givers!

Wartburg Orphanage.

Mount Drrnon, N. Zs-, June 8, 1869.

G. C. Holls.

Air the Lutheran have paid":

The 23rd year:

Mr. Past. D. I. WarnS.

The 24th year:

Pastors: I. M. Moll \$7.25, H. Horst I \$7, E. Lemhuis, G. Präger \$3, A. L. Grüber.

Furthermore: A. Horch, H. Odendahl, I. F. Winter \$9. >

The 25th year:

!

The Herreu pastors: I. M. Moll \$14.75, H. O. Schmidt \$16.50, I. Trautenann \$30, I. Hecke!, C. G. F. Krause \$10.75, W. Vomhof, A. Biewend H. Wunder \$3, I. P. Beyer \$50, I. G. Schäfer H. Homph, I. F. Biltz \$17M, M. Wyneken \$3.5", E. Lemhuis, W. C. H. Lübkcrt, I. F. E. Sauer, Tb. Gotsch \$12, M. Stephan \$7.25, C. Darum \$32.50, W. Haßkar!, H. Wunder\$16.50, A. Brand \$6, B. Hovde, C. Dowidat, A. C. Gräber.

Also: A. Steffen, I. H. Baumeister, A. Bobn \$M C. Pohlenann \$9, H. Odmdahl, I. F. Winter \$4.50, P. Th. Bürger \$28.50, C. Eißfeldt \$94.49, Aug. Gust \$16.50, A. Lamköhlcr \$11, C. H. Rudolph \$21.40.

The 26th year:

The Herrm: H. Birkner, Past. G. Landgraf.

M. C. Barthel.

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